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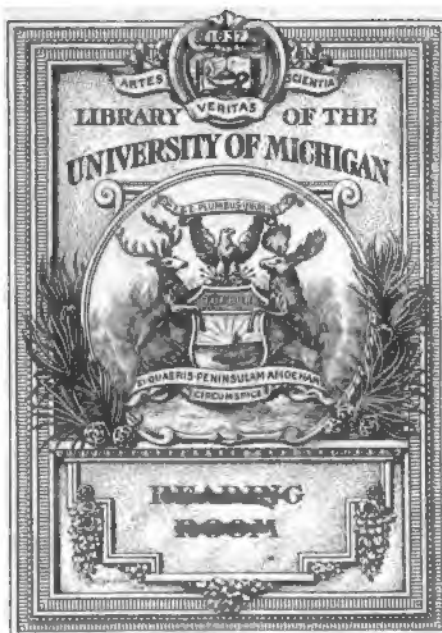
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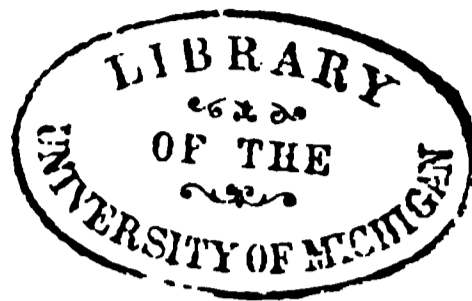


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Brown

NOTES AND QUERIES:

A



Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

FOURTH SERIES.—VOLUME EIGHTH.

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Notes.

ARE THERE ANY EXTANT MSS. IN SHAKESPEARE'S HANDWRITING?

All that is known of Shakespeare's handwriting is six signatures—one in a book, two on indentures, and three on his will. They all come within the last ten years of his life; two of them are cramped for want of space; three are written by the failing hand of a decaying man. But they all show that the poet's handwriting was that of the ordinary scrivener or copyist of the time. This fact, while it makes any holograph of his more difficult to distinguish from similar writings, at the same time points to the possibility or even probability of something from his hand being extant among the mass of manuscripts written in the scrivener's hand of the period.

In this paper I will give my reasons for thinking that portions of the MS. Harleian 7368 in the British Museum are in his writing. It is the MS. of a play, "Sir Thomas More," which was edited for the Shakespeare Society by Mr. Dyce in 1844. The MS. is important, as being a specimen of a "book" still for the most part remaining in the state in which the author sold it to the players; it is the official copy, submitted by them to the Master of the Revels as censor, with his remarks in the margin, and his scratches through lines and words which he disapproved, and with alterations and additions on separate

sheets of paper, for the most part made in accordance with, or in consequence of, his objections. Moreover, the mention of an actor (p. 53, note 1, of Dyce's reprint) shows the play to have belonged to Shakespeare's company. If then the consentaneous opinion of Shakespearian critics is right, that he was for a long time employed as the *Johannes factotum* of his company, to alter, cobble, and botch the plays they adopted, there is some *à priori* probability that he was employed in the alterations of this play.

To enforce this probability I will make some critical remarks on the play itself. First then, it is a biographical play, precisely on the plan of the very similar drama *The Life and Death of Thomas Lord Cromwell*, and nearly on the plan of *Pericles*. All three consist of successive tableaux from the hero's life, without more connection than the unity of the person gives them. Of these three plays, *Pericles* is Shakespeare's, *Cromwell* was printed with his initials in his lifetime, and *More* is much more worthy of him than *Cromwell*. All three belonged to his company of actors.

The date of it is approximately fixed by Mr. Dyce as about 1590, or perhaps a little earlier. The plot itself enables us to fix the date with somewhat more precision. Before doing so, a preliminary remark is necessary. It is clear from the play itself under consideration, and from many other passages from writings of 1589 or 1590 which I might quote, that it was a received theory of the time that plays ought to have a present interest; that it was of no use to reproduce the great men of antiquity unless there were some extant parallel to them in the circles of the day. When no such modern instances existed there was no reason for reviving the old examples. The theatre was the stage to discuss the great questions of the day under the thin disguise of Plutarchian parallels. This is the doctrine of Spenser in his *Tears of the Muses*. It may be gathered out of Shakespeare's sonnets, and it is declared in the following verses of the present play (p. 50):—

"This is no age for poets; they should sing
To the loud cannon heroica facta;
Qui faciunt reges heroica carmina laudant.
And as great subjects of their pen decay,
Even so unphysicked they do melt away."

This being the case, it is reasonable to suppose that the play was intended to have reference to the subjects of the day. And this conjecture is strengthened if we find the censor objecting to any part of it for no apparent reason except its political danger. Now the early part of the play refers entirely to the famous "ill May day" of 1517, when the London apprentices rose against the foreigners resident in London. The same feeling, prevalent for years in Elizabeth's reign, was very nearly bursting out into violent acts in

September 1588, when Recorder Fleetwood wrote to Burghley that the apprentices had conspired an insurrection against the French and Dutch, but especially the French, "all things as like unto yll May day as could be devised, in all manner of circumstances, *mutatis mutandis*." (Wright's *Elizabeth*, vol. ii. p. 308.) That the play came before the censor during the heat of this feeling is proved by his marginal notes. First he writes against the first scene:—

"Leave out the insurrection wholly, and the cause thereof, and begin with Sir Thomas More at the Mayor's sessions, with a report afterwards of his good service done, being sheriff of London, upon a mutiny against the Lombards, only by a short report, and not otherwise, at your own perils."

Similarly, at p. 14, he orders the players to mend a reference to the frowning brow of the displeased commons of the city. In the next page, where a foreigner defies any "English," the censor substitutes "man." At p. 16, in defiance of history, he changes "stranger" and "Frenchman" into "Lombard." For this reason the play seems to belong to the last months of 1588, or the early part of 1587. This chronological whereabouts is confirmed by the name of the actor at p. 53—T. Goodale, who is known to have acted with Burbage in Tarlton's *Seven Deadly Sins* in or before 1588; and by the reference to Ogle as theatrical property-maker at p. 59. Ogle is known to have been so in 1584.

Tyllney directed the players to leave out the insurrection wholly, at their own perils, and only to report the good service of Sheriff More. The actors, at their perils, seem to have retained the insurrection, as the very *raison d'être* of the play, and to have determined that More's speech to the insurgents was a sufficient balance, or "cooling card" for any political excitement which the representation of the mutiny might favour. This speech of More's has in it much internal evidence of being the work of Shakespeare. The same may be said of another soliloquy of More's at p. 39, and of two comic scenes with Fawknor, a ruffian, at pp. 42 and 50. From More's speech to the insurgents I will quote a specimen. He has asked them what they want, and has been told "the removing of the strangers." He replies (p. 27):

"Grant them removed, and grant that this your noise
Hath chid down all the majesty of England;
Imagine that you see the wretched strangers,
Their babies at their backs, and their poor luggage,
Plodding to th' ports and coasts for transportation,
And that you sit as kings in your desires,
Authority quite silenced by your brawl,
And you in ruff of your opinions clothed,
What had you got? I'll tell you: you had taught
How insolence and strong hand should prevail,
How order should be quelled; and by this pattern
Not one of you should live an aged man;
For other ruffians, as their fancies wrought,

With self-same hand, self-reasons and self-right,
Would shark on you, and men, like ravenous fishes,
Would feed on one another."

The imagery and the morality of these lines are alike Shakespearian. They are quite unlike the poetry of Greene, Marlowe, Lodge, or Robert Wilson. "You sit as kings in your desires" seems an expression of the same poet who wrote—

"Whether beauty, birth, or wealth or wit,
Or any of these all, or all, or more
Entitled in thy parts do crowned sit . . ."
Shakespeare Son. 87.

and the treatment of the popular opinion as a mere external appendage, like a ruff, or a feather in the cap, or a skin disease, is a touch of the same humour which afterwards made Coriolanus say to a similar mob—

" you dissentious rogues,
That, rubbing the poor itch of your opinion,
Make yourselves scabs."—*Cor. Act I. Sc. 1.*

Next I will quote a specimen of the speech, at p. 39, where More meditates on his sudden preferment:—

" Good God, good God,
That I from such an humble bench of birth
Should step as 'twere up to my country's head,
And give the law out there! I, in my father's life
To take prerogative and tythe of knees
From elder kinsmen, and him bind by my place
To give the smooth and dexter way to me
That owe it him by nature! Sure these things,
Not physicked by respect, might turn our blood
To much corruption: but More, the more thou hast,
Either of honour, office, wealth, and calling,
Which might accite thee to embrace and hug them,
The more do thou in serpent natures think them,
Fear their gay skins with thought of their sharp state,"
&c.

Thirdly, the whole of the comic business with Fawknor should be read. It is humorous and natural to a degree unattained by any known predecessor of Shakespeare, and much more like the youthful freedom of the subsequent creator of Falstaff and Sir Toby than the comic business in such plays as the *Comedy of Errors* or *Love's Labour's Lost*. A portion may be given, as a brick out of an architectural building for a specimen:—

"More. How long have you worn this hair?

"Fawk. I have worn this hair ever since I was born.

"More. You know that's not my question, but how long

Hath this shag fleece hung dangling on thy head?

"Fawk. How long, my lord? why sometimes thus long,

Sometimes lower, as the Fates and humours please.

"More. So quick, sir, with me, ha? I see, good fellow,
Thou lov'st plain dealing. Sirra, tell me now

When were you last at barber's? How long time
Have you upon your head worn this shag hair?

"Fawk. My lord, Jack Fawknor tells no *Æsop's* fables;
troth, I was not at barber's this three years; I have not
been cut, nor will not be cut, upon a foolish vow, which,
as the Destinies shall direct, I am sworn to keep.

"More. When comes that vow out?

"Fawk. Why, when the humour's purged—not these three years.

"More. Vows are recorded in the court of heaven, For they are holy acts. Young man, I charge thee And do advise thee, start not from that vow: And, for I will be sure thou shalt not shrieve," Besides, because it is an odious sight To see a man thus hairy, thou shalt lie In Newgate till thy vow and thy three years: Be full expired.—Away with him."

This poetry, it must be remembered, is of the same date as Marlowe's *Tamburlain*, and only two or three years later than Peele's *Arraignment of Paris*. Shakespeare in his twenty-third year must have been capable of the effort, and that he was a dramatic author thus early I think I have sufficiently proved in an article in the *North British Review* for July 1870, in which I showed that the date of the *Comedy of Errors* must be between April 1585 and April 1589, and is probably Christmas 1585 or the subsequent January. I will not say more of the internal probability of the play, or these parts of it, being Shakespeare's, but I will now refer to the state of the MS.

The MS. consists—(1) of the official copy of "the book of Sir Thomas More," as submitted to the censor, with his marginal observations; (2) of insertions and additions written on a different paper, and in three scribes' handwritings—all different from that of the original copy, and also differing among themselves.

The first addition is a long fragment printed by Mr. Dyce in a note at p. 81. It is very much in the style of the bulk of the play, and was probably made by the original author, who was anxious to make an alteration, but not having his MS. before him, failed to make it fit in with the rest.

The second set of additions is the scene (pp. 19-22) beginning and ending with speeches of the Clown. This is in a more cursive handwriting than the other two. In the same hand there is also a scene at p. 68, beginning "Where be these players?"

The third series of additions is still in another handwriting, and contains precisely those scenes which on internal grounds I attribute to Shakespeare. The series consists of two scenes or series of scenes. The first begins at p. 22, with the entry of Sir John Munday, and finishes at the end of p. 29. It contains More's masterly address to the insurgents. The second begins at p. 39, and ends at the top of p. 53, including the passage given in note 1 of the same page, which proves that the part of the Messenger was taken by T. Goodale. This series of additions contains the soliloquy of More quoted above, and the two scenes with Fawkes. The intermediate portion,

* Perhaps *swore*, unless it means *affirms*, in order to obtain absolution from the vow.

the scene with Randall and Erasmus, is weaker, but then it is little more than a transcription of the older matter. Both the old and the new copies of the comic scenes with Fawkes may in great part be consulted, and we may see how masterly were the alterations which changed a poor morsel of buffoonery into a true piece of comic humour.

Now one remarkable thing about these additions is that, being apparently the work of three persons, they are also in three handwritings. If the contributions of the botching poets had been given to the theatrical copyist, they would have appeared in one and the same handwriting. Being in three hands, the MS. is probably in the hands of the three authors. Hence, whatever probability there is that the poetry of the scenes in question is Shakespeare's, there is almost the same amount of probability that the MS. of those scenes is in his handwriting.

There is nothing whatever in the character of the handwriting to militate against this supposition. The way in which the letters are formed is absolutely the same as the way in which they are formed in the signatures of Shakespeare. But, as his handwriting was of so ordinary a type, this general similarity is in itself quite insufficient for identification. The argument for or against must depend mainly on the critical question—are these scenes, or are they not, probably Shakespeare's? The internal evidence for the affirmative is about equal to the internal evidence which would lead us to assign the second act of *Edward III.*, or the first act of *The Two Noble Kinsmen*, or the fourth and fifth acts of *Pericles* to the great poet. It depends on the Shakespearian flavour, which only a critical taste can thoroughly discriminate; but as several of the best Shakespearian critics, especially those of Germany, have no hesitation in assigning these pieces to Shakespeare, so it seems to me we need not fear to affirm the probability—first, that the special scenes of "Sir Thomas More" are from Shakespeare's hand, and secondly, that the manuscript of them is from his hand.

RICHARD SIMPSON.

MEMORANDA ON JUNIUS.

1. Where is the remainder of the letter on Gibraltar signed "Vindex" (letter xc. of Woodfall's edition), and why was it considered a breach of confidence to print it, considering that the publication of the previous letters was itself a much greater breach of confidence?

2. In Sir P. Francis' copy of Belsham's *History of England*, at the passage describing the proceedings which arose from the Middlesex election, occurs the following MS. note (quoted in Bohn's *Junius*, ii. lxii.):—

"I wrote this speech for Lord Mansfield as well as all those of Lord Chatham on the Middlesex election.—P. F."

What is the exact meaning to be attached to this? Mr. Wade appears to think that they were written for Lord Chatham to deliver, and not simply reported. Or does it mean that he composed them as Dr. Johnson wrote the *Parliamentary Debates*, which it is well known were almost entirely ideal?

3. Who is the "modern French author" from whom the passage in Valentinian is quoted in letter xcix., signed "An Innocent Reader"?

4. What does the following passage in Byron's journal refer to (*Works*, ii. 269, ed. 1832)?—

"Holland doesn't think the man 'is Junius, but that the yet unpublished journal throws great light on the obscurities of that part of George II.'s reign. What is this to George III.'s? I don't know what to think. Why should Junius be yet dead," &c.

5. I have not seen quoted by any of the Franciscans the able memoir of Francis in the *Annual Biography and Obituary* (1820). Amongst much that is interesting occurs the following:—"The writer of this article was honoured with a last visit from Sir P. Francis on the 23rd of December, 1817," then, it will be remembered, worn down by infirmities and tottering upon the brink of the grave.

"The conversation was miscellaneous, and proved highly interesting, for care was taken that he should both lead and select the subjects. Of these Junius, that fertile theme for investigation, occupied a distinguished rank. He ridiculed the idea of his being the author; he had already written on that subject until he was tired—would write no more letters—answer no more questions relative to it. 'If mankind are so obstinate as not to believe what I have already said, I am not fool enough to humble myself any more with denials—I have done.'"

This was Francis' usual way of playing with the question, but we cannot prevent a suspicion that this would not be the course adopted by Junius.

Francis himself could be outspoken enough at times about political tergiversation. Writing in his *Historical Questions* (1818) of the Earl of Strafford, once a democrat "before he basely sold himself and his name and all his descendants to Charles," he asks—

"Now does any one who bears the name of Wentworth wish to have it proved that he is legitimately descended from that felon? On delicate questions tastes may differ. For my part I would rather be known for the spurious issue of a highwayman, ditch-delivered of a drab."

Rather strong this if he were Junius; for if poor Wentworth was vile, what was Francis?

C. ELLIOT BROWNE.

THE USE OF WHALES' RIBS.—I recollect seeing many years ago in the neighbourhood of Haarlem whales' ribs set upright in the ground, to enable the cattle to rub their sides against them instead of injuring the trees or fences. I was once struck with the same in a large park between Ingatestone and Chelmsford, Essex. The owner was a Dutch gentleman, who had introduced this sensible idea into England (at least I had met with it nowhere but in Holland before). I know not whether it still obtains. P. A. L.

SWISS FOLK LORE.—When any one sneezes during a frost the Swiss say "God bless you, it's going to thaw." Is the idea peculiar to Helvetia? and may it not be founded on fact? The moist atmosphere that precedes a thaw is often the forerunner of a cold, which commences by sneezing.

In Switzerland it is considered unlucky to introduce mayflowers (thorn blossoms) into a house, and the hawthorn bush is excluded from many gardens and shrubberies. I never met with such an idea in England, and *more's the pity*, for our hawthorn hedges stand in need of such an evil reputation; it would protect them from the marauders who make such havoc at this season.

STEPHEN JACKSON.

CENTENARIANISM: A MAN 125!—The following note is merely gossip. Being in Holywood, co. Down, in this present month of June, '71, and looking over the churchyard wall, I was invited by an old man, who had the keys of the gate, to come in. My guide seemed very willing to do the honours of the place, so I asked him to point me out the "oldest gravestone." He understood my question in a different spirit to that in which it was put, and conducted me to a monument, on which I read that a Mr. Bryson and his daughter Anne, aged respectively 103 and 106 years, were there interred. "That is the oldest stone in the burying-ground," said my guide, although the dates told quite otherwise. He then told me the following wonderful instance:—"I made a visit a short time ago to my own part of the country near Ballynahinch (co. Down), and met an old man, a carpenter, whom I had known long ago, and asked him how long was his father dead. He told me that his father was still living, and was 125 years old, and that this was owing to his having married a second time when very old. His friends all thought this a very rash proceeding, but it was in reality what kept him alive, as his wife fed him carefully; and whenever he cried out or *mourned*, she took him up, laid him on her knee, and *whished* him like a child, and when he was quieted, put him back to bed." W. H. P. Belfast.

DERITEND, BIRMINGHAM.—In the late Mr. Toulmin Smith's interesting *Memorial of the Old Crown House at Birmingham*, it is suggested that

Deritend is Der-yat-end, the end of Birmingham near the Deer-gate—that is, near to the common way into the woodlands of Aston. Is it not more likely that the first syllable is derived from the British word *Dur* or *Dour*, water, making the whole name Water-gate-end rather than Deer-gate-end? The river Rea crosses Deritend, and would seem to supply the reason for the suggested prefix. There is a street at Northampton called Dern-gate, which was formerly terminated by a gate leading to the river Nene, and which has always been understood as having been the Water-gate. In mediæval times the British word became Latinised under the forms of *Doura* and *Douva*, which the glossaries expound as “Fossa, locus ubi est aqua stagnans.” The Rea, within its present banks, is not a sluggish stream, and the slopes to it at this particular spot are not indicative of a marsh. But the Nene, before its banks were artificially raised, must have widely spread its waters at certain seasons, and left something very like a marsh when they had subsided. The British word, however, is not limited by the meaning implied by the glossaries, but includes waters of all kinds—to streams leaping over rocky beds as well as to calm flowing rivers.

G. J. DE WILDE.

EDWARD FAIRFAX AND TASSO.—Sir Walter Scott, in his *Letters on Demonology and Witchcraft*, refers to the prosecutions under the statute of James I. against witchcraft, and adds:—

“One of the most remarkable was (*proh pudor!*) instigated by a gentleman, a scholar of classical taste, and a beautiful poet, being no other than Edward Fairfax of Fuyeston, in Knaresborough Forest, the translator of Tasso's *Jerusalem Delivered*. In allusion to his credulity on such subjects, Collins has introduced the following elegant lines:—

‘How have I sate while piped the pensive wind,
To hear thy harp by British Fairfax strung;
Prevailing poet, whose undoubting mind
Believed the magic wonders which he sung!’”

The publishers of Sir Walter Scott's works, Messrs. Adam and Charles Black, have just issued a new edition of the *Demonology*, and to the above passage a foot-note is appended as follows:—

“The lines of Collins apply to Tasso, not to his translator, though the mistake into which Sir Walter fell is a very common one.”

Now, which is right, Sir Walter or his anonymous annotator? I subjoin the whole of the stanza, though rather long, from Collins's “Ode on the Popular Superstitions of the Highlands of Scotland”:—

“In scenes like these, which, daring to depart
From sober truth, are still to nature true,
And call forth fresh delight to fancy's view,
The heroic Muse employed her Tasso's art!
How have I trembled, when at Tancred's stroke,
In gushing blood the gaping cypress poured!
When each live plant with mortal accents spoke,
And the wild blast upheaved the vanished sword!

How have I sat, when piped the pensive wind,
To hear his harp by British Fairfax strung!
Prevailing poet! whose undoubting mind
Believed the magic wonders which he sung!
Hence, at each sound, imagination glows!
Hence, at each picture, vivid life starts here!
Hence his warm lay with softest sweetness flows!
Melting it flows, pure, murmuring, strong, and clear,
And fills th' impassioned heart and wins the harmonious ear!”

Surely Tasso, not Fairfax, is thus splendidly eulogised.
C.

SWALLOWS FORMERLY USED IN PHYSIC.—I lately came across the following quaint receipt in an old work entitled “*A Book of Knowledge*. Printed for Thomas Passinger at the Three Bibles on London Bridge, 1687.” It professes to be a remedy for “the sinews that are shrunk in the thighe or elsewhere,” and runs as follows:—

“Take young swallows out of their nests, by number twelve, rosemary-tops, bay-leaves, lavender-tops, strawberry-leaves, of each a handful; cut off the long feathers of the swallows' wings and tails, put them into a stone mortar, and lay the herbs upon them, and beat them all to pieces, guts, feathers, bones, and all; then mix them with three pounds of hog's grease, and set it in the sun a month together; then boil it up and strain it, and keep the ointment; anoint the place grieved, and with God's blessing it will do much good.”

JOHN CORDEAUX.

Cotes Magna, Lincolnshire.

CURIOUS ADDRESSES ON LETTERS.—In Kreuzer's *Denkmäler der Reformation* I find a singular instance of this. Luther, writing to his wife, does not give her the title “Domina,” which was usual in those days for women of standing in Latin, but “Dominus”; not “seine Herrin,” but “seinen Herrn.” Thus:—

“Meinem freundlichen lieben Herrn Katharina Lutherin, Doctorin und Predigerin zu Wittenberg.”

At the present time, where letters pass through the hands of many post-office agents, those of Rouen must have smiled on reading one now before me, addressed by the comic actor Le Peintre Jeune to a playmate of his—

“A Monsieur, Monsieur X.,
Jeune homme très-aimable,
Rouen.”

P. A. L.

QUIVER INSCRIPTION.—The following motto is inscribed on a brass plate let into a quiver or sheath for holding twelve arrows:—

“Into bull's eye is my intent,
When string is rached,* and bow is bent.
“JOHN SAXON, 1831.”

JOHN HIGSON.

Lees, near Oldham.

ARGYLLSHIRE FOLK LORE.—I have the following superstitions from Cowal, Argyllshire:—An unusually large child at birth has its first shirt

* Rached, so spelled.

put on inside out, otherwise it will never thrive. An open knife held between the teeth, with the edge outwards, has power to charm away ghosts, such as marsh-lights, &c. Fishermen in the kyles will on no account give a light out of their boat while at sea. It is also unlucky to give a light of any kind out of a house on New Year's Day.

W. F. (2.)

EIGHTH.—This word is rather remarkable and yet has not, that I know of, been remarked. According to the analogy of *four-th*, *six-th*, *seven-th*, &c., it ought to be spelled *eight-th* with two *t*'s, and it is so pronounced; yet it is now always written *eighth*, which—if the spelling be had regard to—it is difficult to pronounce otherwise than *ait*h (as in *faith*) or *ait-h* (see note †). The loss of the *t* is, however, of no recent date. In Wycliffe's Bible (Forshall & Madden, Oxford, 1850) I find both *eigtthe* and *eigthe*, but more often *eigthe*.* There is, however, a third, but I think far less frequent form, *eigte* or *eigt* †, in which the mutilation has gone a step farther; and this form †, singularly enough, seems to have prevailed, almost to the exclusion of the other two ‡, with Wycliffe's successors until about A.D. 1629 ||, when the present form, *eighth*, seems to have come into universal use.

F. CHANCE.

Sydenham Hill.

"CHALK FOR CHEESE."—In Nicholas Grimald's translation of Marcus Tullius Cicero's —

"Three bookes of duties to Marcus his sonne, turned out of latine, &c., imprinted at London in Flete Strete within Temple Barre, at the signe of the hand and starre, by Rycharde Tottel, 1568,"

and on third page of the preface, N. G. to the reader, occurs the following:—

"And wanting the right rule, they take chalke for cheese, as the sainge is."

Those making notes of early proverbial phrases may be glad of this notice.

F. W. C.

Clapham Park, S.W.

DR. GARTH ON REVOLUTIONS.—Some while before the demise of Queen Anne, Doctor (*Dispensary*) Garth composed the dedication—in Latin, his majesty *in posse* not understanding our vernacular—

* *y* often appears instead of the *i*, and *z* always instead of *g*, but for the sake of uniformity I have written *i* and *g* only.

† The form *eigte* is readily accounted for, if we consider the *t* dropped in *eigthe* to be the *second* (i. e. the *t* belonging to the *th* in *eigtthe*)—for *eigthe* would then be pronounced *eigt-he*, and as the *h* would then be scarcely, if at all, heard, it would naturally soon be dropped.

‡ With the addition of an *h* after the *g*.

§ I do not find the two *t*'s after the time of Wycliffe.

|| Thus for some two hundred years the cardinal and ordinal numbers, *eight* and *eighth*, seem to have been both written alike (viz. *eyght* or *eight*), and can only have been distinguished by the context. Were they also pronounced alike? This, to judge from our pronunciation of *eighth*—so different from the spelling—seems doubtful.

of an intended version of Lucretius. It contained an illustration of the periodicity of revolution, which may in these continentally ticklish times be worthy a corner of "N. & Q." :—

"Voluntas principum est aliquando pro legibus. Tu illis solutum nolles; sed salubriter latæ sive utiliter emendatæ tibi præcipue arrident; et tales constituis, quibus tui pareant, et quas ipse etiam serves; si quid imperant, imperas; si quid vetant, vetas; inde tibi cautum est, hoc ne agas, illud ut exequaris Non desunt Principes, qui vix quicquam, si dominationi conducant, turpe existimant; quicquid æquum est avversantur, quicquid iniquum, gratum habent; et probant improbantque, non prout ratio postulat, sed quem admodum hortatur ambitio."—*Gallicè, Coups d'État*.

E. L. S.

ROYAL DEATHS FROM SMALLPOX.—The following from the *British Medical Journal* is worth preserving in the columns of "N. & Q." :—

"By way of impressing the ravages of smallpox in the pre-Jennerian period on people's minds in a manner more picturesque than that of ordinary statistics, Dr. John Gairdner selects the history of a few royal houses. Thus, of the descendants of Charles I. of Great Britain, he finds that of his 42 lineal descendants up to the date 1712 five were killed outright by smallpox—viz. his son Henry, Duke of Gloucester, and his daughter Mary, wife of the Prince of Orange and mother of William III.; and three of the children of James II.—viz. Charles, Duke of Cambridge, in 1677; Mary, Queen of England and wife of William III., in 1694; and the Princess Maria Louisa in April, 1712. This does not include, of course, severe attacks not fatal, such as those from which both Queen Anne and William III. suffered. Of the immediate descendants of his contemporary, Louis XIV. of France (who himself survived a severe attack of smallpox), five also died of it in the interval between 1711 and 1774—viz. his son Louis, the Dauphin of France, in April of 1711; Louis, Duke of Burgundy, son of the preceding, and also Dauphin, and the Dauphiness his wife, in 1712; their son, the Duc de Bretagne, and Louis XV., the great-grandson of Louis XIV. Among other royal deaths from smallpox in the same period were those of Joseph I., Emperor of Germany, in 1711; Peter II., Emperor of Russia, in 1730; Henry, Prince of Prussia, 1767; Maximilian Joseph, Elector of Bavaria, December 30, 1777."

H. F. T.

Queries.

"ALL-TO."—I find this word in several recent dictionaries as an adverb, with a reference to Judges ix. 53, "all to brake his scull." Is there any other evidence for the existence of this compound adverb? It seems to me that in the passage quoted we should rather read "to-brake," the *to* being a prefix with the force of the German *zer*, as occasionally in Chaucer, *e. g.*—

"Helpe, Lady bryght, er that my shippe to-breste."

Chaucer's *A. B. C.* B.

F. D. M.

ANONYMOUS.—Who is the author of the following?—

"Charley Chalk, or the Career of an Artist: being

Sketches from real Life, with Illustrations, by Jacob Parallel." G. Berger, Holywell Street, Strand.

And what other works were illustrated by Jacob Parallel? *

A. W. F.

5, Tamworth Street, Manchester.

SIR JOHN BOYS.—Can you inform me where a portrait (in oil) of Sir John Boys is to be seen? I believe one exists. There is an octavo print (not a good one) in Shaw House, and a drawing (copied, I understand, from the oil painting) by G. P. Harding. I refer of course to Sir John Boys of Bonnington, near Goodnestone, in Kent, who made a gallant and extraordinary defence of Donnington Castle, in Berkshire, and was knighted by Charles I. in Oct. 1644.

I should further like to know if any one has ever heard of the existence of portraits of his first wife Lucy, or his second wife Elizabeth (widow of Sir Nathaniel Finch.) It is possible such may be still found somewhere in Kent.

I shall feel much obliged to any of your correspondents who will give me any information respecting Sir John Boys. I have of course looked into Clarendon, Rushworth, Walker, Heath, and other well known authorities of more modern date, such as Warburton, Carlyle, &c. I have also seen all the diurnals which relate to the siege of Donnington Castle (one of them quoted at length by the late Rev. L. B. Larking), but there may be other sources.

I would take the liberty of suggesting that it would be well worth while if local antiquarian societies would attempt to establish records of the portraits of the celebrities of their respective counties. Doubtless voluntary assistance would be readily given.

GEORGE COLOMB.

[The present owner of the oil painting of Sir John Boys is the Rev. Thomas Boys, M.A., of 23, Leighton Road, Kentish Town, where it may be seen at any time by MR. COLOMB, if he will favour Mr. Boys with a call. The portrait was exhibited in the "First Special Exhibition of National Portraits," 1866, and was there numbered 643. Nothing is known by Mr. Boys concerning any portraits of Sir John's first and second wives. His lands were sequestered, like those of other loyalists, and he paid a fine of 312l. 10s. (*Catalogue of Compounders*, London, 1655.) Some interesting notices of Sir John Boys may be found in "N. & Q." 3rd S. viii. 410.]

"BONAPARTE'S COACHMANSHIP."—Under this heading appeared in the *Gentleman's Magazine* for March, 1804, p. 206, a reference to Napoleon I. being overturned because he had fancied himself a sufficient coachman to manage English horses, and the writer refers to Wood's *Athenæ* for a similar misadventure to Oliver Cromwell, "because he would needs forsooth, for recreation-sake, drive the coach himself to Hyde Park drawn by six German horses." The contributor of the

[* *Will's Whim*, Nos. 1-3, 1839, is also illustrated by the same artist.—ED.]

article says: "We all remember Bonaparte's late overthrow," but I suspect few of us can say as much now; and I hope some one will give in "N. & Q." an account of Napoleon's mishap, which coincides so remarkably with that of Cromwell, to whom he is so often compared.

F. C. H.

CEREMONY.—Whence is the term "ceremony" derived? I have heard it was from an ancient city near Rome, whose customs gave to the world in general their name.

T. E. WINNINGTON.

[On turning to Webster's *Dictionary*, by Dr. Goodrich and Dr. Porter, we read, "CEREMONY, Fr. *cérémonie*, Pr. *ceremonia*, *cerimonia*, from *Cære*, an old city of Etruria, which stood in a very ancient religious connection with Rome; according to others, from *Ceres*, equivalent to *Cereri's sacra*."]

DESTRUCTION OF PRINTS BY INSECTS.—I have a curious old steel engraving, in its original frame, of the Battle of Ramilies, which presents a peculiarity I have never before noticed. The white part of the clouds is eaten away by some insect, and wherever the ink of the engraving occurs it is left untouched; even the blade of a sword and a horse's ears are perfect. This ink is particularly black. Do bookworms always avoid the printed matter of the volume they attack? Old wooden picture-frames are often drilled with worm holes. Is this done by the bookworm?

QUIS.

Lynn.

LE PÈRE DUCHESNE.—Who was le Père Duchesne? A Belgian by birth, one of the Communist journalists, who is spoken of as having deserved his evil notoriety, bore this sobriquet. I remember, above half a century ago, hearing the above question asked. It was in reference to William Perry, editor of the *Morning Chronicle*, who bore the same sobriquet.

Z. Z.

[The name of this French demagogue is Jacques René Hébert, who was commonly called "Père Duchesne," from the title of a Jacobin paper of which he was the editor. He was born at Alençon in 1755; atrociously accused Marie Antoinette of incest; invented "the feast of reason," 1793; joined the enemies of Robespierre; denounced by St. Just, March 13, and died amid the hisses of the populace on March 24, 1794.]

QUEEN ELIZABETH'S DYING WORDS.—I have been studying, without quite comprehending, the discussion in your pages respecting Queen Elizabeth's dying words, which Mr. Motley gives as "I will have no *rough* to sit in my seat." I thought there had been no doubt that her phrase was, "I will have no *rogue*." Rogue, at that time, was even more commonly used in the sense of vagrant, or low person, than in a sense implying immoral conduct, as now. Thus does Christopher Sly exalt his family: "The Slies are no rogues: look in the Chronicles, we came in with Richard Conqueror." (Induction to the *Taming of the Shrew*.) Even so Elizabeth was

understood by those around her to mean that she named James I. as her successor, who was certainly in this sense no "rogue." In the careless orthography then practised, "rogue" was not uncommonly written "rouge," and it is possible the misconception may have thus originated.

JEAN LE TROUVEUR.

GEOGRAPHICAL QUERIES.—Will some kind reader oblige me with information as to the following places?—

1. The Horicon and the Bend (Cooper's *Spy*).
2. The Pile of Foulders (*Nat. Hist.*, "Barnacle").
3. Lambessa (French political prison).
4. Astrop Wells (English watering-place).

E. K.

[1. The Horicon, called also George Lake, is a beautiful mountain lake of New York, between Warren and Washington counties, thirty-six miles in length.

2. The Pile of Foulders, or rather Fouldrey, is a small rocky island, of a few acres, separated from Walney in Lancashire. See Baines's *Lancashire*, edit. 1836, iv. 666.

3. Lambessa is an ancient Roman town of Algeria, province Constantine, eighteen miles S.S.E. Batna. A French penal colony was established here in 1850, to which the insurgents of 1848-51 were banished.

4. Astrop is a hamlet in the parish of King's Sutton, co. Northampton. The mineral spring, called St. Rumbald's Well, was formerly much frequented.]

A JURY EXPOSED TO THE RAIN.—

Hilary Term, xv. H. VII., vol. i. 6.—"In the Exchequer chamber the case was sent: at Nisi Prius, after the Jurors were sworn, a great rain came; whereupon, for the jeopardy of the tempest, some (of the Jury) departed from the bar, and out of the view of the Judges, and drank with a stranger;" &c. &c.

What was the arrangement of the court by which the sworn jury were exposed to the rain at "the bar"? W. P. P.

LADIES ON HORSEBACK.—In the Print Room of the British Museum is a drawing by J. Van Groningen representing a fortified town, towards which a cavalier on horseback is pointing. He is accompanied by a lady seated on the right-hand side of her horse. I wish to know when the present way of riding on the left-hand side was first used? CHARLES ENNIS VIVIAN.

41, Eccleston Square, S.W.

A LINCOLNSHIRE QUERY.—I have before me a mutilated document of the reign of Henry VIII., in which mention is made of a person called But-telen, or Butfyllyn, who lived at a place called Tek'n, in the diocese of Lincoln. Can any one tell me what place is meant by the contracted word, and which form of the man's name was his true designation? CORNUR.

SIR HUDSON LOWE.—Where can I find an epitome of the will of Sir Hudson Lowe, Governor of St. Helena, such as are occasionally given in the papers? X.

MANUSCRIPT JOURNAL MENTIONED BY BYRON. Whose MS. journal was it that Byron expresses so much pleasure at reading in the *Conversations with Lord Byron* of Lady Blessington?

"I know not when I have been so much interested and amused," said Byron; "it is one of the choicest productions I ever read, and is astonishing as being written by a minor, as I find he was under age when he penned it."

It was most likely by a foreigner.

C. ELLIOTT BROWNE.

MOUNT CALVARY.—Where is the Mount Calvary referred to in the following passage?—

"In 1804, from the heights of Ambleuse near Boulogne, on a clear day, for the first and last time till he became a prisoner, he (Napoleon) saw the coast of England. So clear was the day, that with a telescope he could distinguish the houses. The same evening he wrote to Cambachres, 'I have seen the coast of England as distinctly as you see Mount Calvary from the Tuilleries.'"—Allison's *History of Europe*, v. 319.

What Mount visible from the Tuilleries is so named? W.

Skipton.

[The Calvary alluded to by Bonaparte is Mont Valerien, a hill west of Paris. A Calvary in former times stood on this hill, and was the resort of devotees until 1880. In 1841 it was converted into one of the strongest of the detached forts round Paris. The summit is 343 feet above the Seine, 430 feet above the sea. See p. 135 of our last volume.]

"THE MISTLETOE BOUGH"—a song known better some years ago than now, has long been associated in my mind with a tradition handed down to me from an ancestress. It was this:—There was merry-making at Christmas in the old family hall, and amateur theatricals were performed. In one of the scenes it was necessary to represent a funeral. Accordingly one of the young ladies present personated the dead girl, and was lowered into an old oak chest, and the lid closed over her. When the scene was finished, the party raised the lid, expecting to find the young lady as she was when placed in the chest—alive and happy; but, to the horror and grief of all, she was discovered to be dead! Never again were private theatricals enacted in that house, for the judgment of God was supposed to have been manifested in the event, and the family (said to have previously been given to gaiety and disregard of serious subjects) thereafter became noted for its strict performance of religious duties.

My ancestress related the fact to her son; he to his granddaughter, she to me. The ancestress here referred to was Dorothy Noel, daughter of the Rev. W. Noel, rector of Ridlington, and niece to the first Baron Noel, her father's eldest brother. She married a Mr. Reynolds, and her son was named John William Noel Reynolds. As Mrs. Reynolds (*née* Noel) was born in 1693, and would be a woman in 1713, the tragedy must have occurred between the two dates, since she stated she was

present as a girl at the private theatricals so melancholy in their result. The house was always said to have been Exton Hall, the seat of the Noels; and I believe the ruins still exist of the edifice in which the never-forgotten accident happened. Can any of your readers throw additional light on this subject?
JAYTEE.

NUMISMATIC. — A bronze coin or medal about the size of a shilling has come into my hands. It has on one side a rude winged lion with a nimbus over its head. The inscription round the margin, beginning from just over the head and reading to the right, is C (or G) RSN GOR. C (or G) SO (or D) N. RO (or C) DB. The stops between the words are rude *fleurs de lis*. On the other side the centre is occupied by a cross patée, with shaft elongated to reach to the centre of a circle, the diameter-line of which forms its base. This is inclosed within a sort of tripartite or trifoliate aureole, at the outside of the three points, of which the letter o appears with an indistinct companion letter. The inscription on this margin is not so clear, but reads from left to right, with *fleurs de lis* for stops, something like CSNROD. NROCC. SNRO(?)C(?). The coin is worn very thin, and the letters are old Roman capitals.

What is the meaning of it? Is it a coin or medal struck by a mediæval Norman bishop?

M. D.

A PROPHECY OF NOSTRADAMUS.—I read in a late number of the *Guardian* the following:—

"An old prediction, repeated by Nostradamus in his *Centuries*, says:

'Quand Georges Dieu crucifera,
Que Marc le ressuscitera,
Et que Jean le portera,
La fin du monde arrivera.'

"It appears that all three conditions will be satisfied in 1886. Easter will fall on the 25th of April, or St. Mark's Day, Good Friday on St. George's Day, and the feast of Corpus Christi on St. John the Baptist's Day."

Would any of your readers kindly inform me on what previous occasions this has already occurred?

W. H. EGERTON.

[As St. George's Day is two days before St. Mark's Day, it is not a very remarkable coincidence that, when Easter Day falls on April 25, Good Friday should fall on the 23rd; and as Corpus Christi is a moveable feast, dependent upon Easter, it needed not Nostradamus or any other ghost to come from the grave to declare that when Easter Day fell on April 25, Corpus Christi would fall on John the Baptist's Day. Easter fell on April 25 in 1546, and again in 1734.]

PUNNING MOTTO.—What is the true translation of *clibbor ne sceame*, or *sceâm*, the allusive motto of Robert de Clibborne, knight of the shire of Westmorland, 7 Rich. II.? According to the opinion expressed by Mr. Benjamin Thorpe, *clibbor ne sceâm* might mean "Clibborne shone." Prof. De Vere renders it "adversity no disgrace;" while another Anglo-Saxon scholar, Prof. F. A.

March, says that *clibbor ne sceame* might mean "untouched by shame," or "*sans reproche*." Dr. Bosworth gives "*onus*, burden," as the meaning of *clibbor*. The word as used in Anglo-Saxon literature is certainly an adjective. Hickes and others translate it "burdensome, grievous." Grein says, "tenacious, cleaving, sticky," and a similar word is used in some of the English dialects with the latter meaning.
NIMROD.

QUOTATIONS WANTED.—I shall be glad to know where the following lines are taken from, which appear on a mural tablet in Brafferton church:—

"Be absolute to death,
For life in death is thereby made the surer."

K. W. S.

"Cælia ridens
Est Venus, incedens Juno, Minerva loquens."
"Pharmaca das ægroto, aurum tibi porrigit æger;
Tu morbum curas illius, ille tuum."

C. P. I.

Whence come the lines on the cover of this year's numbers of the *Botanical Magazine*?—

"Nature and Art to adorn the page combine,
And flowers exotic grace our northern clime."

JAMES BRITTEN.

Whence comes the following? It occurs in a novel called *Tor Hill*, i. 182, but is not, I think, the author's own composition:—

"When the rain raineth, and the goose winketh,
Little wotteth the gosling what the goose thinketh."

A. O. V. P.

"The lark hath got a quaint fantastic pipe
With no more music than a snipe;
Whereas the cuckoo's note,
Is measured and composed by rote;
His method is distinct and clear,
And dwells
Like bells
Upon the ear,
Which is the sweetest music one can hear."

"Hoc discunt omnes, ante Alpha et Beta, puellæ."

MAKROCHEIR.

"The shepherd on Tornaro's misty brow,
And the swart seaman sailing far below,
Not undelighted view the morning ray
Brighten the orient till it breaks away,
And burns and blazes into glorious day."

Can any of your correspondents inform a constant reader where the above lines are taken from?

F. S. A.

Union Club.

Who wrote the line —

"The child of misery, baptized in tears?"

M. E.

Philadelphia.

[J. Langhorne, "The Country Justice," part 1.]

MEDIÆVAL SERVICE BOOKS. — The old liturgical MSS. are called by a great variety of names, such as Missals, Breviaries, Horæ, Antiphonary, Officia, Service Books, &c. What is really

by each of these names, and at what services were they each used? Many dealers in MSS. call them nearly all Missals, which is confusing to a student of these works. J. H. M.

[The general confusion of ancient MSS., of books for the Priest and Choir, under wrong titles, is not confined to booksellers' catalogues, but extends, or did so lately, to the catalogues of our public libraries. The following distinctions comprise such MSS. as are more commonly demanded by the student:—

The *Missal* contains the prayers of the holy sacrifice of the mass for the celebrating priest.

Graduale contains the introits and graduals as sung by the choir at the mass.

The *Sequentiarium*, or *Prosarium*, the proses or sequences before the gospel at the mass.

Benedictionale, the episcopal benedictions given anciently during the mass.

Pontificale, the solemn rites belonging to the bishop's office on several occasions at mass.

Processional, the antiphons at the processions.

The *Psalter* contained the Psalms with intonations, as also the evangelical canticles and their intonations, the Athanasian Creed, and the Litanies Majores.

The *Antiphonal*, the antiphons for nocturnal and diurnal offices.

The *Hora*, or *Officia*, should be distinguished, as they severally contain the vespers and matins and lauds for the dead.

The *Cursus*, or *Officium parvum B. Mariæ V.*, being certain devotions after the model of the canonical hours, found usually with other shorter devotions in the same form to the Blessed Trinity, the Holy Name of Jesus, the Holy Spirit, the Holy Cross, the Passion of our Lord, and others similar.

The *Encyclopédie théologique* of M. l'Abbé Migne on the subject matters of *Discipline ecclésiastique*, *Rites sacrés* and *Liturgie*, and Moroni's *Dizionario Ecclesiastico*, may be also consulted.]

TATLERIANA.—In Rogers' poem, *Human Life*, is the couplet describing a good wife:—

"A guardian angel o'er his hearth presiding,
Doubling his pleasures, and his cares dividing."

Query, if this was suggested by the *Tatler*, No. 49, where it is said of a model couple, Amanda and Florio, that "their satisfactions are doubled, their sorrows lessened, by participation"?

No. 55 of the *Tatler* contains a curious account of the cure, at Newington, on June 29, of a case of congenital blindness in a man aged twenty, by a surgeon called Grant.

The nature of the affection, and the operation, are not described; but query, if there are any other such cases recorded? The Jews in the Gospel (St. John ix.) say no such thing was ever heard of; but it does not seem impossible that eyes should be born with some kind of parasitic obstruction not incapable of removal.

LYTTELTON.

"THOLE AND THINKON."—Can any one inform me what is the meaning of the following motto, which I came across on an old pane of stained glass let into a window in Brafferton church? Above it is a coat of arms, and underneath are these words—"Thole and Thinkon." K. W. S.

Replies.

MURAL PAINTING IN STARSTON CHURCH, NORFOLK.

(4th S. vi. *passim*; vii. 40, 172, 245, 368, 410, 497, 517.)

My reply to MR. WALLER at p. 410 was not written with any heat, though to have it very uncourteously insinuated, as it was by MR. WALLER at p. 173, that I was too little acquainted with mediæval art to *dogmatise* upon it, might have justified considerable heat. MR. WALLER first maintained that the painting represented the death of some unknown female; and that it contained a bedside with a group of monks, and an abbot or prior in a cope. If he now altogether shifts his ground, and argues that it depicts the death of St. Mary Magdalen, he has no right to complain of my saying that he has invented a new theory. He reminds us that, according to the *Legenda Aurea*, the soul of the B. Virgin was received into the arms of Christ; but it might equally have been carried up to his sacred arms by angels, as in our painting, Christ being above ready to receive it. When I referred to my old woodcuts of the death of the B. Virgin, I never said that they *entirely* corresponded with the painting at Starston, but that their details sufficiently warranted the conclusion that the subject in that is the same. I spoke chiefly of the bed and the figures of the Apostles. MR. WALLER cannot suppose that I do not know, at least as well as himself, the difference between a cope and a chasuble, and between chasubles ancient and modern. Now St. John in one of my old woodcuts, wears unmistakeably a cope, and what he wears in the Starston fresco is either a cope or some kind of cloak, but certainly not a chasuble. MR. WALLER never saw a chasuble ancient or modern, without a front hanging down at least to the knees. Now here is nothing of the kind, but all we see are the two edges or borders of the cope, open entirely below the arms; whereas the stooping forward attitude of St. John must have caused the front of a chasuble to fall considerably forward. However, as before intimated, the garment may only be a cloak, but decidedly it is no chasuble. And what should a chasuble be for? MR. WALLER knows that mass was never sung or said at midnight, save on Christmas night:—

"On Christmas night the mass was sung:

That only night in all the year

Saw the stole priest the chalice rear."—*Scott*.

and I have shown that St. Mary Magdalen died before the altar *at midnight*.

But MR. WALLER asks why I do not point out the other Apostles? For instance, St. Paul; and he undertakes to answer: because he is *not* there. There are four standing at the bed, and the one next to St. Peter may be intended for St. Paul

and the one behind St. John may be St. James his brother. Peter, James, and John are conspicuous in other representations of the subject. MR. WALLER says what is not true, when he says that *instead of St. Paul* I have pointed out "Seraphia," adding sarcastically that as this is the first time of her appearance, he doubts not it will be the last. Now, in common fairness, he ought to have noted that all I said was that the figure *might be* Seraphia; and if MR. WALLER had been acquainted with her history, he would have known that she was rich, and distinguished among those holy women who ministered to our Saviour, and therefore most likely to be a chief attendant upon his holy mother.

In his last paper, MR. WALLER gets rid of the troublesome bed's head and its accessories, by sweeping them all away as some "previous decoration beneath." If he means that the fresco under discussion had been painted over some previous subject, I can only consider this very improbable, and very unlikely to satisfy any inquirer. I prefer returning to those details, which to my mind are all rationally explicable, save the object outside at the bed's head, like the trunk of a tree, but painted red, of which I can only conjecture that it supported a lamp. MR. WALLER makes merry at my having said that the base of the bedstead fitted into the thick square post at the upper end of the bed—"that is to say," he continues, "we have a scarlet post to a stone-coloured base. A very original combination!" To his eyes, however, he says *it* does not fit in, for there is a gap between, with a diapered pattern. *What* does not fit in? I never meant that the whole breadth of the base fitted in, but that the long side-piece at the top fitted in; and so it certainly does. There is an object above this long side-piece which MR. WALLER calls a covering for the bed, but it stands up square, straight, and without the smallest crease or fold; and therefore I still consider this to be a screen or some sort of side-piece to the bedstead, and so, I suspect, will any one who examines the painting conclude with me.

Now, with regard to the newly adopted legend of the death of St. Mary Magdalen, if I accused MR. WALLER of a want of good faith, it was because, when he spoke of quoting from an old German account, I naturally supposed him to allude to one or both of the two old German works, from one of which I have quoted the exact words. It appears now that he followed some Latin work of which I never heard, *Sermones Dormi securè*. How, then, was I to blame when I gave my authority *verbatim*, little imagining that when he professed to take from a German account he would bring up a Latin one? I can only say that my German account agrees with my view of the subject represented, while after all MR. WAL-

LER's does not. For where is the bishop in our fresco? Nowhere. And where are all the clergy and the priest who is particularly mentioned? Where is there the slightest tracing of the Holy Communion being administered, and by a bishop too? And above all, where is there the faintest indication of the saint dying before the altar? I know a very large and rich painting on glass of the last communion of St. Mary Magdalen, where the subject is accurately and unmistakably represented. There she kneels, receiving the Blessed Sacrament from a bishop in pontificals, and her vase of ointment lies on the pavement to point out her identity. MR. WALLER may "disdain to reply;" but should he attempt to justify his introduction of Martha and a miracle at Aix, which never happened there, he may find that some acquaintance with mediæval matters is, after all, possessed by one whom he estimates so lightly; and that his Latin *sermons* may *sleep securely*.

F. C. H.

THE PIANO.

(4th S. vii. 143.)

This instrument must have been invented before 1711, if, as I have been told, a pianoforte of gilt wood outwardly, which I saw some years ago in Paris at the Baroness de Meyendorf's (well known for her artistic tastes), was purchased by her at Rome as having once been the property of that clever but very eccentric woman, Queen Christina of Sweden, who died there in 1689.

In the way of pianoforte instruments, here is a specimen of her *agra-dolce* style of writing, which is perhaps not generally known:—

In 1657 the castle of Fontainebleau, where Christina-Augusta then resided, was the scene of the bloody murder of her cavalier-servente and cavalcadore Monaldeschi, by her orders. Father Lebel, an eye-witness of this dreadful crime, gives a painfully interesting account of it. It occurred in the Galerie des Cerfs. Lewis XIV. was naturally highly incensed at such a breach of hospitality, and signified in strong terms through Cardinal Mazarin his great indignation. The following masterpiece of boldness and impudence is all the minister got for his pains:—

"Mons. Mazarin, —Ceux qui vous ont appris le détail de Monaldeschi, mon Écuyer, étoient très-mal informés. Je trouve fort étrange que Vous commettiez tant de gens pour Vous éclaircir de la vérité du fait. Votre procédé ne devrait pourtant point m'étonner, tout fou qu'il est, mais je n'aurais jamais crû que ni Vous ni Votre jeune maître orgueilleux eussiez osé m'en témoigner le moindre ressentiment. Apprenez tous, tant que Vous êtes, valets et maîtres, petits et grands, qu'il m'a plu d'agir ainsi; que je ne dois ni ne veux rendre compte de mes actions à qui que ce soit, surtout à des fanfarons de Votre espèce. Vous jouez un singulier rôle pour un personnage de Votre rang; mais quelques raisons qui Vous aient déterminé à m'écrire, j'en fais trop peu de cas pour m'en intriguer un

seul instant. Je veux que Vous sachiez et disiez à qui voudra l'entendre, que Christine se soucie fort peu de Votre Cour et encore moins de Vous; que pour me venger je n'ai pas besoin d'avoir recours à Votre formidable puissance. Mon honneur l'a voulu ainsi; ma volonté est une loi que Vous devez respecter. [This strongly reminds one of Juvenal's "Hoc volo, sic jubeo, sit pro ratione voluntas."] Vous taire est Votre devoir; et bien des gens que je n'estime pas plus que Vous, feroient très-bien d'apprendre ce qu'ils doivent à leurs égaux, avant de faire plus de bruit qu'il ne convient.—Sachez enfin, Mons. le Cardinal, que Christine est Reine partout où Elle est, et qu'en quelque lieu qu'il lui plaise d'habiter, les hommes, quelque fourbes qu'ils soient, vaudront encore mieux que Vous at Vos affidés. Le Prince de Condé avait bien raison de s'écrier, lorsque Vous le reteniez prisonnier à Vincennes: Ce vieux renard ne cessera jamais d'out-rager les bons serviteurs de l'état, à moins que le parlement ne congédie ou ne punisse sévèrement cet illustrissime faquin de Piscina. Croyez-moi donc, Jules, comportez-Vous de manière à mériter ma bienveillance; c'est à quoi Vous ne sauriez trop Vous étudier. Dieu Vous préserve d'aventurer jamais le moindre propos indiscret sur ma personne. Quoique au bout du monde, je serai instruite de Vos menées; j'ai des amis et des courtisans à mon service, qui sont aussi adroits et aussi surveillans que les Votres, quoique moins bien soudoyés."

A fortnight after, the Roi Soleil, followed by Mazarin and a brilliant court, went in state to pay a visit to the murderess of Monaldeschi!

"The soul and body rive not more in parting
Than greatness going off."

P. A. L.

HERALDIC.

(4th S. vii. 409, 483.)

In answer to W. M. H. C., I should say that the younger line succeeding to the sole male representation would not be entitled to quarter the additional quarterings acquired by the extinct elder line. There would be no representation in blood by the younger line of the families of these heiresses: but *quære*, where there was an accession by the younger line to the estates of the heiresses. I do not even then think they would be entitled to quarter: for, without doubt, they would succeed to the estates as heirs to the extinct line either at law or by settlement; and supposing they actually succeeded by a settlement of the heiresses themselves, not even then would they be entitled, I should say, to the quarterings, unless it was made (as we see every day) incumbent upon them to take those arms. For without such a settlement, of course the younger line could not succeed to the estates direct from the heiresses. In short, quarterings have always appeared to me simply to be for the purpose of exhibiting a person's descent from some particular family extinct in the male line. It is a representation by blood and not by land, or any blacksmith purchasing the property would surely be entitled to the quarterings.

In Germany I believe the quarterings are not

only of heiresses, but of every direct ancestress; and so fourteen quarterings show fourteen descents (or *quære*, seven maternally and paternally), which may be thought the most solid and reasonable mode of reckoning them. T. H.

A. H. apprehends that "the junior branch has no right to alter its own bearings, marks of cadency," &c.; that failing "even female issue, the armorial bearings would most probably be assumed by the chief inheritor of the estates," and that "no lapse of issue can convert a junior into a senior branch," &c. Now I submit that, in view of W. M. H. C.'s interrogatory, all this is surely great nonsense. Did not the Earl of Balcarras, on attaining the older dignity of Crawford, lay aside his own insignia and assume the quartered coat of the house of Crawford, which his family as a junior branch of the Lindsay family had previously borne (with a different crest and motto), placed within a border, and were not the Crawford estates inherited by the Earl of Glasgow? Were the son of a younger son, on the demise of his cousin-german (the son of his father's elder brother), and by complete extinction of the issue of such cousin, to succeed to the family honours and estates of his grandfather, would not his line to all intents and purposes become the senior branch? and would he not lay aside his father's distinctive difference, and assume the arms in chief? We know he would. Any tyro can perceive that, in the case supposed, he would have no right to adopt the arms of the family of his aunt by marriage had she been an heiress, any more than those of the wife of his cousin, although her family also had merged in that of her husband. What would be the fate of these, other than negatively, that they could not be borne by the descendants of the younger son, is not involved in the inquiry propounded by W. M. H. C.

J. CK. R.

A. H. lays down the dictum that no junior branch has the right to alter its marks of cadency. How about the Earl of Aboyne and the honours of Huntly, on the extinction of the ducal house of Gordon (Seton)? WM. HALYBURTON.

ANTIQUE HEADS IN MEDIÆVAL SEALS.

(4th S. vii. 493.)

Examples of classical intaglios used as seals during the mediæval period are not uncommon. It must be remembered that such articles, found on Roman sites, were believed to be endowed with great virtues. Mr. Thomas Wright communicated to the *Archæologia* (vol. xxx.) inventories of such gems, enumerating the virtues they were supposed to bear. One representing Pegasus, or Bellerophon, is said to be good for warriors to give them

swiftness in flight; another, Hercules, was a "singular defence to combatants." Matthew Paris tells us the monastery of St. Alban's had a gem of great efficacy for women in child-birth. It is not therefore very extraordinary that they should have been used as seals, the subject being changed into a religious one. Serapis became Our Lord; Isis nursing Horus, the Virgin and Child; and Thalia holding a mask, Herodias carrying the head of John the Baptist. The monks of Durham picked up a fine classical head of Jupiter Tonans cut on an oval gem, and adopted it as their seal, assigning the head to St. Oswald, and placing it in a rim of brass with the inscription "Caput Sancti Oswaldi Regis" (Raine's *St. Cuthbert*, p. 212). Charlemagne sealed with a Jupiter Serapis.

One of the earliest instances of a gem used as a personal seal is the *secretum* of John, as Earl of Mortaine (c. 1170), in which the head of one of the later emperors is used with the legend SECRE-TUM IOHANNIS; engraved in Sandford's *Genealogical Hist.*, p. 55. The counter-seal of Roger, Archbishop of York (d. 1181), is formed of a gem representing a chimera with three heads, with legend allusive to the Trinity (*Arch. Journal*, v. 6). The thumb-ring of Seffrid, Bishop of Chichester (1125), was an Abraxas gem. Randle, first Earl of Chester, for his privy seal used an antique gem with a double motto in French and Latin round it. Mr. Fitch, of Norwich, had in his collection three examples, which are engraved in *Papers of Norfolk Archaeological Soc.*, iii. 422. These are the seal of Sir Gilbert de Hulcote, with a sea-horse on the gem; one with a bacchanalian figure, with mediæval inscription LECTA TEGE, found near North Walsham; and a rude figure of a cock on a blood-stone, with legend IOHANNES CHRISTI AMICI, found at Thwaite, Suffolk. Mr. Hudson Turner thinks the latter was a mediæval attempt at counterfeiting an ancient gem, and, if so, exceedingly interesting. Descriptions of three more examples of mediæval appropriation of gems will be found in the *Archæological Journal*, iii. 76. The device on one is a genius holding a head (or mask) in his hand, giving it to a little faun. It was found in a field near the collegiate church of Stoke, by Clare, Suffolk, and was probably used as a seal by one of the members of the church, which was dedicated to St. John the Baptist, from a supposed assimilation to the scriptural history of the delivery of the head of St. John. The mediæval legend on this seal is IESVS EST AMOR. The two other seals have a lion resting his paw on a bull's head, with the legend SVM LEO QOVIS EO NON NISI VERA VEO; and an eagle displayed, with CONSILIVM EST QVODOVQE CANO. Mr. Allingham, of Reigate, on another occasion, submitted to the Institute an example found between that town and Linkfield Street. It is a figure of Mars on a cornelian, and in the Middle Ages had been

mounted as a ring and used as a privy seal. A reference to Mr. Wright's paper in the *Archæologia* before referred to shows that "la pierre de la planette qui est appelée *Mars*, fait victoire et délivre des causes adverses et contraires."

I think your readers will agree with Mr. Hudson Turner, when he says:—

"A catalogue of the subjects of all intaglios of which ancient impressions are known to exist in England would form a curious, and possibly valuable, contribution to glyptographical knowledge."

JOHN PIGGOT, JUN., F.S.A.

P.S. An engraving of the privy seal of Prior Walter (1220), of Leominster, in Messrs. Townsend and Freeman's *Town and Borough of Leominster*, furnishes another instance of a Roman engraved stone being used as a seal. The prior became Abbot of Shrewsbury. The legend is—QUI SE HUMILIAT EXALTABITUR. Mr. Ready of the British Museum has sent me four examples of these seals, and tells me he has many more examples in his numerous collection.

It was not at all an uncommon thing for our forefathers, when they found an antique gem, to turn it to use by inserting it in a seal. It is said, but I do not remember on what authority at this moment, that they were commonly thought to be natural productions. The Chapter of Durham were wont to use a seal of this sort. Mr. Raine, in his *North Durham*, thus speaks of it:—

"A very beautiful head of Jupiter Tonans, encircled by the inscription CAPUT SANCTI OSWALDI REGIS, formed the reverse of the old capitular seal of Durham. The obverse, a cross, with the legend SIGILL' SANCTI CUD-BERTI PRÆSULIS S'CI, the matrix of which still exists in the Dean and Chapter library, had been for some time in use when the monks found at Lanchester, or some neighbouring station, a handsome intaglio; which, by an explanatory legend on a surrounding margin of brass, they converted into the head of their patron king, and thus sealed the obverse and reverse till the Dissolution. The treasury abounds with antiques of a similar nature. The cloth merchant of York, and the prebendary from Lanchester, generally seal with some beautiful relic of Roman times discovered in this neighbourhood."—*Note*, p. 53.

An engraving of this Durham seal may be found in the last edition of *The Monasticon*, vol. i. plate III. The same volume (plate VII.) contains a representation of a seal of the church of Worcester, in which a classic gem is evidently used. I think your correspondent will find a paper on seals of this kind, illustrated by plates, in Mr. Charles Roach Smith's *Collectanea Antiqua*; but I quote from memory, not having the book at hand.

A fine example of a private seal of this sort was found at Crossby, in the parish of Frodingham, co. Lincoln, about half a century ago. The setting is of silver, of pointed oval form, one inch and a quarter long. The gem represents a male figure standing, holding up in his left hand a

patera with fruit; in his right two ears of corn. It has been thought to be a representation of Autumnus. On the silver margin is engraved, in letters of the thirteenth century, QVI LABORAT MANDVCET.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"THE GARDEN OF THE SOUL" (4th S. vii. 513.) There is not the least obscurity as to the authorship of this well-known Catholic Prayer-book. The author was certainly Bishop Challoner; it has never been even attributed to any other. Nor is it quite correct to say that it is not noticed by Barnard in his *Life of Bishop Challoner*, for in his chapter xxi. p. 154, he says: "in the year 1767 he published several other things for the good of his flock; such as the *Garden of the Soul*," &c. Barnard's work, however, is very defective; and it is surprising that he should not have known more about this publication. It certainly had been published long before 1767; for in a catalogue at the end of Gother's *Instructions for hearing Mass*, printed in 1740, among the works published by Bishop Challoner, I find *The Garden of the Soul*, price 1s. 6d.; and I have now before me an edition "printed for T. Meighan, in Drury Lane, 1764," which is stated in the title-page to be "the ninth edition, corrected and enlarged by the author." I have also that of 1778, called in the title-page "the tenth edition, corrected."

The French book mentioned was a translation of Challoner's *Book of Meditations*; but why the translator chose to call it *Le Jardin de l'Ame*, I cannot imagine. Such a title was calculated only to mislead.

F. C. H.

My old copy of *The Garden of the Soul* appears to be older than any in the British Museum; and yet it is the "eighth edition, corrected and enlarged by the author. Preston: printed by W. Stuart, MDCCLXV."

THUS.

In J. Y.'s note two distinct works are confused. The French book —

"Le Jardin de l'Ame, ou Choix des Méditations de Challoner . . . Traduit de l'Anglais," &c. —

must be a partial translation from the well-known work of Bishop Challoner —

"Considerations upon Christian Truths and Christian Duties, digested into Meditations for every Day in the Year," —

which is in constant use among Catholics wherever English is spoken. The English *Garden of the Soul*, which is to be found in every English Catholic house, is not a book of meditations, but a book of prayers and devotion.

D. P.

Stuarts Lodge, Malvern Wells.

I have a copy of this work, highly esteemed among Catholics — "London: T. Meagher, Drury Lane, 1751, 6th ed. corrected;" no author's name. I had one, with a reply to Dr. Conyers Middleton,

referring to the blessing of horses at Rome, I think a still older copy, which bore the initials of "R — C —." The reply to Middleton was either prefixed or appended, I forget which.

I am inclined to think that the *Catholic Christian instructed* and mentioned by Gorton, is the same work. I have had also a two-volume edition of *Meditations for every Day in the Year* that does not appear in his list of works by Gorton, although it may be among the "et ceteras" that he alludes to.

J. A. G.

Carisbrook.

PASSAGES IN SHELLEY (4th S. vii. 455.) — I have only just now (June 25, 1871,) seen this query in your number of May 27. The passage should stand thus: —

"And that tall flower that wets —
Like a child, half in tenderness and mirth —
Its mother's face with heaven-collected tears,
When the low wind it playmate's voice it hears."

In my two-volume annotated edition of Shelley, and in all editions whatsoever prior to that, the line "Like a child," &c., does not appear: it had been lost. When the two-volume edition appeared it was reviewed in a very valuable article in the *Westminster Review*, July, 1870. This article gave a number of important emendations, obtained by Mr. Garnett from a recent reinspection of the MSS. now in the possession of the Shelley family. One of the emendations was the recovered line "Like a child," &c. My one-volume unannotated edition of Shelley was then in course of preparation. I inserted this line in its proper place. The printer printed it, but by a disastrous lapsus, he missed out, by way of compensation as it were, the other line, "Its mother's face," &c. As soon as the one-volume edition appeared my kind correspondent and your valued contributor, the REV. DR. DOBBIN, called my attention to the blunder. I corrected it, and the copies of the one-volume edition now and lately in course of being issued give the passage accurately.

W. M. ROSSETTI.

STAFFORD OF BLATHERWICK, GRETTON, SUDBURY, ETC. (4th S. vii. 387.) — In answer to A.'s appeal, I am sorry that I cannot furnish him with any information as to the manor of Gretton. With regard to the manor of Sudbury, its locality — although the name has passed away and not a vestige of the manorial rights any longer exists — was near Eaton-Socon in Bedfordshire.

In 1460, Sir John Fray, Kt., Chief Baron of the Exchequer, died possessed, *inter alia*, of the manor of Sudbury, co. Beds. and of a messuage in the town of St. Neots, co. Hunts. From him it passed to the Staffords of Blatherwick, by marriage of his fourth daughter and coheir, Catherine Fray, with Humphry Stafford, Esq. At her de-

came, in 1483, she was possessed of this manor and its appurtenances; and so likewise her husband—in her right—at his decease in 1488. Their eldest son, Sir Humphry Stafford of Blatherwick, Et., at his death in 1545 was also possessed of it.

His grandson, Humphry Stafford, Esq., who died in 1607, leaving no male issue, styled himself of *Sudbury, co. Beds*; and by indenture, dated 13 Oct. 44 Eliz. 1602, he, with his brother, William Stafford of Blatherwick, Esq., conveyed to trustees, *inter alia*, the manor of Sudbury with its appurtenances in Eaton-Socon, co. Beds, and in St. Neots, co. Hunts, to certain uses, with ultimate remainder—failing Humphry's issue male—to his brother William Stafford and his heirs.

A resident in the neighbourhood informs me that the manor of Sudbury does not exist, and the very name seems to be forgotten; and that the manor of Eaton-Socon, or a manor in that parish, of which the Dukes of Bedford claimed—down to about 1820—to be lords (but which claim was given up before 1830) no longer exists. It is therefore quite possible that the late Duke of Bedford's claim was the last gasp of the manor of Sudbury.

In Gorham's *History of St. Neots*, 1820, there are extracts from the cartularies of the monastery of St. Neots. Among them there is a notice of grants of fishery in the river Ouse from William de Sudbir to that monastery. The lands of this William de Sudbir adjoined those of the Beauchamps: the site of whose castle on the banks of the Ouse close to Eaton-Socon is traceable in the large earthworks that still remain.

In 8 Edw. III., Johanna, wife of John Sudbury, died possessed of the manor of Sudbury, co. Beds, as of the honour of Huntingdon, and of lands in Eton. In 22 Edw. III., William de Sudbury, Chr., died possessed of the manor of Sudbury, co. Beds. (*Inq. p. m. Printed Calendars*.)

Southampton.

B. W. GREENFIELD.

THE MEMORY OF SMELLS (4th S. vi. 297; vii. 176, 413, 481).—I think I can fully corroborate D. BLAIR's very interesting observations on the "Memory of Smells." Like JOHN FRERN, I too can recollect the pleasure I felt when, a mere boy during the wars of the first Napoleon (1812-14)—(everything was then, as now-a-days, out of price, and business at a standstill)—my father used to send our servants to bake bread to a friend of his, who had an oven on his premises at the other end of the town, and their making for each of us children a small loaf of bread. Its peculiar flavour I remember to this day. Nor shall I ever forget the smell of an old fox, the first I ever bagged, whilst staying at the chateau of a French emigré in the heart of La Vendée in 1825. Its skin, a beautiful one, though now rather the worse for wear, still lies under my desk and keeps my feet warm.

Then, again, how many pleasant associations I treasure up in my heart of heart of the African *djiffé* I made at Blidah under a caroubier in 1848, on my way from Algiers, over the Taniah de Mourzaia, to Medeah, in company with Count de Salvandy (minister of Louis Philippe I.), Marshal Bugeaud (Governor-General of Algeria), and a host of very distinguished officers, whose names have later acquired a world-wide reputation—Trochu, Ladmirault, Bourbaki, Durrieu (lately Governor-General *par intérim*), and Rivet, who met with a glorious death at Malakoff. The peculiar smell of the *couscous* and of the entire roasted sheep brought under our noses by the Arabs I cannot forget.

I dare say, were old Jack Falstaff still alive, he would well remember that "rankest compound of villanous smell" that struck so forcibly on his olfactory nerves when shut up in the dirty clothes basket.

As to tastes, the most exquisite fruit I ever tasted—and many travellers are of my opinion—is certainly the Javanese *mangustin*, the outer rind of which, of a dark red colour, is as bitter and astringent as the inner creamy bulb is savoury and delicious.

P. A. L.

PARODIES: THE LATE STEPHEN KEMBLE, ETC. (4th S. vii. 16, 105, 177, 261).—*The Poetic Mirror* is by Hogg. This has been already stated in "N. & Q." It is in the fourth volume, 12mo edition, of his *Poetical Works*.

The following parody on the "Meeting of the Waters" emanated from the "Durham Wags," and originally appeared in the *Durham Chronicle*. It was aimed at the late Stephen Kemble, whose frequent visits to Wynyard (the seat of Lord Stewart, afterwards Marquis of Londonderry) used to be celebrated by the *great* actor in poetry that was anything but "first rate":—

"There is not in the wide world a mansion so sweet
As the Hall where 'my Lord' and 'my Lady' I meet:
Their kind invitations such pleasure impart,
That house can be never erased from my heart.

"It is not that well-polished tables so fine
Within its apartments resplendently shine;
It is not the green trees that round it I see:
Oh no! there is something more pleasing to me!

"'Tis because 'Noble Stewart the Patriot' is there,
With his Lady so lovely, so charming, and fair;
And who make all their tables in beauty improve
When they spread them with dishes that dearly I love.

"Hail, sweetest of mansions! how should I be blest,
If I e'er might dwell there with the food I love best;
Then the pangs I now draw from my crack'd harp
Should end,

And in stuffing and cramming my days would I spend.

"STEPHEN STURGEON."

* As I quote from memory, the above may not be quite correct. Mr. S. Kemble resided for many years at "The Grove" near Durham. He is buried in the "Chapel of the Nine Altars" in Durham Cathedral.

"Noble Stewart the Patriot" was a favourite expression of Mr. Kemble's. "The Wags" were a constant annoyance to Mr. Kemble, and the above is not the only effusion that they fired against him. I remember another poem which was a parody on some lines by Mr. Kemble. It began —

"The welcome feasting season near
Draws the fat poet to the peer;
While Wynyard teems with ample stores,
The bard in suppliant strain adores."

This also appeared in the *Durham Chronicle*. I regret that I cannot give all the lines, but I may perhaps obtain them. The parody was a glorious bit of fun. A parody by the "Wags" on the "Lines on the Burial of Sir John Moore" may be found in Richardson's *Border Table-Book*, article "The Wags of Durham." N.

CHEPSTOW = ESTRIGHOIEL (4th S. vii. 34, 290, 377.)—The identity as to place of these two names, and the derivation and meaning of the latter, are fully set forth by Mr. Ormerod, the historian of Cheshire, in an unpublished work of his entitled *Strigulensia: Archæological Memoirs relating to the District adjacent to the Confluence of the Severn and the Wye*. 8vo, London, 1861.

In chap. vii. p. 64, "On the Identity of the Norman Estrighoel of the Domesday Survey with the later and present Chepstow," which the author in a foot-note states is an amplification of a memoir of his own on the same subject printed in the *Archæologia*, xxix. pp. 25-31, he treats of Camden's mistake in assigning the locality of Strigul to the petty castellet of Stroggy, or Troggy, on Pencaemawr, near Usk, and then—under the several heads of, viz. 1, the Castle of Strigul; 2, the Port; 3, the Burgh; 4, the Priory; 5, the Church; 6, the Bridge; 7, the Honor, Manor, and titular Earldom of Strigul—he quotes a series of authorities which settle and prove the identity of Strigul and Chepstow.

In chap. viii. p. 72, "On the probable Derivation and Import of Estrighoel, the Name given to Chepstow in the Domesday Survey," he gives his authorities for deriving the word from *Ys-Traigyl*, a turn or rolling about, and he rejects its derivation from *Strata Julia* as condemned by Leland, who makes the following comment on the annotation cited by MR. A. S. ELLIS, viz., "*Sic ille, mihi tamen vix placet annotatio.*"

B. W. G.

Southampton.

GOUGH A SURNAME (4th S. iv. *passim*; v. 350, 455.)—The connection pointed out by your correspondent (p. 350) between Gow and Gof or Gough, *Anglicè* Smith, or a worker in iron, is very curious and interesting.

I am anxious to ascertain whether the arms which he describes—Azure, three lions rampant and a chief argent—were the true bearings of the

Graunt, otherwise Gough family. Burke attributes these arms, with the lions or, to Grant. A very similar coat—Vert, three lions rampant and a chief argent—was impaled in 1755 by Sir Nathaniel Hodges, Knt., of Bethnal Green, "by the name of Buttall" (Kent's *Banner Displayed*, p. 836). Or, three lions rampant gules, were borne, as appears from a monumental inscription in Wolfrelow church, Herefordshire (Duncumb, ii. 260), by the family of Buckle of Chaseley, co. Worcester; and "Buckland or Buckle," of co. Somerset, bore Gules, three lions rampant argent, on a canton sable a fret or. Azure, three lions rampant . . . occur on a seal of a family named Brettell, 1748.

In Mr. Papworth's *Ordinary* the coat, Azure three lions rampant or, a chief argent, is attributed to "Grant *alias* Buttell, as quartered by Weld," and also to Button of Wilts; whilst a similar coat, with the field argent and the lions and chief azure, the same writer assigns to "Grant of Crundall, Hants, 1716."

In Berry's *Pedigrees of Hampshire Families* (p. 34) there is a long pedigree of Button of Alton, Wilts, whose arms were, Ermine, a fesse gules.

A member of this family, Sir William Button, obtained a baronetcy in the reign of Charles II., and one of his ancestors, Howell Button, is described as "otherwise Graunt." The family at this period appear to have resided in Glamorgan-shire, and they contracted alliances with Welsh families. Possibly, therefore, this "*alias* Graunt" may have been derived from some marriage with an heiress of the family mentioned by your correspondent; but still the curious fact remains of these, or similar arms, being borne by families named Buttall, Buckle, and Buckland, and perhaps by Brettell; but there is no evidence to show that the three lions were intended for the arms of the last-named family, for the seal on which they occur may have belonged to some maternal ancestor.

Is anything known concerning the ancestry of Lady Hodges *née* Buttall? H. S. G.

MOURNING OR BLACK-EDGED WRITING-PAPER (4th S. vii. 209, 307, 378, 443.)—I am much obliged to the correspondents who so courteously have taken the trouble to assist in my inquiry. From their answers it appears that writing-paper blacked at the edges dates as far back as 1683; that such paper was disapproved by Allan Ramsay, who died in 1758; that 4to paper, with a black border as deep as one quarter of an inch, was used in 1759; and that black-edged paper was employed both in foreign and English correspondence.

In late years, the "sable-bordered" display has grown so obtrusive and so excessive, that even visiting-cards have been seen, later than the year 1854, entirely black, with the name only printed in white. Surely bad taste could go no further.

The original 4to letter-paper served as the means both of communication and of concealing that which was written; being after a time divided into the 8vo note-paper, and a separate envelope.

Why and when? I understand F. C. H. to say that the franking system produced note-paper. Yet I am at a loss to see what occasion there was to reduce the 4to sheet by one half, if a M.P. was allowed to frank a letter up to an ounce in weight: for I suppose an entire 4to sheet never weighed more than one ounce.

However, it is a question of fact; and notes of the last century in 8vo may still be in existence. But until I am informed of them, I continue to suppose that the introduction of the penny post, limiting the weight of letters, was the origin of the general use of 8vo note-paper and envelopes.

W. H. S.

SIR JOSHUA REYNOLDS'S PALETTE (3rd S. viii. 475; 4th S. vii. 307.)—

"Gedenket des Vorigen von Alters her."—*Jesaja* xlvi. 9.

It is well for nations as for individuals to venerate the memory of the past, and to cherish objects that have belonged to, or been used by, those who have illustrated their country and their name either by their words or works.

What has been so very justly done with Sir Joshua's palette, I do with that of Paul de la Roche, with whom it has been my good fortune to live on very intimate terms. He gave me his palette himself, and I set great store by it, having for years seen him make daily use of it in painting many of his most celebrated pictures:—

"Del nostro amore e del caro compagno,
Deh! non ti fugga la rimembranza."

What would we not give for the possession of the brush Titian dropped whilst painting Charles V.'s portrait, and which was picked up by the puissant emperor and returned to him with a gracious smile and graceful compliment?

P. A. L.

LUTHER "GRAND HÉRÉSIAQUE" (4th S. vi. 276, 396.)—I find in Dr. Rees' *New Cyclopædia* (vol. xxi. part ii. "Luther") the following as regards the great man's last moments at Eisleben, where he was born and died:—

"His last public service was in the church, where he was seized with a violent inflammation in the stomach. His natural intrepidity did not forsake him; and his last conversation with his friends was concerning the happiness reserved for good men in a future life. On the morning of the 12th February, 1546, being awakened from a sound sleep by his disorder, and perceiving his end to be approaching, he commended his spirit into the hands of God, and quietly departed this life at the age of sixty-three."

I can only wish the worthy père at St. Roch to be able to do the same.

In Robertson, too, I find a corroboration (but in better terms) of what I said lately about Calvin and Servetus (4th S. vii. 141):—

"In passing judgment," says Robertson, "upon the characters of men, we ought to try them by the principles and maxims of their own age, and not by those of another; for although virtue and vice are at all times the same, manners and customs are continually varying."

This applies equally to Luther and Calvin.

P. A. L.

CHARMS FOR AGUE (4th S. vii. 443, 483.)—Much curious information on the subject of charms may be found in the preface to Rev. Oswald Cockayne's *Leechdoms, Wortcunning, and Starcraft*. I quote a couple of sentences:—

"Charms, which act on the mind of the person charmed, always have some effect; in incantations, commonly a mischievous one. Hearne, the traveller in North America, relates somewhere that, being solicited by an Indian to give him a charm against some enemy, and convinced of the harmless folly of such sorceries, he complied, and drew on a sheet of paper some circles, signs, and words. The Indian who received this took care that the doomed man should know it: he immediately sickened, and before long died. Hearne resolved to make no more magic papers.

"Sometimes faith produces a visible and useful effect. A woman who had bad eyes obtained an amulet to cure them. Hopeful of its efficacy, she refrained from shedding tears, and her eyes recovered. But some zealous enemy of sorceries attacked her upon the wickedness of getting well in this way, and prevailed on her to give him the amulet to examine. When unfolded, the paper showed nothing but these words: 'Der Teufel cratze dir die Augen aus, und scheisse dir in die Löcher.' . . . As soon as the woman saw how she had been amended, she lost faith, took to tears again, and her eyes became as bad as ever.—*Wier, Opera*, p. 403."—Vol. i. p. xxxii.

A. O. V. P.

CHEVISAUNCE OR CHEVISANCE (4th S. vii. 343, 447.)—*Chevachance* is probably the word which Sir Bulwer Lytton had in his mind when he wrote "chevisaunce." It is derived from *chevancher*, and means a knightly exploit.

Thus, in Wynley's *Lord Chandos* (1592, p. 36), it seems to mean knightly horsemanship:—

"And made us swear that feasts continuance,
Which was maintained through noble *chevachance*."

And on p. 45, a cavalry raid—

"A second rode doth into Berry make,
And cuntry round at pleasure spoile and take.

King John, informed of our *chevachaunce*,
His sommons cald"

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

"IN THE STRAW" (4th S. vii. 407, 482.)—Another illustration of this familiar saying occurs in an amusing article entitled "Scheme for a new Memorandum Book for the use of the Ladies, with a specimen." (*The Adventurer*, 5th edit. 1766, i. 200.) It is as follows:—

"Mademoiselle the milliner tells me Lady Z.'s in the straw, and Captain X. is supposed to be the cause of it.—

Told it as a great secret at Lady F.'s, the Countess of L.'s, Mrs. R.'s, &c. &c. &c."

J. PERRY.

Waltham Abbey.

HOOD'S "ADDRESS TO MR. CROSS" (4th S. vii. 472.)—ERAT is, I think, right in his supposition that F . . . is intended for Sir T. Fowell Buxton. When at school Buxton was nicknamed "Elephant Buxton," from his great strength and stature. Vide *Life of Sir T. F. Buxton*, by C. Buxton, p. 26, published by Murray.

JOHN L. RUTLEY.

A CROMWELL NOTE (4th S. vii. 429, 481.)—The patronymic of Cromwell, MR. HENFREY clearly shows, could not have been continued by the descendants of the second Protector, Richard Cromwell; and the following extract from the *Imperial Dictionary of Universal Biography* seems to displace the claim of Dr. Smith as being the last lineal descendant of Oliver Cromwell:—

"Cromwell left two sons and four daughters—*Richard*, who succeeded him; *Henry*, lord-lieutenant of Ireland; *Bridget*, married first to Ireton, afterwards to Fleetwood; *Elizabeth*, married to John Claypole, Esq., of Northamptonshire; *Mary*, married to Lord Fauconbridge; and *Frances*, married first to a grandson of Lord Hawick, and afterwards to Sir John Russell." (P. 1141.)

"The last representative of the Protector was Oliver Cromwell, great-grandson of Henry Cromwell. He practised as a solicitor in London, and died at Cheshunt-park in 1821." (P. 1142.)

CHARLES NAYLOR.

J. R. B.'s contributed extract states, in effect, that the last lineal descendant (I presume the learned warden meant "in the male line") was Dr. Smith, *née* Cromwell, great-grandson of Richard Cromwell, *q. ob. previous* to 1809. On the other hand, MR. HENFREY shows—and I believe correctly—that Richard Cromwell had no sons. In order to aid in clearing this matter up, or in making confusion worse confounded, I offer you the following, copied from a chart in my possession, for the pages of "N. & Q." :—

"Oliver Cromwell's second son, Henry, who, by the way, was a most excellent man, though he lived principally in seclusion, was married; to whom I know not. His great-great-grandson, Oliver (?), last of known descendants, succeeded to the estate of Theobalds, through Richard's children, and died at Cheshunt Park, Hertfordshire, æt. 79, A.D. 1821. He wrote memoirs of Oliver Cromwell and sons, 1820."

I should be glad if some of your more deeply read correspondents would throw some light on this incongruity.

JUNII NEPOS.

Alderley.

CHESHIRE CATS (4th S. vii. 417.)—In connection with this subject allow me to ask the meaning of [the proverb—"He grins like a Cheshire cat"? I have always understood that the saying referred to the feline tribe and not to the ladies. Do Cheshire cats grin more than those of other

counties? I am glad to find from P. P. that Cheshire ladies are not *toasted* as cats, for such a process would place them on a level with *Welsh rabbits*—which are always *toasted*.

STEPHEN JACKSON.

"STREAK OF SILVER SEA" (4th S. vii. 390, 445, 486.)—I suspect that whoever first used this phrase had in his mind the line of Wordsworth—

"That silver thread's the river Dnieper,"—

describing that river as seen from a considerable height in a balloon voyage; and that this is the original idea of this frequent quotation.

F. C. H.

"THE SUN NEVER SETS," ETC. (4th S. ii. 535; vii. 210, 293, 398, 482.)—Apropos of the above, I send the following imitation, or rather adaptation, of a well-known German song, written several years ago to the spirited German music:—

"Where doth proud England's boundary stand?
In Europe's land? In Asia's land?
Where islands spot the ocean's face,
Or where uncultured tribes have place?
O no, O no, O no, O no!
Her boundary farther yet must go.

"Where doth proud England's boundary stand?
In Afric's land? Columbus' land?
Or is it marked by desert sand?
By rocks, or by the sea's wide strand?
O no, O no, &c.

"Where doth proud England's boundary stand?
Australia's land? Tasmania's land?
Where earth and waters teem with gold?
Where wealth is heaped in sums untold?
O no, O no, &c.

"Where doth proud England's boundary stand?
O tell me in what distant land.
From shore to shore, from pole to pole,
Where'er the ocean surges roll,
The earth doth smile, the sun doth shine,—
Go England there, for there is thine!"

F. C. H.

SPENSER, THE POET OF IRELAND (4th S. vii. 317.)—The following fine stanza (*Faery Queene*, book ii. c. 9, s. 13) is, as Henry Reed points out in his *Lectures on the British Poets*, in all probability a life-like description of Spenser's neighbours, the wild Irish:—

"Thus as he spoke, lo! with outrageous cry,
A thousand villains round about them swarmed
Out of the rocks and caves adjoining nigh;
Vile caitiff wretches, ragged, rude, deformed,
All threatening death, all in strange manner armed;
Some with unwieldy clubs, some with long spears,
Some rusty knives, some staves in fire warmed:
Stern was their look; like wild amazed steers,
Staring with hollow eyes and stiff upstanding hairs."

JONATHAN BOUCHIER.

WINDLESHAM CHURCH (4th S. vii. 476) is mentioned by Manning & Bray (vol. iii. p. 85) as dedicated to St. John Baptist. It stands about a mile and a half from Bagshot. The old building

was burnt by lightning June 20, 1676, but the pointed arch over the door on the south side seems to be part of the original building. It was rebuilt in 1680, as stated in an inscription on the west wall. . . . Mr. Aubrey says that on two beams of the old church there was written in old characters, "William Whitehill was maker of this werke," &c. &c., and states that there was a date, but he does not give it. G. F. D.

STOW-ON-THE-WOLD (4th S. vii. 344, 420.) — There are few sayings more true than the popular one —

"Stow-on-the Wold,
Where the winds blow cold."

I inserted this proverb in a note to one of the poems in my *Poems of the Peasantry, &c.* (Griffin and Co.); but, by a printer's blunder, "Stair" was substituted for *Stow*. JAMES HENRY DIXON.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Book of Ser Marco Polo, the Venetian, concerning the Kingdom and Marvels of the East. Newly translated and edited, with Notes, by Colonel Henry Yule, C.B., late of the Royal Engineers (Bengal), &c. In Two Volumes, with Maps and other Illustrations. (Murray.)

If any reader acquainted with Mr. Marsden's excellent edition of Marco Polo, should feel disposed to doubt the necessity, or even the propriety of a new edition of it, that doubt will be immediately removed by a perusal of Col. Yule's instructive and judicious preface. It will there be seen how much has been accomplished during the half century which has elapsed since Marsden brought his labours to a close by the great scholars of the Continent, not only to illustrate the work itself, its history and progress, but also to throw light upon the life of Polo, and explain much that is obscure in what has hitherto been told about both the author and his book. To show to what an extent these materials exist would be to transcribe Col. Yule's preface. It is little wonder, therefore, that when he had completed for the Hackluyt Society—a somewhat kindred task, *Cathay and the Way thither, a Collection of Minor Mediæval Notices of China*—Col. Yule felt disposed to take in hand the work of the great traveller, and bring to bear upon it for the information of the English reader not only his own personal knowledge of the subject, but that of the many eminent men of letters in France, Germany, and elsewhere, who have of late years made Marco Polo and his travels the subject of their studies; and the English reader has great reason to rejoice that he yielded to the inducement, for the book is an admirable one. Not the least of the many advantages enjoyed by Col. Yule, in the preparation of this edition, has been the investigation which the Continental scholars have pursued as to the authenticity of the different versions of Polo's narrative. By a careful consideration of these, the editor has been enabled to produce in the volumes before us a text at once more full and more authentic than any that has yet been printed; and as this more perfect text is accompanied by a mass of literary illustration of the highest order, it is clear that Col. Yule's edition is destined to take its place (probably for many years) as the standard edition of Marco Polo. The book is beautifully got up, maps and woodcuts being introduced most profusely into its pages, whilst a very

comprehensive index gives completeness to this edition of one of the most remarkable books which have been handed down to us from the Middle Ages.

Life Theories: their Influence upon Religious Thought. By Lionel S. Beale, M.B., F.R.S., Fellow of the Royal College of Physicians, &c. With Six Coloured Plates. (Churchill.)

National Health. By Henry W. Acland, F.R.S., Regius Professor of Medicine in the University of Oxford, &c. (Parker.)

If these books are of a character not usually noticed by us, there are in each case sufficient reasons for breaking our rule. The first, because the author, whose right to be heard on the subject is shown by the fact that he received a few days since at the College of Physicians the gold medal for his discoveries in physiology, endeavours to show that the physical and chemical hypotheses on which the recent Life Theories are based have no secure foundation, and are therefore as much opposed to scientific progress as to the development of religious thought and natural theology. The second, on account of the high position and scientific attainments of the author, and the importance of the subject to every one, both in his individual capacity and as one of the nation.

Journals kept in France and Italy from 1848 to 1852. With a Sketch of the Revolution of 1848. By the late Nassau William Senior, Master in Chancery, Professor of Political Economy, &c. Edited by his Daughter, M. C. M. Simpson. In two Volumes. (Longmans.)

These two posthumous volumes from the pen of that acute reasoner and earnest politician, the late Master Senior, will be read with interest by all Englishmen, and might be studied with advantage by all Frenchmen. As our readers turn over its pages and study in them the story of the Revolution in 1848, remembering as they must the scenes so recently enacted in Paris, they will feel that what Talleyrand said of the Bourbons may be said with equal truth of the whole French nation—they have learned nothing, and have forgotten nothing. For the unhealthy feeling, as Mr. Senior points out more than once, which leads every Frenchman to regard the Government as existing for the sake of making his fortune, and as to be supported only as it performs that duty, and which induces the workmen to look for employment not in the open labour-market, but in works undertaken by the authorities for the purpose of supplying them with wages, still exists, and contributed no little to the recent disasters of France. But we are touching on politics, with which we have nothing to do, though it is difficult to avoid doing so when referring to a book whose only subject is the great political changes which have taken place in France and Italy. The book is a most valuable contribution to modern history. It contains Mr. Senior's Journals during his visits to Paris in 1848, May and July, 1849; of his Visit to the Pyrenees in the autumn of the same year, and of two visits to Paris in 1850. His Journal in Italy at the close of that year and the commencement of the following occupies the remainder of the first, and the commencement of the second volume, which concludes with the journals of his visits to Paris in May and December 1851. As Mr. Senior's talents and position procured him admittance to the highest society, political and social, and as one of his great gifts was the power of drawing out the thoughts and confidences of those he conversed with, while his retentive memory enabled him to record with remarkable accuracy the heads of the conversation he had held, it will be readily understood how much new and curious illustration of contemporary history will be found in these two amusing and instructive volumes.

The Herald and Genealogist. Edited by John Gough Nichols, F.S.A. Part XXXVII. (Nichols.)

In the preface to his sixth volume, which is brought to a close by the publication of the present number, the editor claims credit, and very justly, for the steady manner in which *The Herald and Genealogist* has hitherto pursued the useful objects for which it was established, and points with satisfaction to the manner in which it has been supported by many of the most eminent authorities on the subject. Mr. Nichols is himself so skilled in all matters connected with heraldry, that there is no fear of any attempt to foist spurious pedigrees or genealogies completed from "Cotgreave" collections into a journal which is under his charge.

Miscellanea Antiqua Anglicana. The Old Book Collector's Miscellany; or, a Collection of Readable Reprints. Edited by Charles Hindley. Part II. (Reeves and Turner.)

This is another new candidate for the support of lovers of our early literature—a bi-monthly publication of reprints of scarce and curious tracts. We cannot better point out its claims to support than by stating that this second No. gives for half-a-crown a reprint of *The Trimming of Thomas Nash*, the last and one of the rarest of the scurrilous tracts issued in that most scurrilous controversy, *A Dialogue between the Commune Secretary and Jalowsye*; and thirdly, *The Merrie conceited Jest of George Peele*.

THE CAMDEN SOCIETY.—The Council of the Camden Society, desirous that the vast amount of historical information to be found in the 105 volumes which have been published by the Society should be made more generally available, has entrusted to Mr. Henry Gough, who made the valuable and elaborate Index to the "Parker Society's Publications," the laborious and responsible task of compiling a similar Index to the Camden Books. The Council have at the same time taken a step which it is to be hoped will induce many gentlemen to join the Society who have hitherto been deterred by the difficulty and expense of securing complete sets of the Society's publications. A new Series of the Camden Publications has been commenced; and the Council hopes to issue, in return for the present year's subscription of one sovereign, the first three books of such new Series, viz.: 1. "Letters and Papers of John Shillingford, Mayor of Exeter, A.D. 1447-1450." Edited by Stuart A. Moore, Esq.—2. "The Fortescue Papers, principally consisting of Letters on State affairs, collected by John Packer, Secretary to George Villiers, Duke of Buckingham." Edited by Samuel Rawson Gardiner, Esq.; and 3. "The Cheque Book of the Chapel Royal from the Reign of Elizabeth to the Accession of the House of Hanover." Edited by Dr. Rimbault.

IMMANUEL BEKKER.—"The veteran ranks of German philologists," says the *Pall Mall Gazette*, "are thinning rapidly. A few days ago there died one of the most eminent members of the craft, Immanuel Bekker, born at Berlin in 1785. He was the foremost disciple of F. A. Wolf, at whose feet he sat at Halle for many years. Soon after the foundation of the Berlin University he was appointed professor of philology, and having soon afterwards been elected a member of the Academy of Sciences, he was commissioned by that body to go to Paris to examine the papers of Fourmont for the *Corpus Inscriptionum Græcarum*. Two years later he went to Italy, where he continued his researches in the libraries of Milan, Venice, Florence, Ravenna, Naples, and Rome. Nor did he neglect the collections of Oxford, Cambridge, London, or Leyden. His *Anecdota Græca* and his editions of texts—to the number of forty volumes—all based upon new MSS. researches, independent of previous editions,

testify to his industry and learning, both stupendous in their way. Apart from these labours, he contributed, as his own share, no less than twenty-four volumes to the Bonn edition of the *Corpus Scriptorum Historiæ Byzantinæ*. Many also are his contributions to mediæval literature in the transactions of the Berlin Academy. He edited the *Fierabras* (Provençal), *La Vie de S. Thomas le Martyr*, the 'Romances' of 'Aspremont,' and of 'Flore and Blancaflor.'"

THE GRAMPIAN CLUB.—At a late meeting Dr. Rogers, the Hon. Secretary, reported that his work, "Monuments and Monumental Inscriptions in Scotland," was in active progress, and the first volume, extending to 500 pages, would be issued in July. He was instructed by Mr. William Fraser, on behalf of the Marquis of Bute, to intimate that the "Chartulary of Camberskenneth Abbey" was in a state of forwardness, and that copies would soon be in the hands of the members. The original of the MS. of the "Scottish Peerage" which had been found in the Public Record Office, he had been fortunate enough in discovering among the Harleian MSS. in the British Museum. It would be carefully edited, and if possible printed and issued to the Members during the autumn. The club had increased to nearly 200 members.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

RUSKIN'S STONES OF VENICE. 3 Vols.
SEVEN LAMPS OF ARCHITECTURE.

Wanted by Mr. R. Somerwell, Jun., Wetherfield, Kendal.

BURKE'S EXTINCT PEERAGE.

GOULD'S BIRDS OF EUROPE. 5 Vols.

GREAT BRITAIN. After Part 10.

WALTON'S BIBLIA SACRA POLYGLOTTA. 6 Vols.

FERGUSON'S ARCHITECTURE. 2 Vols.

OLIVER TWIST. 3 Vols. Cruikshank's Plates.

BURNS'S POEMS. Bewick's Plates. 3 Vols.

DICKENS'S PICKWICK PAPERS. 1837.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

Z. Z.—We believe the family of the lady in question has not succeeded in establishing the fact that she had really attained the age of 100.

E. K. should apply to the author.

G. E.—The epitaph on Gen. Sir Thomas Warner appeared in "N. & Q." 3rd S. ix. 450.

O.—Worth, as a local appellation, has been discussed in our 1st S. vii. 584, 630; xi. 153.

T. RATCLIFFE.—The lines attributed by you to L. E. Landon are most certainly Thomas Moore's, and will be found in Lalla Rookh—"The Fire Worshippers."

E. Y. L.—The poem is not to be had where you imagine.

W. G. (Keswick).—We regret that we have not space for the lines on the "Roughs."

E. D. E.—You will have seen from p. 550 that the ballad is easily accessible.

"SOLAMEN MISERIS," &c.—We are informed that this line will be found in the index to Winterton's *Poetæ minores Græci*.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to return rejected communications.

LONDON, SATURDAY, JULY 8, 1871.

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Notes.

ON THE NORMAN-FRENCH CRY OF HARO.

There are few traits of national manners and customs which have been more frequently mentioned and commented upon by writers than the use of the cry or exclamation of *haro* by the inhabitants of Normandy subsequently to the occupation of the province by Rolf Ganger and his Northmen in the year 912. It was the Norman hue and cry, and its use has been perpetuated to our own day, or at least revived by modern French writers. It occurs occasionally in the columns of Parisian newspapers, generally in the serio-comic style, applied either to men or animals in such phrases as "*Haro sur les rouges!*" "*Haro sur les chapeaux-souris!*" No French or other chronicler or antiquary, down to the most recent writers, has hitherto been able to offer any better explanation of the term than that it was used by the followers of Rolf as an invocation of their prince under his Frenchified name of Rou. On this hypothesis, *Ha Rou!* or *Ro!* was used in moments of difficulty and danger as an appeal to the sovereign power and justice of the Norman dukes, by which to strike terror into evil-doers and violators of the laws.

I suppose there is hardly any one who has not felt that this explanation is very unsatisfactory, and to me it has always seemed to carry improbability on the face of it. History offers no other

similar example of such an invocation of a prince or ruler by his subjects at a distance from his presence; and there is no sufficient evidence that Rolf ever established a character for justice and fair-dealing, which is little in consonance with his career as a piratical sea-king and invader. But who can suppose that the custom of invoking him should have maintained itself long after his time, when his name and fame had been eclipsed by those of his successors? If any personal invocation were really intended by the cry, it was that of a heathen god, and not of a baptized heathen prince, as will appear from what follows.

The word *haro* is probably nothing more than the Icelandic *hárodd*, a loud cry or noise, compounded of *há*, the feminine of adj. *hárr*, *altus*, and *rodd*, s. f., *vex*, *sonitus*. That it, as well as other Norse words, was used by the followers of Rolf, of course requires no evidence to prove. There may, however, seem here to be a confusion of ideas, between the cry itself and the word or words forming the cry. To establish this derivation would require a very careful comparison of the original statements; but if the objection I have hinted should be deemed fatal to it, another explanation suggests itself, which is quite free from any such ground of objection, and which I am myself inclined to prefer.

Harr is one of the Scaldic names of Odin, and may be explained either from the sense of "lofty," or from *hárr*, *canus*, *incanus*, Odin being well known as the old man of Lethra and Upsala, or from *há*, s. f. a battle, and the verb *há*, to press, vex, or strike. This latter seems to be the sense preferred by Mr. Laing, who, in his admirable translation of the *Heimskringla*, explains *hárr* or *hare* as the striker or wielder of the axe and sword in battle. That Odin should have been thus invoked by the Northmen after their settlement in Normandy, and after they had become Christians in name at least, will not appear in the least unnatural or improbable, if we consider that, even at the present day, the naming of or alluding to Odin is not extinct either in Scandinavia or Britain. It is not, however, even necessary to suppose this. Perhaps the simplest explanation of the term *haro* is to consider it as equivalent to "strike, ho!" in English. At the beginning of this note I used our term hue and cry. The hue, I may remark, is from the old French verb *huer*, and is in common use by the French at this day in their exclamation *hu!* *Hu* and *harr* also give us the origin of the old Northern word to *harry* or *herry*. I believe also that the same words give the sense of the proper name Harald or Harold, rejoicing in battle or battle-strokes. This explanation curiously illustrates the statement of some of our old chroniclers, as to the last of the Saxon kings having used the figure of an armed man for his standard at the battle of Hastings. It was

appropriate to his name, and was of course to be understood as of Harold himself, taking his stand on his own right and for his own hand.

J. H. TURNER.

CHAUCER: "MILLER'S TALE."

1. "Bot soth to say he was somdel squaymous
Of, and of speche daungerous."

Morris, l. 152.

Tyrwhitt finds a difficulty in reconciling the "squaymous" of the first line with the "daungerous" of the second. He is as puzzled as Stephano (*Tempest*) was with the two voices of the most delicate monster. There is no doubt, however, that "daungerous" here means *coy, nice*. Compare *Wife of Bath's Prologue*, l. 151:—

"If I be daungerous, God yive me sorwe."

And again, l. 514—

"I trowe, I loved him beste, for that he
Was of his love daungerous to me."

In *The Babees Book*, &c. (p. 35, E.E.T.S.) we have—

"hoo that comytz to an howse
Loke he be noo thyng' dongerouse
To take seche as he fyndyt."

Again (Part II. p. 22, l. 64), we have "de viande dangereux" = dainty.

In l. 517 of *Prologue (Cant. Tales)*—

"Ne of his speche daungerous ne digne,"

the meaning of the word seems doubtful. See Wedgwood's admirable note upon "danger," and compare *Prologue*, l. 663.

2. "Under his tunge a trewe love he beere."

I suppose this "trewe love" to have been a scented sweetmeat in the shape of a lovers' knot. In *The Court of Love* (l. 1440) the word occurs again—

"And with a trewe love, plited many-folde,
She smote me thugh the very harte as blive."

Here, as they are throwing flowers, "trewe love" would seem to be the herb referred to in Tyrwhitt's Glossary, so named from its shape. In *Anturs of Arther* (stanza 28, Camden Soc.) King Arthur's dress is described as "trowlt with tru-lufes"; and the note refers to Edward I.'s stole "embroidered with pearls in the shape of what are called true-lovers' knots." JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

SIR FULKE GREVILLE, LORD BROOKE.

There seems to be some uncertainty about the date of Sir Fulke Greville's promotion to the Peerage. Mr. John Bruce, in a note to Whitelocke's *Liber Famelicus*, p. 44, generally states it to have taken place in 1620. Mr. Thomas, *Historical Materials*, &c., *sub voce*, exhibits a curious medley of different dates; but the best authorities

agree now upon Jan. 29, 1621. Thus I find it in Sir Harris Nicolas's *Historic Peerage*, ed. by W. Courthope, 1857. And Mrs. Green, in her *Calendar of State Papers*, registers the "Creation of Sir Fulk Greville to the rank of Baron Brooke of Beauchamp's Court, co. Warwick (*Grant Book*, p. 321)," on the same date. And this is accepted also by Mr. Gardiner, *Prince Charles and the Spanish Marriage*, 1869, vol. i. p. 377. Now Sir Fulke Greville was Chancellor of the Exchequer, and his successor, Sir R. Weston, was not appointed until autumn of the same year. (Cf. the extract of a letter from Locke to Carleton dated October 6, 1621, in the *Cal. Stat. Dom.*) If, then, the date given by Mrs. Green was right, as Parliament was sitting from Jan. 30 to June 4—we should have the spectacle of a Chancellor of the Exchequer being a member of the House of Lords during the session. The date, however, is wrong. Sir Fulke sat in the House of Commons, though I cannot say for which place, till its adjournment took place on June 4. I have no means here of judging whether Mrs. Green has misread the document, or whether the document itself bears a wrong date; but wrong it is. The negative argument taken from the non-occurrence of Lord Brooke's name in the lists of the *Journals of the House of Lords* before Nov. 20, 1621, will perhaps not satisfy everybody; for there is just a possibility that his name, for some reason or other, might have been omitted. Such omissions sometimes happened. Thus I find during the same session another new peer's name missing in the lists, at least for the first months, viz. W. Lord Beauchamp.* But in the *Journals of the Commons* the positive proof is to be found of the Chancellor of Exchequer's having sat in the lower house, as he should have done, and taken an active part in the business there. Cf. for instance Feb. 26, March 23, 26 *p.m.* April 18, 19, 20, 25, 26, &c. Extracts of speeches by "Sir Foulk Greville, Chancellor of Exchequer," are given in *Proceedings and Debates*, &c. i. 106 and 192, *a. o.* And on Feb. 14 and March 19, "Sir Foulk Grevill, Chancellor of the Exchequer" (the italicised words not in the second place) and others carried messages to the Peers. Cf. *Lords' Journ.* vol. iii. p. 17, 51. This, I think, will suffice. The question has to be answered now, which is the true date of his promotion? On Nov. 20, 1621, we know from the *Journals of the House of Lords*, iii. p. 162, he was introduced there. And in the *Journ. of the Com.*, Nov. 14, we have the following entry:—

* He was called by writ to the House of Lords about the time of the elections. Cf. *Com. Journ.* Feb. 7 and 8, and *Proceedings and Debates of the Parliament of 1620-1*, i. p. 21, 26. He is mentioned in the *Journal of the Lords* as having had his proxy entered (iii. p. 4), and on March 8 as having got leave of absence.

"Note, That this Day a Motion was offered to be made to the House . . . for a Warrant for new Writs, for a new Choice, in the Room and Place of Three of the Members of this House, viz. the Chancellor of the Exchequer, Sir H. [sic] Grevill; called all, aithence the last Recess, to the Degree of Barons, etc."

(Cf. also H. Elsynge, *Mode of holding Parliaments in England, 1768*, p. 85.) We should have to choose, then, some day between June 4 and Nov. 14; and if nothing better should offer itself, we may accept as the day of the creation July 15, 1621, the date given by Camden, *Annals of King James*. It certainly cannot be very far from right, for Chamberlain, in a letter to Carleton, dated Aug. 4, 1621 (*Court and Times of James I.* vol. i. p. 271), mentions Lord Brooke. AD. BUFF. Munich, Germany.

REMINISCENCES OF '98.—I send you a newspaper cutting, which is worth reprinting in the pages of "N. & Q." :—

"There is at present in Lisburn a stonemason, stout, sturdy, and intelligent, who was bugler to the Lisburn troop of local cavalry, and was on duty with that corps at the memorable battle of Antrim, on the 7th of June, 1798. This wonderful old man can do a day's work that would astonish most masons of this age, and although he complains of not being able to walk as far as he could wish, he can build a stone wall as well, and nearly as quickly, as any ordinary tradesman. At the time of the battle of Antrim he was a mere lad in his teens, but fully equal to the situation in which he had been placed. The late James Watson, of Brookhill, a gentleman whose name is still heard with respect and veneration by the people of that neighbourhood, rode at the head of the Lurgan troop on that occasion, and, in repelling the desperate onset made against his troop by a party of United Irishmen, of which Henry Joy McCracken was leader, Captain Watson's horse was shot under him; after which he fought sword in hand until some friend gave him another charger. It will be recollected that on the memorable occasion to which we allude Lord O'Neill met his death. The old stonemason recollects that event as perfectly as if it had only taken place a few days ago. He was riding with his troop at some distance from the spot, and he graphically details all the circumstances connected with it. We have alluded to the Waterloo campaign, and the few men now in existence who took part in that great conflict; but in the case of the sturdy stonemason we have the wonderful fact of a man still supporting himself by his own labour who was engaged at the battle of Antrim in 1798."—*Belfast Newsletter*, May, 1871.

Y. S. M.

CURE FOR GOUT: A GOOD FRIDAY HARE.—Some curious historical facts, extracted from the *Calendar of State Papers* (domestic series), have recently been given in the *Stanford Mercury*. The two following might be inserted among the folk-lore notes of "N. & Q." :—

"1619, June 12. The king killed a buck in Eltham Park, and bathed his bare feet and legs in the blood as a cure for the gout.

"1620, April 6. Thos. Fulnety solicits the permission of Lord Zouch, Lord Warden of the Cinque Ports, to kill

a hare on Good Friday, 'as huntmen say that those who have not a hare against Easter must eat a red-herring.'"

CUTHBERT BEDR.

AN ECCENTRIC.—The *Sheffield Daily Telegraph* of June 17, 1871, has this paragraph :—

"A Manx Eve has just departed this life. Her name—an appropriate one—was Jane Christian, better known (in the Isle of Man) as 'Elijah Christian, the woman of the wilderness.' This eccentric old lady, it is said, some years ago 'set up' a new garden of Eden at the foot of Snaefell, and, in company with a man named Garrett, assumed the dress and imitated the habits of our first parents, but the climate did not suit their new mode of life, and they voluntarily quitted Paradise, and returned to the ways and dwellings of more civilised life."

As instances of this kind are rare, it will perhaps interest readers of "N. & Q." to hear more of this "eccentric." Some Manx correspondent can no doubt communicate further information.

THOS. RATCLIFFE.

MISUSE OF THE WORD "CHRISTEN."—Because when a child is christened it receives a name, unthinking people have come to use the word "christening" as if it were synonymous with "naming." Every day one hears this absurd mistake made in conversation, and even writers who ought to know better fall into the custom. Some time ago a ship of war was built here for the Turkish government, and when it was launched the newspapers informed us that it was "christened the Sultan." But a still more striking instance occurred the other day in *The Times* (May 26). The writer was enumerating the buildings of Paris which it was feared the savages of the Commune had destroyed. Among others Notre Dame was described—first its Christian period, and then its desecration during the first revolution. "In 1793," said the writer, "the cathedral was christened the Temple of Reason." J.

THE WRONG MAN IN THE RIGHT PLACE.—There is a practice prevalent at the present day which should be put a stop to, as it has exceeded all reasonable bounds. I allude to literary men transcribing MS. works deposited in our greater public libraries, transposing a few passages, making a few annotations, and then publishing these works in their own names after a labour of a few months to themselves, as a *salvo* against the lifetime spent by the original author in collecting his undeservedly neglected materials.

Thus, for example, an Anglo-Australian might come here, transcribe the greater portion of Davy's Suffolk Collection,* without ever entering that county, annotated from Murray's *Guide*, &c., and thus establish his name as the local historian, while poor Davy would probably be referred to in a foot-note.

* M.S. British Museum. I suppose an "Anglo-Australian" simply to avoid any suspicion of personal allusion.

I have merely alluded to Davy's MSS. at the British Museum because I happen to know their value and *capabilities* (so to speak), and not because I am aware of their ever having been used in the above manner. S.

EPIGRAM ON HIS BED, BY M. BENSERADE.—

"Théâtre des ris et des pleurs,
Lit! où je nais et où je meurs,
Tu nous fais voir comment voisins
Sont nos plaisirs et nos chagrins."

I beg to offer the following translation, though fully aware that it was translated by Dr. Johnson:—

Bed! scene of laughter and of tears,
Where I begin and end my years;
Thou show'st how little space remains
Between our pleasures and our pains.

F. C. H.

CENTENARIANS.—I enclose you a cutting from the *Manchester Courier* or *Examiner* relating to very remarkable cases of longevity. If the parson of Astbury or any other gentleman in the neighbourhood searched the registers, I have no doubt the ages of Mrs. Hall's husband and mother would be found as correct as no doubt her own:—

"A REMARKABLE MEMBER OF A REMARKABLE FAMILY.—The census return for Stockport, submitted to the board of guardians yesterday, contains the name of Mary Jane Hall, who completed her 100th birthday in July last. She is an inmate of the Stockport Union Workhouse. Her husband died in 1851 at the age of 100; her father, who served as a British soldier in the first American war, died at the age of 107, and her mother at the age of 105. The remains of both lie in the graveyard of Astbury church, near Congleton. Mrs. Hall is the only survivor of a family of twenty children—ten boys and ten girls, none of whom died under the age of thirty. Several of them lived to be eighty. She has been a smoker for more than fifty years, and on being informed by the governor of the workhouse that he would allow her an extra bit of tobacco or tea from his own private store, she had no hesitation in deciding in favour of 'baaccy.'"

T. H.

THE DAISY (BOTANICAL MISTAKE).—

"The daisy has been the favourite with poets. Chaucer, Spenser, Shakspere, Ben Jonson, Burns, Wordsworth, and others of less fame, have celebrated its humble beauty. . . . It is called, generally, Margaret, but also Paquette, or Easter-flower, in France, and *Michaelmas-daisy* in England."—*Harper's New Monthly Magazine*.

The *Michaelmas daisy* is certainly not Burns's "wee modest" flower. S.

O'CONNOR OF CONNAUGHT AND OTHER IRISH CHIEFS AT BANNOCKBURN.—In a note on the passage—

"And Connoght pour'd from waste and wood
Her hundred tribes, whose sceptre rood
Dark Eth O'Connor swayed."

The Lord of the Isles, canto 6.

Sir W. Scott writes, quoting Rymer's *Acta Regum* (iii. 476, 477)—

"There is in the *Fœdera* an invitation to Eth O'Connor, chief of the Irish of Connaught, setting forth that the king was about to move against his Scottish rebels, and therefore requesting the attendance of all the force he could muster, either commanded by himself in person or by some nobleman of his race. These auxiliaries were to be commanded by Richard de Burgh, Earl of Ulster. Similar mandates were issued to the following Irish chiefs, whose names may astonish the unlearned and amuse the antiquary."

Then follow the names of twenty-five Irish chieftains, commencing with Eth O'Donnuld, Dermot O'Cahan, Doneval O'Neel, and ending with O'Malan Helyn, Duci Hibernicorum Midie.

I wish to know if any Irish historian has stated that this summons of King Edward II. in 1314 ever reached the Irish chieftains for whom it was intended; and if so, how they treated it. I am disposed to think that very few men like the MacCarthy, the O'Brien, the MacMahon, or the O'Reilly of that period presented themselves under the banner of the King of England at Bannockburn. I hardly see how they could be made to come, and their sympathies, I should expect, would be entirely with the "Scottish rebels." I should like also to know if the list of names as given by Rymer has been examined by any competent person for the purpose of connecting the names as spelled with individuals. The territory or lordship is in some instances given, but the spelling is so barbarous that the identification of some of the names with well-known families is extremely difficult to the unlearned. W. H. P.

EDGE.—There was in former times a family of this name, and styled of Horton, co. Stafford, to a member of which a grant of arms was made in the seventeenth century, as — Edge of London and co. Stafford.

In Mr. Savage's work on New England settlers occurs the name "Robert Edge, 1635." This surname is common in Staffordshire, and in a lesser degree in Derbyshire, but I am under the impression that it must have originated in the former county, where certain natural features of the ridges which traverse it are called "edges."

"As we proceed southward," says a writer in a local paper (*Staffordshire Advertiser*, June 3), "many other elevations successively arise, and are called by the expressive name *Edges*."

E. E. E.

A WEATHER LEGEND.—A Worcestershire gentleman — an "old salt" — who characteristically watches the "glass" and "signs of the times" most regularly, told me several years ago that if the prevailing winds during the vernal equinox — say from March 12 to 28 — blow from the north to south-east, the following summer will be a dry one, and if from the south to north-west the contrary. Several years of observation have confirmed this. I am not aware from what source

my old friend got the information, or whether the autumnal equinox is equally prophetic.

JUNIL NEPOS.

Alderley.

THOMAS PERCY THE YOUNGER.—Thomas Percy, the nephew of Thomas Percy, Bishop of Dromore, the editor of the *Reliques of Ancient English Poetry*, was born Sept. 13, 1768; educated at Merchant Taylors' School, and thence elected to St. John's College, Oxford, as scholar. He was afterwards fellow, and graduated B.C.L. in 1792, and D.C.L. in 1797.

In 1794 he was ostensibly the editor of the fourth edition of the *Reliques of Ancient English Poetry*. He was vicar of Grays Thurrock, in the county of Essex, and obtained preferment in Ireland most probably through the influence of his uncle the Bishop of Dromore. Thomas Percy the younger died on May 14, 1808, whilst on a visit to his cousin Barbara Percy, who had married Samuel Isted, Esq., at Ecton House, their seat in the county of Northampton, and where for many years the Old Ballad Folio which formed the basis of the *Reliques* was preserved. It is presumed that he died unmarried or issueless, so that by his death the chance of the Bridgenorth Percies being perpetuated became extinct. His uncle, the bishop of Dromore, survived him until 1811.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

WHAT'S HIS NAME?—In the *Life of Barham* (i. 250) an amusing anecdote is told of Yates the actor and his wife entertaining at dinner a Bristol merchant who had shown them kindness, and whose name they had forgotten. This is capped by another anecdote of King the actor, who met a friend whose name he had forgotten, and took him home to dinner. After several attempts to find out his name, King said, "My friend and I have had a dispute as to how you spell your name; indeed, we have laid a bottle of wine about it." "Oh! with two ps," was the answer.

An old friend once related to me an anecdote of Sheridan Knowles, which, so far as I know, has not been published. Walking with Knowles, they were stopped by a gentleman, who said: "Oh Knowles, how could you serve me so?"

"What's the matter? my dear fellow."

"Why, you promised to dine with me last Wednesday, and I invited some people I thought you'd like to meet, and you never came!"

"I'm very sorry. What can I do to make amends?"

"Come another day: come next Tuesday."

"Tuesday? I can't come Tuesday."

"Say Wednesday."

"It shall be Wednesday. Depend upon me; if I'm in life I'll come."

And so they parted. Knowles, however, stood

still in deep meditation for some time, and then exclaimed—"For the soul of me, I can't tell who that kind-hearted fellow is who wants me to dine with him."

Highgate, N.

C. T.

Queries.

AUTHOR WANTED.—Who is the author of "On seeing an Infant in its Mother's Arms," of which the following is the first verse?—

"The first ambrosial child of bliss,
That Psyche to her bosom prest,
Was not a brighter babe than this,
Nor blushed upon a lovelier breast."

T. RATCLIFFE.

BACON OF "THE TIMES."—A letter of Daniel O'Connell (about 1835), in answer to an article in *The Times* (impugning his *disinterested* patriotism), and perhaps never surpassed for strength of invective, is addressed "To Barnes and Bacon." "Barnes" is mentioned in your impression of June 24, 1871, p. 553, but who was "Bacon"? Had he any repute in general literature? if so, what were his performances? A.

"THE BALLAD OF FLODDEN FIELD, with a List of Craven Men who followed Lord Clifford ('the Shepherd Lord') to the Battle, in September, 1513," is the title of a neatly printed pamphlet from the elegant press of Edmondson & Co., Skipton in Craven.

The ballad is "said to have been written by a schoolmaster at Ingleton in Craven about the time of Queen Elizabeth," and the Skipton imprint is "from a manuscript in the possession of the late John Askew, Esq., of Palinsburn in the county of Northumberland."

What is known about the above ballad? I think that Walter Scott quotes it, and gives the late Rev. Mr. Lamb of Norham as his authority. It is also quoted by Whitaker in his *History of Craven*.

The "schoolmaster" is new to me. Is there any authority for the *on dit*? The "list of Craven men" was made by the late Rev. Wm. Carr, B.D., rector of Bolton Abbey church, and was transcribed from a MS. in possession of the Duke of Devonshire. It is a curious document, and arranged under the names of towns and villages. With the exception of the Garforths of Steeton—in the MS. "Garford"—it does not appear that any of the old Craven families aided the movement. The Christian name of "Xrofer" occurs in two or three places. I presume that it is intended for Christopher. JAMES HENRY DIXON.

["The Battle of Flodden Field" has been frequently reprinted; the best edition known to us is that of 1808, with Notes and Illustrations by Henry Weber.]

* The price of the above reprint is not given, but I believe it is sixpence.

BIRTHS, DEATHS, AND MARRIAGES.—Will some one be kind enough to tell me where I may find a table, or instructions for making one, by which I may be able to calculate, with some approach to accuracy, the population of a parish by the births, deaths, and marriages that have occurred therein? *E. g.*, if the deaths registered at a given place between the years 1700 and 1709 inclusive averaged 25 per annum, how many inhabitants did the place contain at that time? A. O. V. P.

BURNING OF HERETICS ALIVE.—At what time did this barbarous practice commence in the Roman church? Priscillian, who is said to have been the first heretic delivered over by the church to the secular power, and who suffered under the Emperor Maximin about A.D. 385, was put to death, not by fire but by decapitation, and not so much for heretical doctrines as for alleged immoralities. The followers of the foolish Eon, who fancied that he was to be the judge of quick and dead, were sentenced by the Council of Rheims in 1148 to suffer as heretics, and chose rather, as is said by William of Newbury and others, to be burned than to renounce their faith in their idiot leader. Arnold of Brescia, under Pope Adrian IV. in 1155, was consigned to the civil authorities at Rome to be punished, and his body was burned, but not before it had been deprived of life. The bishop of Cahors, under Pope John XXII. in 1317, was found guilty of such enormous crimes by ecclesiastical judges, that the magistrates of Avignon, to whom he was delivered, condemned him to be both flayed and burnt alive. After the establishment of the Inquisition, indeed, in the thirteenth century, burning alive became an ordinary kind of death for heretics, as princes concurred with ecclesiastical tyranny in its infliction. My question is, what is the earliest instance of burning alive for heresy, under sentence either of the ecclesiastical or civil power? We all know the *tunica molesta* in which the early Christians suffered, and this may have suggested to later judges or persecutors the cruel mode of death at the stake.

I should also be glad to know certainly what is the first instance of a heretic having been delivered over for punishment to the civil power. Was it that of Priscillian? ZETETES.

"FIVE-LEAVED CLOVER."—Is there any tradition generally connected with a *five-leaved* clover? In "The Treasure-Stones—a Breton Legend," by Madame Guizot de Witt in *Good Words for the Young*, for June 1870 (p. 414), "the crosswort and the five-leaved clover" are sought for purposes of enchantment, and are found "on the seashore." What is this "crosswort"? I know the plant so called by Prior; but am not sure whether that be intended. JAMES BRITTEN.

THE DONCASTER MAYOR.—I have heard the following lines of an old song. Can any of your readers give me the remainder?—

"The Doncaster mayor, he sits in his chair,
His mills they merrily go;
His nose doth shine with drinking wine,
And the gout is in his great toe."

A. O. V. P.

DISTINGUISHED GIPSIES.—Have any of the genuine gipsy race distinguished themselves in any way in the scientific, artistic, military, religious, or political world? I of course exclude Bunyan, as, although a tinker, I consider that no reason to call him, as some writers have done, of gipsy descent. H. H.

Portsmouth.

GOOD FRIDAY'S BREAD SUPERSTITION.—A few days since some gypsies with whom I was conversing stated that bread baked on Good Friday would keep one or two years perfectly good, and bread, although not baked on Good Friday, if put on the same shelf with it, would keep equally as well. The gypsies stated it as a fact with serious earnestness, and never having heard of the belief before, I mentioned the circumstance to a friend, who considered it another instance of gipsy superstition. On last Good Friday my housekeeper, to whom I had not mentioned the statement of the gypsies, came into my sitting-room with a loaf of bread baked last Good Friday—a year old—and perfectly sweet and good. She said it was often the custom in the locality where she had formerly resided to bake bread on Good Friday, and occasionally keep a loaf one or two years, and it would also prevent other bread in the house placed with it from going ropy, although baked at another period of the year.

Can any of the readers of "N. & Q." give any account of the origin of this singular custom?

HUBERT SMITH.

St. Leonard's, Bridgnorth.

KISSING THE FOOT.—It is said by Sismondi, in his *History of the Fall of the Roman Empire*, ch. xvii., that the nobles and councillors of Charlemagne, after he became emperor, were required, whenever they had audience of him, to kneel and kiss his foot. What is the authority for this statement? ZETETES.

"A LETTER ON 'HAMLET.'"—In 1839 some lithographic fac-similes, foolscap folio size, were printed for private presentation, of an autograph *Letter on Hamlet*, written by the Hon. John Quincy Adams, of Boston, addressed in February of that year to James H. Hackett, then in New York. Mr. Hackett shortly left for England, and, in the following July, printed in London the lithograph of Mr. Adams's *Letter*, together with his own *Reply* to it on a separate folio sheet.

The latter I possess, but I wish to learn where I can procure or see the lithograph of Mr. Adams's *Letter*.
JAMES H. FENNELL.

LOTTERIES. — Lotteries are generally said to have had their origin in Italy. In Crowe and Cavalcaselle's *Early Flemish Painters*, page 68, reference is made to a lottery drawn at Bruges in February 1445. Is this the earliest on record? If not, where can I find mention of any earlier?
B.

MINIATURE OF "THE HONOURABLE SIR THOMAS LOWE." — I have a miniature, framed, representing a man (nearly half-length) in a uniform of blue and silver, the coat-collar scarlet and silver; he also wears a powdered wig. There is a notification on the back of the picture, viz. "The Honourable Sir Thomas Lowe. By Hoskins." An addition in another hand states "painted on ivory."

Who was Sir Thomas Lowe, and when did he live, &c., and which Hoskins was it?
G. S. DEAL.

MONTALT BARONS. — A recent number of the *Archæological Institute's Journal* contains an interesting account of Hawarden Castle, by Mr. G. T. Clark. It was long in the possession of the Barons of Montalt. From what mountain or hill did this family derive their peculiar name? and is Mold, which was one of their castles, a corruption of Mons Altus?
T. E. WINNINGTON.

"THE MUSIC LESSON," BY GERARD TERBURG. — In the late Exhibition of Old Masters at Burlington House there were by this artist two pictures equally bearing this name—Number 142, lent by Mrs. A. Bradshaw, Number 181 by Lord Ashburton. In each picture "the pupil" holds a stringed instrument, which at the first glance might have been taken for a guitar, but on closer inspection proved to have *two necks* and many strings. I was not able to count them, so as to feel quite sure of their number, but they appeared to me to be above twenty. I am in hopes that some musical antiquary (perhaps MR. CHAPPELL) may be able to tell me by what name these strange instruments went, and whether any such are still known to exist.
NOELL RADECLIFFE.

LORD PALMERSTON. — Where was he born? His birthplace is not mentioned in his *Life* by Sir Henry Lytton Bulwer.
UNEDA.
Philadelphia.

[The biographers of Lord Palmerston are not agreed respecting his birth-place. In the *Scots Magazine* of 1784, p. 554, as well as in the *Salisbury Journal* of Nov. 1, 1784, it is stated that he was born in Park Street, Westminster, on Oct. 20, 1784; whereas some accounts of him assure us that he was born at Broadlands in Hampshire, his father's English seat having the honour of his nativity. So, according to the *Bristol Mercury* of Oct. 21, 1865, Lord Palmerston himself wrote it down in the census of 1861.]

A PEPPER-POT. — In several works relating to the West Indies, there is a dish mentioned, called "pepper-pot." It is described as very useful; all that is unconsumed of other dishes being put into it. Can any of your correspondents furnish a proper receipt?
ECONOMUS.

[We extract the following from *The Cook and Housewife's Manual*, by Mistress Margaret Dods, of the Cleikum Inn, St. Ronan's, eleventh edition, revised, p. 148:—

"A Pepper Pot.

"Where everything that every soldier got,
Fowl, bacon, cabbage, mutton, and what not,
Was thrown into one bank, and went to pot."

"This is understood to be a sort of *clear larder*, or wash-day's family dinner-dish, composed of all sorts of shreds and patches. It ought properly, if fine cookery is sought, to be an *olio*, composed of a due admixture of meat, fish, fowl, vegetables, and roots. To three quarts of water put a couple of pounds, cut, of whatever vegetables are plentiful (a good proportion being onions), and a couple of pounds of mutton-scrag cut into three or four pieces; or a fowl, or a piece of veal, or lean bacon, and a little rice. Skim it; and, when nearly finished, add the meat of a lobster or crab, cut in bits, or the soft part of a few oysters, or yolk of hard-boiled eggs. Take off all the fat that rises, and season highly with pepper and cayenne. Serve in a deep dish."

PLANT FOLK LORE. — Many of the readers of "N. & Q." may like to know that *Fraser's Magazine* for November and December 1870 contains two interesting papers on this subject by Mr. Moncure D. Conway. Can any reader correct for me from his own knowledge an obvious error in the following passage from one of the papers referred to?—

"On her Ascension-day, formerly, the image of Mary was removed from the altars, and the vacant spot where each had stood was strewn with snowdrops."

It is easy to see that such a custom would commemorate the finding of the flowers in our Lady's grave by the Apostles after her Assumption; but as that feast is kept on Aug. 15, where could snowdrops be obtained for the purpose named?

"The Blasting-root Sprengwurz (commonly called Springwurz) is probably a fern root." I take this from the same paper. What is the scientific name of the plant?

Can any reader refer me to a book on German plant-names and plant-lore? *

JAMES BRITTEN.

"POLITICAL BALLADS." — In vol. ii. p. 138 (Wilkins) is the following verse:—

"Then out came the silks and the musty brocades,
That the liv'ry of France may be laid on the maids,
A good preparation for wild Irish plaids;
Which nobody can deny."

Was the *plaid* ever characteristic of the Irish

* [Seubert's *Pflanzenkunde in populärer Darstellung* (4th edit. 1866, Leipsic and Heidelberg) may be consulted.—ED.]

either as a manufacture or an article of dress? The text belongs to the time of Queen Anne.

P. 140:—

"Haste, Hanover, over, and rescue our laws
From a rascally medley of cowards and fools,
W—, cuckolds and pimps, bawds, bullies, and beaux;
Which nobody can deny."

Did the word "fool" in English ever sound like the word "fou" in French? It would seem so from the rhymes of this verse. PAT.

THE POOR IN FLANDERS.—Cardinal Pole, in his discussion with Master Lupset (*England in the Reign of King Henry VIII.*, E. E. T. S. p. 176), recommends that the impotent poor of England should be nourished "after a manner lately devised by the wysdome of the cytysyns of Ipar in Flaunders."

What was this special mode of treatment practised in the city of Ypres?

The note at p. clxxvi. does not give the explanation required. Such hospitals or almshouses as are mentioned in the note were then to be found in England.

Pole was commending the wisdom devised in a new treatment, not of old men or women or infants, but rather of incurables—of those, in fact, merely "the wych nature hath brought forth impotent or by syknes are fallen thereto."

EDW. J. WILSON.

"THE REVELATION OF ANTICHRIST": "SUMMARY OF SCRIPTURE."—Can any of your readers give me information respecting the two following books—one called *The Revelation of Antichrist*, and the other *The Summary of Scripture*, both dated in 1530 or previously? They were prohibited by a proclamation, dated in June 1530, which was noticed in *The Athenæum* of June 8 (p. 698) as having been lately presented to the British Museum. W. H. HART.

[*The Revelation of Antichrist*, 1529, published with the pseudonym of Richard Brightwell, is by John Frith. Bishop Tanner, *Bibl. Brit.*, p. 299; Thomas Becon's *Catechism* (Parker Society), p. 421; and Bohn's *Lowndes*, p. 841.—*The Sum of the Scriptures* from the Dutch, but which appears to have been originally written in Italian, was translated (about 1530) into English by Simon Fish, the author of *The Supplication of Beggars*.—Becon's *Catechism*, p. 421. The proclamation of Henry VIII. is printed in "N. & Q." 1st S. vii. 422.]

JOHN ROGERSON.—In a "List of Protestants who in pursuance of an Act of Parliament, 13 Chas. II., for encouraging Protestant Strangers and others to inhabit and plant in y^e Kingdom of Ireland, &c.," I find the name of "John Rogerson, Merchant," a native of Rotterdam. He took the oaths of allegiance and supremacy April 15, 1673. He was probably the same person as Sir John Rogerson, Lord Mayor of Dublin 1693, knighted by Henry, Viscount Sydney, Lord Deputy, June 12, 1693. I shall be extremely obliged if any of your

correspondents who understand the Dutch language would solicit information for me respecting Mr. Rogerson's parentage from the readers of your contemporary, the *Navorscher*, and transfer the replies to your pages. Y. S. M.

SHAKESPEARE PORTRAIT, ETC.—In the *British Magazine* for June 1762 there is a letter from Stratford-on-Avon, dated from the White Lion, in which mention is made of "the portrait of our great Shakespear, finely painted in the yard." What was this, and what has become of it? The writer was also taken by the landlord to visit "two young women, lineal descendants of our great poet," who kept "a small alehouse some small distance from Stratford." He found "the eldest about eighteen, amazingly like him, with a most lively turn of spirit." Who were they?

C. ELLIOT BROWNE.

TEBO, A MODELLER OR SCULPTOR.—Where can any notice be found of Tebo, who modelled for Wedgwood and others about 1772? U. O.—N.

"THE WARNING."—Can any one refer me to a poem of about sixteen stanzas called "The Warning," and commencing—

"Time ever with its unabating stream,"—

is to be found, and who is the author? It is the amplification of an idea to be found in book viii. sec. 7 of *St. Augustine's Confessions*, where a figure, whose back is turned to him, and whose guilt and condemnation he hears pronounced, turns round and reveals his own features. A. L.

Applied.

THE WHITE TOWER OF LONDON.*

(4th S. vii. 211, 309, 394, 483.)

The queries had reference to some of the improbabilities upon which the theory of a Norman origin for the White Tower is based. The replies of DE R. (4th S. vii. 309) lead away from the main question by alluding to Roman camps, Rochester Castle, and other matters not adverted to in the queries.

1. Before reverting to the main question I would remark—(1) that DE R.'s allusion to Roman camps as "merely earthworks" is not borne out by even the brief account of camps given in the *Archæological Journal* (i. 93, 94, 1845); (2) that the White Tower is built at the foot of a natural hill, whereas "the site chosen for a Norman castle was usually an elevated spot of ground naturally defended on two or more sides" (*Jour. Brit. Arch. Assoc.* vi. p. 211, 1851); (3) that a citadel sufficient to contain a garrison implies something more than merely the deep ditch and strong palisade referred to in *Old London* (p. 19).

* *Old London*, paper II., pp. 18 to 189. (Murray, 1867.)

The building under consideration is one which our oldest antiquaries, and among them Leland and Camden, considered to be Roman, which Stukeley delineated as an Arx Palatina (*Itin. Curios.*, Lond. 1724, map lvii. p. 112); which Henry of Huntingdon (a Norman, born 1095) described as a tower with battlements in the days of Canute (*Hen. of Hunt.* (Bohn), b. 6, p. 193, 1853); which Fitzstephen (a Norman) called an Arx Palatina (*Stow*, ii. App. p. 9, 1720); and which Holinshed said Vortigern (in the fifth century) furnished with a strong garrison of men of war (*Chron.* p. 110, 1577). It was first known simply as a tower, then as the White Tower. It is the principal feature—an integral fortress within the Tower of London.

2. The question whether it can reasonably be said that the White Tower was executed in haste (*Old London*, p. 41) is not satisfactorily met by suggesting the number of years it may or may not have taken to build.

3. The novel idea that the keep of a Norman castle was erected, from its foundations, without a well, is at variance with the opinions of archaeologists on the supposed arrangements of Norman castles. Since the archaeological journals were begun in 1844, it has been considered that a well in the keep was an indispensable characteristic of Norman military construction. Without the needful supplies of the well, which is commonly in the substance of the wall (*Arch. Jour.* i. 96), it may be asked how the score of resolute men in the keep would have held the main door and postern against an army? (*Old London*, p. 40.) The supply of water from the Thames, available for the "inhabitants of the Tower" in ordinary times, as suggested by DE R., would not have served the closely beleaguered garrison in the keep after the *enceinte* was lost, and much less after the garrison had (say by surprise) lost the lower stories of the keep (*Old London*, p. 40).

If the weighty opinions of learned men of several generations, men who on historical and traditional grounds considered the White Tower to be a Roman building, could be altogether ignored, and Bayley did not venture so to treat them (*Tower of London*, i. 1 to 5, 1821-5), the massive proportions and the simple character of the chapel in the White Tower would, *per se*, furnish but weak evidence in support of the more modern opinions in reference to the Norman origin of the White Tower. Bayley described the chapel in the White Tower as a "sacred apartment commonly dignified with the name of Cæsar's Chapel." (vol. i. 112.)

4. That which is stated to be direct evidence for the employment of Gundulph upon the White Tower in 1078 on ground (*i. e.* land) which up to that time, according to Mr. G. T. Clark, was occupied by certain temporary defences (*Old London*,

p. 98) is founded upon an error in translating "*Magnæ turris*" in *Textus Roffensis* into *White Tower*. In whatever way *Textus Roffensis* may be used as evidence of Gundulph having been employed upon Rochester Castle, Mr. Duesbury clearly demonstrated that Gundulph could not have built the keep of Rochester Castle (*Jour. Brit. Arch. Assoc.* x. 156, 157); and this conclusion is one which most practical persons conversant with ancient buildings would arrive at after carefully surveying the masonry of the keep of Rochester Castle.

5. The composition of Roman and Norman mortar is thus described:—

"Roman mortar is composed of lime, pounded tiles, sand and gravel, more or less coarse, and even small pebblestones; these ingredients vary in their quantities, but usually the lime and pounded tiles predominate. Norman mortar is totally different from the Roman; it contains no pounded tile, and the sand is generally in excess."—*Jour. Brit. Arch. Assoc.* ii. 85.

The mortar with which the White Tower was built has pounded tiles in its composition, and therefore may be pronounced *not Norman*, but Roman mortar. Blood would, without doubt, be a poor ingredient in the composition of mortar. The metaphor of Fitzstephen applies to colour; his expression, "the blood of beasts," indicates an allusion to pagan ceremonies, but his whole description shows that he, though a Norman born in the reign of King Stephen, did not know the origin of the Tower—a fact of which he could not have been ignorant if Gundulph or any Norman, so shortly before his own time, had erected the building. The "preparation" of the Tower previous to the Christmas of 1066 (judging from the description of the site of the Tower in *Old London* (p. 19), twelve or fourteen years after 1066) could scarcely, by a stretch of imagination, be made to apply to interior arrangements merely—such as hangings, bedding, kitchen and domestic objects, as suggested by DE R.

The description of the White Tower as having been washed by the Thames in the time of the Anglo-Saxons is not to be disregarded. Fitzstephen said that London had been walled on the south side, "but the ebbing and flowing of the tide had washed away, worn, and cast down the wall." The probability that the Tower of London, as a fortress, consisted of little more than the White Tower at the close of Stephen's reign is borne out by Mr. Clark in *Old London* (p. 101), and the two great military works necessary to protect the White Tower from the tidal stream were not executed (according to the same authority) until after Stephen's reign, the broad ditch having been excavated by Longchamp in the reign of King John (pp. 42, 111); and the quay was probably the work of Henry III. (p. 94).

The foregoing facts and inferences furnish evidence in support of the opinions of our oldest

antiquaries that the White Tower is a Roman building, and if the name of Gundulph were withdrawn from the arguments which support the Norman theory, the advocates of the Norman origin of the White Tower would have no foundation to rest upon. Yet it is shrewdly questioned in these days whether Gundulph was an architect at all, and whether actually he was employed by the king to build the White Tower (*The Builder*, xxi. 812, 1863); and in *Knight's London* (ii. 201, 1842) some pertinent questions are asked concerning Gundulph's reputed employment upon the White Tower. ROMAN.

MEDALLIC QUERIES.

(4th S. vii. 514.)

The second medal about which your correspondent MR. R. W. H. NASH, A.B., inquires, is that of "the Order of Liberators"—a political order or association instituted in the year 1826 by Daniel O'Connell, the leader of the Irish people, and known as generally by the designation of "The Liberator." I was a very young boy indeed at the time O'Connell announced his intention of forming the order or association in question, and when he described the badge or medal by which each associate was to be distinguished. This was in the summer of 1826, during the memorable contest between Henry Villiers Stuart (now Lord Stuart de Decies)—who championed Roman Catholic Emancipation, and for whom Daniel O'Connell was engaged as principal counsel—and Lord George Beresford, the representative of the Tory anti-Catholic interest of the period. The contest, which was severe, protracted, and universally exciting, ended in the overthrow of the Beresfords and the triumph of the Emancipationists in the person of young Henry Villiers-Stuart, who was returned by a great majority as member for the county of Waterford. There was a form observed in the enrolment of a member of "the Order of Liberators"; the medal was suspended from a green ribbon, which was placed on the neck of the person admitted to membership by the president on the occasion. Everything was done openly; usually at a public meeting convened for the purpose. I may add that boys and youths were eligible; and that I had the honour of "wearing the green," and triumphing in the medal as a member of the Order of Liberators, when I was about the age of fifteen years. I may remark that O'Connell's announcement of what the medal would be was critically correct in every particular; and that after the lapse of so many years I well remember his words, as he spoke from the balcony of the principal hotel to the immense multitude assembled on the Mall of Waterford.

MAURICE LENIHAN, M.R.I.A.

Limerick.

With respect to the first medal inquired about, Valerius Maximus (lib. v. cap. iv.) gives as an instance of filial affection a story of a daughter, Pero by name, nourishing her aged father Cimon when in prison, "velut infantem pectori suo admotum." This may be the incident referred to by the impression on the obverse.

H. JENNER-FUST, JUN.

MONOLITH AT MEARNS.

(4th S. vii. 514.)

A monolith we understand to be a stone set up and standing apart from any other. The position of this one seems to be on "high ground"—possibly an elevated ridge forming a water-shear—said to be the south boundary of the parish of Mearns, in Renfrewshire. Mearns is bounded on the east partly by Carmunnock in Lanarkshire, and on the south and south-west by the parishes of Fenwick and Stewarton, both in Ayrshire; and, accordingly, this stone may have been originally set up, and may now stand, at the junction of the three counties—symbolised by the device, said to be a "plait of three," on the north and south sides of the stone, twice figured on each of these sides. The stone, on its east and west sides, has been sculptured also; but what that is, not being so distinct, has not been explained, although possibly discoverable.

The lands of Capel-rig are mentioned; but whether the stone is on these, THUS fails to mention. They belonged anciently to the military order of knights called "The Templars," who were wont to erect the cross upon all their possessions; and it is just possible that the "deep groove" in the east side of the stone, if vertical, and if that side fronts Capel-rig, may denote the shaft of a cross—the transverse groove figuring the arms, and, being less deeply cut, having become obscure from weathering.

Or, as it may also be conjectured, this stone was one of two "standing stones" mentioned as boundary marks in a grant made before 1316 by Hubert de Maxwell, Lord of Mearns, to the monks of Paisley, to whom the kirk of Mearns belonged, of about nine acres at the new town, in exchange for the like extent situated at the "auld town" of Mearns. This last was just under shadow of the castle, while the new town was removed better than half a mile to the north. Capel-rig lies north of the new town, and part of it was mixed up with this grant, as an express exception is made of such as belonged to the house of Torphichin, the Knights of St. John, and successors of the Templars (*Register of Paisley*, pp. 101, 102). A sculptured stone of the beginning of the fourteenth century—of the time of The Bruce—would be vastly interesting.

It is not known that, hitherto, this stone has

been noticed; but, if it has, that is likely to be found in Crawford's *Renfrewshire*, Semple's edit., 1782; Ure's *Ruthinglen and East Kilbride*; Innes' *Orig. Parochiales*; or the *Old or New Statistical Accounts*,—all of which THUS may consult. She may be advised also (as all ancient sculptured stones are curious, and their existence worthy of being permanently recorded) to describe the stone some little more minutely, as its figure or form, and dimensions given, are ill to understand. The nature of the stone should likewise be stated: how it has been sectioned, the position of the "deep groove," and whether it has been brought to its present form entirely by artificial means. As it would seem, the stone in form is irregularly quadrilateral and pyramidal. ESPEDARE.

THE DOCTRINE OF CELTICISM.

(4th S. vii. 349, 525.)

H. R., who replies to BILBO, quotes very recent authorities in support of his Celtic views, and ignores the testimony of the earliest historian of the island. Does H. R. suppose that Professor Huxley knows better than Tacitus, who in his life of Agricola states distinctly that the Caledonians were Germans, and that the Cimbrians (the ancestors of the Welch) were also Germans? Tacitus makes no mention whatever of Celts in Great Britain. In any case, the views of Sir Walter Scott in regard to this subject are surely as much entitled to "respectful consideration" as the dreams of modern Celticologists. I am a native born Highlander of Jura, Argyleshire, and understand the Gaelic language; and whatever may be alleged to the contrary, I am firmly convinced that a very large Norse element pervades both the speech and the people of the Highlands of Scotland. As regards the rest, if there be any remains of the aboriginal language spoken by the first inhabitants, it must indeed be infinitesimally small.

JAMES RANKIN.

H. R., writing from Dunbar, informs your English readers that "in Scotland we hold Celticism to be a great fact." On the other hand "we," that is, certain of us in the West of Scotland, hold it to be the illusion of a few visionaries—antiquaries falsely so called. H. R.'s chief object, he tells us, is to refer to what he calls "the popular notion, that the fair or blond race in the British Isles denotes only a Teutonic ancestry, and that the dark races are the Celts." Now no one supposes that every individual of the Teutonic race was blond, or fair, or red-haired. We know that many of the Danes and Northmen were black, and the Danes were not Celts. "Nothing," says Dr. G. Campbell, in reference to Professor Huxley's remarks, "is so little certain

as the source and permanency of human colour." Again, according to Mr. Hyde Clarke: "Although Professor Huxley had laid down his statements as established by the concurrence of men of science, there was very little [he might have added nothing] capable of proof." We cannot, therefore, be too careful how we admit mere dogma into the category of accepted fact. "Evidence," Professor Huxley says, "may be adduced to show that the language spoken by both these types of people in Britain (the dark and the blond), at and before the Roman conquest, was exclusively Celtic." This evidence, he tells us, is furnished "by the statements of Cæsar," and "by the testimony of ancient monuments and local names." As a question of fact Cæsar makes no such statement, either directly or by implication. In regard to the monuments, Ogham inscriptions, and the like, wherever it has been possible to bring these to the test of competent scholarship, such have invariably proved to be Gothic or Teutonic. The topography of the West of Scotland and the Isles, and indeed generally throughout the whole extent of North Britain, it is patent to any one at all versed in the subject, is palpably Norsk. Professor Huxley goes on to say that, "different as the Teutonic and Celtic languages are, philologists declare them to be cognate." On the contrary, Dr. Percy held that the Celts and Teutons were *ab origine* two distinct races; and I am willing to believe he could see as far into a millstone as Professor Huxley and the philologists. Once more, in the view of Professor Huxley: "The Saxon invaders brought with them their Teutonic dialects; and these, to a great extent, supplanted the pre-existing Celtic." We learn on better authority, that of the late J. M. Kemble, that "the received accounts of the Saxon immigration, and subsequent fortunes and ultimate settlement, are devoid of historical truth in every detail." It is nearly certain that the displacement of the original British began long before, and continued without intermission on to and beyond the period of Roman occupation. Professor Huxley told his auditory he could drive a waggon from the dikes of Holland to the wall of China, without meeting with a single interruption; which was met by the retort of the *Saturday Reviewer*, that he could drive his pen from beginning to end through every line of Professor Huxley's lecture without meeting with a single *fact*. Bodichon, according to your Dunbar authority, divides the Celts into Gaelic, Belgic, and Cymbric; while Cæsar states distinctly that the Belgæ were Germans. Thus the testimony of the Roman historian is here confronted with the deductions of the collectors of old bones, whose vague and uncertain speculations have been dignified with the high-sounding title of "Ethnological Science." Does H. R. attach any importance to the opinion of Professor Max

Muller? From this scholar he will learn that the present state of ethnology leaves no room for dogmatic conclusions. I cannot say I share H. R.'s tenderness in regard to the persons whose peculiar views have been assailed by your correspondent BILBO.
Glasgow. W. B.

RELICS OF BURNS (4th S. vii. 451.)—At this reference you give some relics of Burns. The last couplet, and apparently the most doubtful one, I can prove to be true. At least forty years ago I was travelling in Scotland, and stopped to bait at Brownhill Inn, the place where your incident is said to have occurred. As we were waiting while the horse was being fed, the driver said to me—"In this very inn yard I saw our great poet Burns. He was washing himself in the horse-trough, having apparently been drinking all night. Just at that moment a grey-coated parson came out, having slept at the inn. The ostler brought out his horse, and before he got on it the parson said to the ostler (taking fourpence out of his pocket) "You see I ought to give you all this fourpence, but I shall want to pay threepence for the ferry hard by, so I can only give you a penny." Burns, who had been looking on all the time, roared out the lines you have quoted, only slightly different—

'Black's your coat,
Black's your hair,

And black's your conscience, of which you've damned
little to spare.'

He then gave the ostler sixpence." T. W.

GNATS versus MOSQUITOES (4th S. vii. 352, 416, 505.)—It was stated during a very hot summer two or three years ago that mosquitoes had appeared in England for the first time. We have two kinds in this country—the noisy and the mute—but the bites are equally disagreeable. There is a common weed in this country, which I suppose is known in England, called pennyroyal, growing in poor land and on turnpike roads, to which mosquitoes have a special dislike, although the smell is agreeable to most persons. Pieces of it spread about a room will drive away mosquitoes. If mosquitoes have become naturalised in England, which would not require an act of parliament, this prescription may be of service.

M. E.

Philadelphia.

MRS. HARRIET CLARKE, AGED 103 (4th S. vii. 511.)—By the memorial card issued by the representatives of this lady, she would have attained the age of one hundred years had she lived till August next. EVERARD HOME COLEMAN.
71, Brocknock Road, N.

LORD ERKINE (4th S. vii. 510.)—The story to which your correspondent G. refers, as related in

the autobiography of Thomas Hardy, was well known at the time; but as it was current in Lincoln's Inn something better than half a century back, it differed somewhat from Mr. Hardy's story. The Lincoln's Inn story, as I heard it, ran as follows:—Mr. Kant, personally a total stranger to Mr. Erskine, out of admiration for his eloquence and public character, devised his estate to him. On Mr. Kant's death his attorney came up to London to have the pleasure of announcing so flattering a fact to the great forensic orator, and took occasion to mention how heartily he sympathised with his client in his admiration of the devise, and the particular happiness he had in himself preparing the will. Mr. Erskine was very susceptible of being pleased by praise or even flattery, and the announcement naturally procured the attorney a most cordial reception. In the midst of Erskine's warm and energetic expressions of his pleasure and thanks, the attorney said,—“Mr. Erskine, to make the matter doubly sure, after Mr. Kant had executed his will, I made him levy a fine.” The future chancellor, though not much of a real-property lawyer, did know the effect of levying a fine upon a will, and jumping up cried out, “You d—d eternal fool, you have revoked the will,” and all but kicked the attorney down stairs.

J. H. C.

OUR LADY OF HOLYWELL (4th S. vii. 475.)—There is a village of Holywell, part of the parish of Castle-Bytham, in Lincolnshire. It has a park and mansion, and the Great Northern main line passes close by; it is not above seven miles from Stamford, and from the county boundary of Rutland only about a mile. A reference to any county guide-book or directory would have saved the Editor of “N. & Q.” the trouble of publishing the query.

A better knowledge of county topography is very desirable. Not long before Lord Palmerston's death the *Daily News* placed Brocket Hall in Derbyshire. The *Morning Star*, not long before its death, fixed Gorchamby in Surrey; another London paper put Hatfield House in Hampshire, and a Suffolk paper allotted St. Neot's to the same county a few weeks ago. An entire village was also recently removed from Hert's to another county by a London daily paper. W. POLLARD.

Old Cross, Hertford.

P.S. There are Holwells (or Holywells) in different counties—one in Leicestershire near Melton. It has a chalybeate spring—the old Holy-well. Dick Christian speaks of it in *Silk and Scarves*, p. 14. The old rusty bowl chained to the well-side, of which he speaks, was there in my school-boy days. (He lived at Melton, and we were neighbours and friends.) There is Holywell Hill at St. Alban's, and the well is there close to where the Duchess of Marlborough's great house

formerly stood. There is also a Holwell in Hatfield parish, near Essendon, and the well is still used.

PASSION PLAYS (4th S. vii. 475.)—Passion plays take place at Seville every year during the Holy Week. A correspondent of *Art*, Aug. 1870, comparing the representation with that of Oberammergau, says:—

“The performances of the two countries are distinct for this reason—that at Oberammergau everything is done *con amore* and with a religious aim, whereas at Seville the theatrical manager, who is permitted to represent the Gospel narrative once a year, hardly regards—to use the words of a late writer—his sacred play with the same amount of reverence which a London director bestows on his Christmas pantomime.”

JOHN PIGGOT, JUN.

SIR JOHN MASON (4th S. vii. 365, 420, 495.)—I shall be happy to answer H. M.'s inquiries as far as I have it in my power to do so. Sir John Mason married Elizabeth, daughter of Sir Thomas Ialey of Sundridge, Kent, by Elizabeth, daughter of Sir Richard Guildford, K.G. Lady Mason was, at the time of her marriage with Sir John, the widow of Richard Hill, Esq., an officer of Henry VIII.'s household, to whom she bore several children. There was, however, no issue of her marriage with Sir John Mason. Sir John died in 1566 (leaving the said Elizabeth him surviving), when his nephew Anthony (the son, I believe, of his half-brother), who assumed the name of Mason, was his principal heir. This Anthony appears to have left a considerable progeny; as there were till within a recent period, and, for all I know, may be still, numerous representatives of the name living in the neighbourhood of Winchester.

Whilst I am on the subject, perhaps H. M. or some other of your correspondents can afford me some information with reference to the family of the poet Mason. The great-grandfather of the poet, the Rev. Valentine Mason, was a beneficed clergyman in Yorkshire; but was, I believe, originally from Cherrington, in Oxfordshire. Is there any reason to suppose that he was of the same family as Sir John? I know that some of his descendants have thought so. How, too, was the poet related to Archbishop Hutton and to Coombe the author of *Lessons of Thrift*, and how were the Masons connected with the families of Richardson, Backhouse, and Meynell or Mennell? Information on any of the foregoing points will be thankfully received, and cannot fail, I think, to be of general interest.

P. M.

GATES, ISLE OF MAN (4th S. vii. 409, 484.)—“A Court holden betwixt the gates.” In *A Short Treatise of the Isle of Man*, dedicated by James Chaloner, the regicide, to Lord Fairfax (1653), I find a “Prospect of Castel Rushon, E.N.E.,” from which it appears that in Chaloner's time

there existed a very considerable walled enclosure, with gateways, to the right of the main entrance to the castle on that side. I venture to suggest the probability of the Court in question having been held therein; if so it might, I think, fairly be said to have been held “betwixt the gates.”

G. M. T.

DORE (4th S. vii. 453.)—Is not the meaning of the name *dor* or *doré*? What was the relationship between Mortimer and Mabbe?

HERMENTRUDE.

“WHETHER OR NO” (4th S. vii. 142, 286, 378, 485.)—In the seventy-first number of the *Idler*, Dick Shifter, after having been cheated, during his rural excursion, into buying a blind horse, and having remonstrated with the roguish vendor, receives from him the reply that “whether horses had eyes or no, he should sell them to the highest bidder.” In this case I should certainly prefer “whether horses had eyes or not” (that is, “whether horses had eyes or *had not eyes*”), but the expression may be upheld by supplying the complementary word, “whether horses had eyes or no eyes.”

But in most cases where “whether or no” is used, the phrase cannot be so justified. To say “whether a thing is right or no,” or “whether it has been done or no,” is manifestly wrong, for the complete expression is “whether it is right or *not right*,” “whether it is true or *not true*.” “No,” therefore, can here have no place.

Again, if a man is determined on going for a walk, and his friend observes to him, “But it may rain,” he will reply, if he speaks correctly, not “I shall go whether it rains or no,” but “I shall go whether it rains or not,” that is, whether it rains or [does] not [rain]. Bearing these distinctions in mind, a writer or speaker may always see where “no” is just admissible, and where it is wholly intolerable, and will understand that, in the great majority of cases, “not” is absolutely demanded.

J. S. W.

FICTION AND FACT (4th S. vii. 494.)—The tale mentioned by St. SWITHIN appeared in *Chambers's Journal*, July 24, 1869, under the title “A Great Jewel Robbery.”

JOHN PIGGOT, JUN.

“THE JUDGEMENT OF A MOST REVEREND AND LEARNED MAN” (4th S. vii. 493.)—This was written by Theodore Beza, and, according to Strype in his *Annals*, was translated by Field, the noted Puritan, and published about 1580. It is noticed at p. 169 in Bohn's *Lowndes*. The *Lamentable Complaint of the Commonalty* was first published in 1585. There was another edition in 1588, and it was reprinted in *A Parte of a Register* about 1590. The *Unlawfull Practises of Prelates* was published privately, without date, but about 1584.

It was afterwards reprinted in *A Parte of a Register*.
G. W. N.
Alderley Edge.

"ADAMANTINE CHAINS" (4th S. vii. 492.)—
The above expression appears in the following:—

"Together linkt with adamantine chains."
(Spenser's *Hymn in Honour of Love*).
"Death's adamantine chain."
Drummond, *Flowers of Sion*.

Phineas Fletcher's *Purple Island*, 1633, c. xii. 64.

Manilius, i. 921, has "adamanteæ catenæ."

Most of the above are referred to in a note, by Todd, on *Paradise Lost*, book i. line 48.

C. R. P.

I can supply one other example of the use of this expression. It is from Manilius (lib. i. extr.)—

"Atque adamanteis discordia vincta catenis."

F. C. H.

"I gnawed my brazen chain, and sought to sever
Its adamantine links."

Shelley, *The Revolt of Islam*, iii. 19.

T. McGRATH.

In a poem called "Belvoir," printed in the *Harleian Miscellany*, iv. 559—

"And adamantine chains in pieces shook."

And in Canning's *Poems*, p. 18 (ed. 1767)—

"And locks each sense in adamantine chains."

WILLIAM ALDIS WRIGHT.

Trin. Coll. Cambridge.

The following are from Crashaw's translation of Marini's *Sospetto d'Herode*. In stanza 14 he says of Atlas,—

"His adamantine fetters fall."

And again in stanza 18,—

"Of sturdy adamant is his strong chain."

B. N.

"NOT LOST, BUT GONE BEFORE" (4th S. v. *passim*.)—This familiar line occurs in the epitaph of Mary Angel, widow, died 1693, in St. Dunstan's, Stepney:—

"To say an angel here interred doth lye,
May be thought strange, for angels never dye;
Indeed some fell from heaven to hell,
Are lost, and rise no more;
This only fell by death to earth,
Not lost, but gone before."

MACKENZIE E. WALCOT, B.D.

GARROONS OR GARRONS (4th S. vii. 494.)—This word is derived from the Gaelic *gearran* (Ir. id.), a little farm-horse, a work-horse, a hack; perhaps from *gear*, short, short in size.

R. S. CHARNOCK.

Gray's Inn.

CALVIN AND SERVETUS (4th S. vii. 141.)—I suppose it is in that most partial and Jesuitical

work, Audin's *Histoire de la Vie, des Ouvrages, et des Doctrines de Calvin*, and nowhere else, that F. has found his "authority for the statement that Calvin was personally present at the burning of Servetus"; in fact he says, p. 441, in an off-hand way, but not *sans penser à mal*: "et Calvin fermait la fenêtre où il était venu s'asseoir pour assister à la suprême agonie de son ennemi." Now I defy anyone to show true and reliable proof of this odious Audinus calumny. He himself says, two pages previous: "Servet garda le silence" (on being asked to retract), "Calvin *crut que son rôle était fini*, et il prit congé du malheureux sans l'embrasser." Had he kissed him, good and worthy M. Audin would not have failed to exclaim: "C'est le baiser de Judas!"

To judge fairly the painful circumstances of Servetus's death, we must go back, in thought, to the period at which it took place. Even gentle, pious Melanchthon, who through life acted up to his master Johann Unger's favourite precept, "Cave ac cede," wrote to Calvin: "I declare that your magistrates have acted justly in putting to death such a blasphemer, after a regular and lawful trial." Even Bolsec, the bitterest enemy of Calvin, wrote on the same occasion—

"Je n'écris pas ces choses pour le plaisir que j'ai de la mort d'un si ord et monstrueux hérétique que fut Servet, je désirerais que tous ses semblables fussent exterminés"; and one hundred years later, in 1667, Drelincourt, in his defence of Calvin says:—

"On lui reproche la mort et le supplice de Michel Servet l'Espagnol de maudite mémoire; mais c'est avec beaucoup d'injustice. A cet égard il n'y a pas le mot à dire contre Calvin."

P. A. L.

SIR RALPH BIGLAND (4th S. vii. 473.)—Sir Ralph was of the ancient family of Bigland of Bigland Hall, near Cartmel, Grange, Lancashire, where the representative of the family, John Bigland, Esq., now resides. This family was allied in early times to the first houses in the north. There is a portrait in oil of Sir Ralph at the Hall. A print of him was published in 1803 by J. Debrett, Piccadilly, a copy of which I have.

H. BARBER, M.D.

LENGTH OF HAIR IN MEN AND WOMEN (4th S. vii. 475.)—I once saw a Chinese running by the side of a European's gig and whipping the horse with his pigtail, which was wonderfully long; but I found afterwards that three or four yards of braid had been interwoven with the hair. I have examined the hair of a great many Chinese, and I never saw any above a yard long; but almost all of their pigtails are lengthened out by braid of one kind or another, which serves for many purposes of utility, and even of ornament for the head. Their hair is thin and coarse; but the coarsest of all hair that has come under my ob-

servation is that of the Japanese. The variety of hair is a curious problem, and it is hard to believe that tropical heat alone should occasion wool in one region and long coarse hair in another. Where the cause is similar, the effect should be so too; where the cause is removed, the effect should cease; but to neither the Negro nor the Chinese hair does this apply. G. E.

In an old number of the *Literary Gazette*, dated Aug. 12, 1826, I find the following account of a remarkable growth of hair, which may be interesting to G. E., although the hair referred to was not quite so long as that of the young lady mentioned by him:—

"There is at present at Naples a very singular phenomenon, in the person of a young man, twenty-eight years of age, a native of Brischel, in Barbary, whose hair has grown to the extraordinary length of four feet. It resembles hog's bristles in its texture."

SANDALIMN.

JUDICIAL OATHS (4th S. vii. 209, 354, 440, 505.) I have to thank HERMENTRUDR for her polite explanation, and to assure her that I am now satisfied that the obscure way in which my first note was expressed fully justified her mistake of its meaning. G.
Edinburgh.

SELDEN'S BALLADS (4th S. vii. 496.)—The collection of ballads made by Selden was the nucleus of that in the Pepysian Library, Magdalene College, Cambridge. WILLIAM ALDIS WRIGHT.

TWENTY POINTS OF PIETY (4th S. vii. 510.)—There is, I apprehend, no doubt that the verses published by MR. RATCLIFFE as the work of "Thomas Leissier, a good man," are really by Thomas Tusser, the author of *Five Hundred Points of Good Husbandry*. The only edition I have at hand is Dr. Mavor's modernized one. There they occur as Tusser's at p. 293. EDWARD PEACOCK.
Bottesford Manor, Brigg.

CUL, COUL (4th S. vii. 495.)—These prefixes may be from the Gaelic *cùl*, the back of anything; *cùil*, a corner, nook, angle; *cùl*, a cemetery, cell, chapel, grave; *coille*, a wood, grove, forest; *caol*, small, thin, narrow; *caol*, a frith, strait, narrow part of a river; or from *col* for Celtic *ol* = water; or Latin *collis*, a hill. Culter,* co. Lanark, is said to be from *cùl-tìr*, "the back part or recess of the land"; Culross is probably from *cùl* and *ros*, a promontory, an isthmus. The name Cultra, in Fife (anc. *Quiltra* or *Quilques*), may be derived from *cùil*, a nook or corner. These three names are said to be descriptive sites. Again, Culvennan is the name of a hill, co. Wigton; Culbhean of a range of hills, co. Aberdeen; and there are the

Culalo hills, co. Fife. These names may be from *collis*. Culfraich is the name of a large loch, co. Sutherland; Culernie of a spring, co. Inverness; and there is the parish of Cullen (originally *Invercullen*), co. Banff. There is also Cultoquhey, co. Perth—

"remarkable for a great number of mounds of gravel, which appear as if they had been formed by the course of a river, probably the Shaggy; said to have run formerly in this direction."

"The Celtic name [of Cullicudden, co. Ross] is *Coull* a *Chuddan* or *Chudegin*, signifying the Cuddie Creek, that species of fish being formerly, though not now, caught in great abundance in a small creek on the shore of Cullicudden, and a little to the west of the old church."—*Stat. Ac. Scot.*

These names, as well as Coulburn, would seem to be from *col*, for *ol* = water. Conf. [H]olborn, Middlesex; Colebrook and Culborne, co. Somerset; Coleford, co. Gloster; Culford, co. Suffolk.

R. S. CHARNOCK.

Gray's Inn.

THE "OFFICIUM DEFUNCTORUM" AND "DE PROFUNDIS" (4th S. vii. 495.)—As a "Catholic" reader of "N. & Q." I should like to assist SALISBURIENSIS in one branch of his inquiry. The 130th (129th) Psalm, *De Profundis*, has doubtless been used in connection with the obsequies of the departed for many centuries. Psalmody is stated to have been used at Christian funerals as early as the time of St. Jerome, A.D. 404. The *De Profundis* in English was used on behalf of the departed as early as the year 1410, and it is probable earlier. See the remarkable "Prymer in English," printed in his *Mon. Ritu. Ecclesie Anglicane* (ii.), by the Rev. W. Maskell, from a MS. which he supposes (p. xxxiii.) to be "not later than the year 1410."

The *De Profundis* occurs there three times: first in *The Compline of Our Lady*, where it is headed "For alle cristen soules"; next in *The Sevens salmes*, "contra invidiam," as is noted from Sar. Brev.; and lastly in the *Placebo*, with which "The Office of the Dead" commences.

W. H. SEWELL, M.A.

Yaxley Vicarage, Suffolk.

The *Officium Defunctorum* was not all at once used in its present form, nor composed by the same person. But, although its institution and authorship in its present form are not known, the custom of praying for the dead is primitive and apostolical. Some have attributed the office to Origen, others to Amalarius, others to St. Ambrose, St. Augustin, and James of Valentia. The responses were composed by Maurice, Bishop of Paris, who died in 1198. The prayers, *Deus qui inter Apostolicos* and *Fidelium Deus*, are found in the Sacramentary of St. Gregory the Great. Pope St. Pius V. added the three prayers on the day of decease, or burial, on the anniversary, and for the parents of

* Peterculter, co. Aberdeen, would seem to be prefixed with the name of the saint; although some latinize the name *Petri Cultra*. Conf. *Stat. Ac. Scot.*

the celebrant. The prayer *Absolve* is also in the Sacramentary of St. Gregory, as also the prayer *Incensa*; and this, with the prayer for a woman deceased, was added by Pope Clement VIII. How early the *De Profundis* and Lessons from Job were used, I can give no information. F. O. H.

EPITHETS OF THE MONTHS (4th S. vii. 343, 419, 445).—I have often heard in Worcestershire:—

"A swarm of bees in May
Is worth a ton of hay;
A swarm of bees in June
Is worth a silver spoon;
But a swarm in July
Is not worth a butterfly."

With regard to a wet February, all accounts seem to agree, as also a "cold May and a windy." (And here I may remark that, in the above-named county, east winds are always supposed to prevail so long as the "May" blossom is out.)

JUNII NEPOS.

Alderley.

KALENDIS (4th S. vii. 495).—This word, in the passages quoted by your correspondent F. D. M., seems to mean simply the beginning. The following extracts from Du Fresnoy's *Glossarium*, last edition, can, I conceive, leave little doubt on the point:—

"KALENDA, Initium cujusvis rei, puta locus ubi territorium aliquod incipit. Charta Andr. reg. Hungar. ann. 1314, inter Probat. tom. 2, Annal. Præmonstr. col. 19: *Cujus prædij prima meta incipiunt a Kalenda Vidze* . . . Veniant iterum ad primas metas in loco superius nominato *Kalendaris* (sic) *nominata*.

"KALENDÆ. Anni initium, vel primus dies: ita, ni fallor, accipienda hæc vox, quæ crebro occurrit in Tabulario Concheni in Ruthenis, charta 44: *Et donat de censum 9, denarios Pogesos et ad Calendas duos membros* *et ad messiones unum medium molton accorgutum*, etc. . . . Chartul. Camalariense: *In Varenico est unus mansus alodi, et debet in Maia multonem et agnum, et in Kalendis 1 sextarium seget*."

A. O. V. P.

PARISH REGISTERS OF BARBADOS (4th S. vii. 387, 406).—I beg, in reply to T., to say that both the names, Cutts and Vaughan, occur in these registers; and in my *Monumental Inscriptions of the West Indies* there is an epitaph of a Vaughan, who died in the seventeenth century.

Barbadian registers throw a considerable light on the "extinct baronetage" as well as the *arist*.

"Act 5" of the legislature of Barbados established registers of "warrants for lands," "patents, deeds of sale, leases, mortgages," &c. Amongst these records would, doubtless, be found many invaluable materials for genealogists; but there are so many serious obstacles in the pursuit of such knowledge at present, that I can scarcely hope to see a local colonial continuation of the *Calendar of State Papers*.

But, to return to the immediate subject of this note, I may mention an act of the legislature of

Barbados with reference to "James Vaughan, Esq." passed in 1715; and in the same year another relating to the Right Hon. Katherine Viscountess Lonsdale; James Lowther of Whitehaven, in the county of Cumberland, Esq.; Robert Carleton of Carleton, in the same county; John Frere; Robert Lowther of Meaburn, co. Westmoreland, &c. A.

THE PASSING BELL (4th S. vii. 388, 499).—The different uses explained under the above heading are remarkable, but belong surely rather to the customs connected with the death bell. Is Mr. MORRIS aware whether, among the churchmen of Wiltshire, the ancient custom has survived of tolling the bell for the passing soul (according to the canon) is *articulo mortis*? I should not be surprised if this were the case. T. R.

An old English homily for Trinity Sunday, quoted by Strutt, has this passage:—

"The fourme of the Trinity was founden in manne, that was Adam our forefadir, of earth oon persone, & Eve of Adam the secunde persone; & of them both was the third persone. At the death of a manne three bellis shulde be rung, as his knyght, in worscheppe of the Trinite; & for a womanne, who was the secunde person of the Trinite, two bellis shulde be rung."

Durandus, in his *Rationale*, has:—

"When any one is dying, bells must be tolled, that the people may put up their prayers; twice for a woman, and thrice for a man; if for a clergyman, as many times as he had orders; and at the conclusion a peal of all the bells, to distinguish the quality of the person for whom the people are to put up their prayers."

The Rev. W. L. Blackley, in his *Word Gossip*, points out that "to toll a bell" is an inaccurate way of saying "to toll a knell on a bell." In some places still, when the knell has been rung, some strokes are sounded apart to indicate the sex and age of the deceased: three for a child, six for a woman, and nine for a man. Mr. Blackley says these strokes were counted, and thus the knell was said to be *told* or counted:—

"By degrees this idea became confused or lost, and the participle *told* was referred to a supposed infinitive *to toll*, instead of its natural infinitive *to tell* or count."

Dr. Johnson did not know the etymology of the word *toll*. The author of *Word Gossip* thinks the proverb, "Nine tailors make a man," is really "Nine tellers make a man"—alluding to the nine strokes on the bell when a man's knell is rung. He quotes an amusing anecdote of J. P. Curran, who, having been entertained by the guild of tailors, said at leaving the eighteen persons present: "Gentlemen, I am indebted to you for some most delightful hours, the enjoyment and honour of which shall never fade from my recollection. Gentlemen, I wish you *both* a very good evening."

JOHN PIGGOT, JUN.

LANCASHIRE WITCHES (4th S. vii. 287, 311, 417, 504).—In Kidd's *Shilling Treatise on the*

Nightingale, the ladies of Devon are spoken of as "Devonshire sirens." Attached to this is the pretty conceit of the nightingale visiting Devonshire only in the rôle of a *listener*, because the fair ladies sing so sweetly that he can have no position there as a *performer*. THOS. RATCLIFFE.

BUMBO (4th S. vii. 512).—*Rumbo*, in the passage quoted from *The Pirate*, must be a misprint. *Bumbo* is the right word:—

"Three lads, though crazy grown and crank,
As true as ever *bumbo* drank."

Dibdin, *A Drop of the Creature*.

"To be useful and kind to my Thomas I stay'd,
For his trowsers I wash'd, and his *bumbo* I made."

Id., *Wapping Old Stairs*.
D.

SNOP: THUD (4th S. vii. 515).—If MR. PRIOR will consult "N. & Q." (4th S. i. 34, 115, 163, 231, 275), he will find that *thud* is by no means a word which we owe to Tom Sayers and *The Times* newspaper. It has been used by Gawain Douglas in his *Virgil*, James VI. in his *Poetical Exercises*, and by Burns in his *Battle of Sherrifmuir*, and elsewhere. K. P. D. E.

THE SPELLING OF TYNDALE'S NEW TESTAMENT (4th S. vii. 30, 120).—We may perhaps almost give up hopes of ascertaining very clearly old pronunciations. In the classics we have one or perhaps two mentions of natural sounds to which pronunciation is referred. Some readers may remember the pains which the learned Dr. Hume used to take to prove that our exhilarating beverage was pronounced *tay* at the time of its introduction, but the uncertain similarity of rhyme was his only evidence.

MR. PAYNE refers to the sound of a in *father*. The word has probably all the long open vowels in one part of the country or another, as the sound of its first syllable. We have *fryther* in the east of Scotland, and *fayther* in the west; *fether*, or the sound in *fell*, is common; *father*, as in *fur*, is the commonest pronunciation; but *fauther* and *foother* are not uncommon. We have even heard *foother* in odd provincial corners.

We shall probably never make any decided progress until we agree to settle the notation of the main vowels, without reference to the minor varieties of weak or mixed pronunciation. It would perhaps be ungenerous just now to decry the French pronunciation; but every careless speaker has a gamut of his own, which no one is bound to recognise. FONE.

SHAKESPEARE AND ARDEN (4th S. vii. 118, 100.) With all deference to MR. JOHN G. NICHOLS, I think there is evidently room for further search as to the origin of both Shakespeare's and his mother's families. The Ardens were families both in Warwick and Cheshire, ranking far above all title in their origin, antiquity, and local fame;

and it would be another curious and interesting exemplification of a well-known fact, with regard to all animals, that *breed* is, more or less, at the bottom of all fame. I have been a keeper of racers for years—years ago—and can illustrate my argument from my knowledge of that noble animal (and in which my friend Admiral Rous will fully bear me out) by saying that never an outsider won yet that, on inquiry, did not prove to have some "blood" in her. R. M. M.

"JACK" BURTON (4th S. vii. 331, 350, 442, 518).—As there seems a disposition to preserve the memory of Jack Burton, so well known in Oxford better than half a century ago, perhaps you will not object to insert in "N. & Q." some verses which Miss Burton's strong partisanship in the election contest between the then Marquis of Blandford and Mr. Ashwell then provoked. The reputed author of the verses was Dunbar, of I think, Brazennose:—

"Of all the maids who Christ Church blest,
None like the Doctor's daughter,
Who Ashwell hates and her success,
Almost as much as water.

Not like your modern nymphs, afraid
Of Bacchus's caresses;
She far excels the stoutest maid
Of excellent Queen Bess's.

"Those were the days," quoth she, 'good lack,
The days to eat and munch in,
When butts of Burton, tuns of sack,
Washed down an Oxford luncheon."

J. H. C.

I have often heard my father, who was a lieutenant in the "Loyal Oxford Volunteers," in the early part of the century, while he was an undergraduate, speak of Miss Burton. I write to ask H. W. L. to explain the following passage in his interesting note:—

"She was a sight to see at the declaration of the poll at Lord Grenville's election as Chancellor in 1809, embracing the doctors of her party in the midnight convocation."

My father was by that time Fellow of Oriel, but I do not remember ever to have heard this scene described. Will H. W. L. kindly explain really what it was that took place, and where? Dr. Rowley, the late genial and friendly Master of University, spoke once, in my hearing, of Miss Burton. He did not give an agreeable picture of the latter years of her life. D. P.

Stuarts Lodge, Malvern Wells.

OVID, "METAM." XIII. 254: "BENIGNIOR" (4th S. vii. 455, 521).—

"Atque ita captivo victor votisque potitus,
Ingredior curra, lætos imitante triumphos.
Cujus equos pretium pro nocte poposcera hostis,
Arma negate mihi: fueritque benignior Ajax."

As none of your learned correspondents have complied with MR. KING's request to express their

sentiments on this passage, perhaps you will permit me to make a few observations upon it.

Ovid does not quite agree with Homer (book x.) in the circumstances of the case. Homer says that Dolon had demanded as his reward both the chariot and steeds of Achilles, and that Diomed and Ulysses had carried off Rhesus' steeds, but left his chariot where it was; in which Ovid allows Ulysses to represent himself as having returned in triumph. The sentiment intended to be expressed I would suppose to be this: "Refuse me *his* armour whose horses the enemy I slew esteemed a sufficient reward for the dangers of the night; and Ajax (forthwith) will be better pleased." Perhaps Ajax is supposed to be using some gesture of impatience at the moment; but Mr. Kine appears to me to have caught the general sense of the passage. In Burman's edition there is a full stop at hostis. This must be wrong, for it leaves the line without connection or meaning. W.(1.)

If Ovid had intended to say what Mr. Kine makes him say, he would surely have used the word *sed* instead of *si*. Ovid's verb denotes a past action, in relation to a future time or contingent event. What he means is, "Refuse me the arms: let it be that Ajax was the greater benefactor of the two." The phrase would have been more explicit if he could have written the first clause *arma regentur mihi*. There ought not to be any difficulty about the word *benignior*. *Benignus* denotes the mood of mind which prompts a man to confer benefits: hence, by a natural transition, it comes to mean simply "a benefactor,"—just in fact what it means in Mr. Kine's citation from Horace, *Serm.* i. ii. 4. These people, says Horace, mourn for Tigellius, because he conferred favours on them. C. G. PROWETT.

Garrick Club.

"ST." ABBREVIATED TO "T." (3rd S. *passim*: 4th S. vii. 479, 550.)—Your correspondent F. CHANCE refers to the four examples that were adduced by me of the abbreviations Tooley, Tandrew, Tanthony, and Tawdry. I have since met with a fifth instance mentioned by Dr. Stukeley, though, as I have mislaid the reference, I am unable to give it. At Ryall, a village in Rutlandshire, between Essendine and Little Casterton, was buried, in 606, Saint Tibba of Godmanchester. Nearly two centuries afterwards her body was removed to Peterborough. She would appear to have been the modern Diana who presided over hunting and hawking; and Dr. Stukeley considered that the "Tan Tivy" of hunters was a corruption of the cry "Saint Tibba,"—the *St.* being abbreviated to *T*. CUTHBERT BEDD.

CHARTERS OF COCKERSAND ABBEY (4th S. vii. 522.)—Dugdale (*Monast. Ang.* ii. 631, &c.) published certain charters of Cockersand Abbey, ex Rot. Cart. de anno 7 & 8 Ricardi II., membrana

secunda, entitled or margined in the original, of which I have an attested copy, "Pro Abb^e & Conventu de Cokersand de Confirmatione"; and Tanner, in his *Notitia*, remarks that the "Registrum de Cokersand MS. vel penes Rob. Dalton de Thornham in Com. Lanc. Arm. vel in Bibl. Hatton." Can these be the "old Lancashire charters relating to Cockersand Abbey" once lent to Mr. T. HELSBY by a friend whose ancestors had possession of its land at the dissolution, or are these some other charters not known to Tanner? I should be obliged if Mr. HELSBY could name, without violation of confidence, the present habitat of the collection he has mentioned. A. R. L.

SUN-DIAL INSCRIPTIONS (4th S. vii. 255, 377, 522, 546.)—Many curious old Spanish sun-dials are still to be seen in Jamaica. There is one, for instance, on the parapet of the platform, in front of the main entrance to Great Pond House (par. St. Ann's) (just before a pomegranate-tree, which springs from the rock opposite the door), with this inscription—"Petito quod est justum." S.

THE DISINTERMENT OF LADY FENWICK (4th S. vii. 33.)—There is a slight inaccuracy in the note appended to the REV. J. PICKFORD's communication upon this subject. Sir John Fenwick, Bart., is said to have been executed "on January 28, 1696." It should be January 28, 1697.*

"The Act to attain Sir John Fenwick, Baronet, of high treason," was signed by his Majesty on the 11th day of the same month. A concise account of the trial and execution of this unfortunate gentleman is given in *The Historical and Political Monthly Mercury* for January 1697.

J. PERRY.

Waltham Abbey.

MILITARY CHEVRON (4th S. vii. 475.)—Is there any special reason to believe that the "heraldic chevron" and the stripes on the sleeve of a soldier's coat are identical? A subaltern officer is any commissioned officer below the rank of captain, and such do not wear stripes, which are worn only by sergeants, corporals, and other non-commissioned officers. The heraldic chevron is supposed to represent the rafters of a house, and in this view would be better suited to the sleeve of a member of the fire brigade. RA.

SAMUEL MAUNDER (4th S. vii. 513.)—He was born 1791. I fully agree with your remarks. As far as catechetical works can assist in the education of a people, Maunder deserves great praise. Would it not be possible to supply a list of the authors of each of the "Catechisms"? Neither himself nor partner Pincock wrote many of them. I could assist in this matter. JAMES GILBERT.

* He "was carry'd from Newgate to Tower-Hill, and there beheaded, on a scaffold erected for that purpose."

MISCELLANEOUS.

NOTES ON BOOKS, ETC.

Historical Portraits of Irish Chieftains and Anglo-Norman Knights. By the Rev. Charles B. Gibson, M.R.I.A. (Longmans.)

Mr. Gibson contends that no man without some kind of imagination should attempt to write ancient history, for its materials present a dark chaos from which such a mind alone can produce light and order. How far this canon is to be admitted we need not discuss. It has, no doubt, been frequently acted upon, though never so honestly avowed. But the *Historical Portraits*, which Mr. Gibson has sketched with the aid of this essential qualification, will be found very readable by the public, though, as the author is prepared to find, they will assuredly be "discountenanced by the Dry-as-dust school."

Aryan Civilization: its Religious Origin and its Progress. With an Account of the Religion, Laws, and Institutions of Greece and Rome based on the Work of De Coulanges. By the Rev. T. Childs Barker, Vicar of Spelsbury, and late Student of Christ Church, Oxford. (Parker.)

This is not a mere translation, but rather an adaptation to English students of *La Cité Antique*, by M. Fustel de Coulanges, Historical Professor at Strasbourg, which was published in 1864, and has since been crowned by the French Institute; and of which Mr. Barker truly says, "Perhaps no other treatise could be found more suited for educational purposes, or affording a clearer insight into the spirit of antiquity." Sanskrit has here been used for other purposes than those of philology. The laws and institutions of the Greeks and Romans are compared with those of the ancient Hindus. Greek and Roman civilization is shown to have been based upon the worship of men's dead ancestors, and from which worship was derived the idea of property and the old law of succession. Not the least striking part of a work, which will be read with interest by others than the class for which it was originally intended, is that which shows to how great an extent religion pervaded all the Greek and Roman laws, institutions, and customs; and points out how much analogy there is between the history of all ancient cities, and how they have all passed through the same revolutions, and may all be studied together.

History of the Family of Chichester, from A.D. 1086 to 1870: including the Descents of the various Branches settled at Raleigh, Yewston, Arlington, Whitworthy, Colerainagh, Hall, and elsewhere in Devonshire; also of the Chichesters, Marquesses of Donough, and Barons Templemore. By Sir Alex. Palmer Bruce Chichester, Bart. (Hotten.)

The natural curiosity felt by all respecting their ancestors, first induced the author to record, for his own amusement, such notes of the various traditions relative to the ancient family to which he belongs as he found time to meet with. By degrees the materials so accumulated assumed an interest for a wide circle of relatives and friends, who encouraged the author to extend that interest by giving it to the press. This has been done in a very handsome and effective manner; and as the book corrects many errors in the accounts of the early history of the Chichesters of Devonshire, and contains much that is new and curious about other branches of the family, it will be found of interest not only to the members of the family, but to genealogical students

generally. It is very freely illustrated with woodcuts, fac-similes, &c.

The Rosetta Stone in Hieroglyphics and Greek, with Translations, and an Explanation of the Hieroglyphical Characters; and followed by an Appendix of Kings' Names. By Samuel Sharpe, Author of the "History of Egypt." (J. Russell Smith.)

As long ago as 1837 Mr. Sharpe published the Hieroglyphics of the Rosetta Stone, with an English translation. The recent discovery of the Decree of Canopus, which, like the Rosetta Stone, is accompanied by a Greek translation, has induced our author to publish a new edition of his former work, or rather a new work on the subject—giving translations both of the Hieroglyphic and Greek versions, with the new light thrown upon it by the Canopus Decree; and, to add to the interest of the work for Egyptologists, he gives in an Appendix a list of kings' names, with the hieroglyphics explained by the help of the Greek writers.

St. Menan's Well. By Sir Walter Scott, Bart. (A. & C. Black.)

This, the seventeenth volume of the "Centenary Edition of the Waverley Novels," contains really and truly the only one of his admirable stories to which the name "Novel" could be properly applied. It was written, as he said, "celebrate domestic facts," and well did he accomplish the task he had proposed to himself.

Miscellaneous Genealogical et Heraldic. Edited by Joseph Jackson Howard, LL.D., F.S.A. Part XIX. (Hamilton, Adams, & Co.)

Dr. Howard continues, with undiminished zeal, the useful task of printing the authentic memorials in the shape of Grants of Arms, Pedigrees, Funeral Certificates, &c., from which the real history of the old families of this country is to be deduced. The present number contains a vast mass of curious materials illustrative of the families of Mildmay, Vavasour, Fanshawe, and Graham.

Elementary Treatise on Natural Philosophy. By A. Privat Deschanel, formerly Professor of Physics in the Lycée Louis-le-Grand, Inspector of the Academy of Paris. Translated and edited, with extensive Additions, by J. D. Everett, M.A., D.C.L., F.R.S.E., Professor of Natural Philosophy in the Queen's College, Belfast. Part II Heat. (Blackie.)

In our notice of the First Part of this work ("N. & Q." 4th S. vii. 184) we explained the circumstances under which this treatise, which had been adopted by the Minister of Public Instruction in France as the text-book on the subject for the government schools, was selected by Professor Everett for translation and adaptation for use in the schools in this country. In the present Part, which like the former is profusely illustrated, considerable additions have been made by the editor.

HANDEL COMMEMORATION (1784) RING.—A question has been asked in *The Athenæum* as to the present possessors of these rings, of which it is believed that eight or ten were made expressly for the directors of the 1784 commemoration. One is now in the possession of Mr. Josiah F. Bates, a grandson of Mr. Josiah Bates, "whose name is so closely connected with Handelian lore," and from whom it has descended to him. It is described as of plain gold, with a framed portrait of Handel, printed in black on white satin, and the inscription, "G. F. Handel, Obi. April 14, 1759, æt. 75." The frame, which is of gold like the ring, and in one piece with it, is of an oval shape, narrowed and nearly pointed at each end, and is about an inch and a half long by three-quarters of an inch broad.

A FREE LIBRARY AND LITERARY INSTITUTE has been opened at Wallingford. In 1859 the Hon. Auberon Herbert, M.P., offered 250l. to Reading, and 150l. each to five other towns in Berks, provided the inhabitants in each place would subscribe similar sums for the erection of free libraries. The corporation of Wallingford—the only town that has as yet taken up the matter—granted a site at a nominal rental for the building, which has cost upwards of 1000l., and more than two hundred volumes have been given to the institution.

JUST previous to his death, Mr. Grote added a codicil to his will, by which he bequeathed his valuable library to the University of London.

MR. GEORGE LONG, being about to leave Brighton for Chichester, has promised to deposit in the Free Library (soon to be fitted up in the Pavilion) his interleaved copy of the "Penny Cyclopædia," of which he was the editor. This copy contains the names of the contributors of articles, with additional notes.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

JAC. FRID. HEIMANN'S HISTORIE LITERARIE EXOTERICA ET ACROAMATICA PARTICULA. 3 Parts in 1. 8vo. Lipsie et Quedlinburgi, 1710.

Wanted by F. M. Smith, Esq., 33, Inverness Terrace, London, W.

KILLING NO MURDER. A Tract.

MEMOIRS OF BLANCO WHITE. 3 Vols.

ESSAYS BY JAMES MARTINEAU. 1836.

MEDWIN'S LIFE OF SHELLEY. 2 Vols.

MADAM BELLON'S LIFE OF BYRON.

Burning the Bones of Bucer—a Plate from Fox's "Martyrs."

Wanted by Mr. John Wilson, 22, Great Russell Street, W.C.

Notices to Correspondents.

THE INDEX AND TITLE-PAGE to the last volume will be ready for delivery with "N. & Q." of Saturday next.

LETTER OF EDWARD IV.—We shall print next week a communication from Mr. Gairdner on this interesting document.

HADLEIGH CASTLE.—R. E. WAT will find a notice of these ruins in Murray's Handbook of Essex, Suffolk, &c., p. 11.

W. B.—Your correspondent may rest assured that the only difference between the language of Shakespeare in the original editions of his works, and that in the critical editions (Dyce, Collier, Cambridge, &c.), is in the orthography. One well-known line will suffice to show this. It stands in first edition—

"He leasts at Scarres that neuer felt a wound."

Let him consult Abbott's Shakespearian Grammar.

"SENIOR'S JOURNALS IN FRANCE AND ITALY."—This book is published by Messrs. King & Co., and not by Messrs. Longmans, as, by some unaccountable error, is stated, and p. 19.

T. T. W.—The Royal Magazine commenced in 1759 and ended in 1771, making twenty-five vols.—The custom of "Selling by Candle" is noticed in "N. & Q." 1st S. iv. 388; 3rd S. iii. 49.

E. S. D., p. 548, of the last volume. We have received a letter for this correspondent.

H. MORPHYN.—Has our correspondent consulted the Memoirs of Dr. James Bradley in his Miscellaneous Works, 4to, 1832?

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

All communications should be addressed to the Editor, at the Office, 43, Wellington Street, W.C.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

GREGSON'S FRAGMENTS OF LANCASHIRE

ANTIQUITIES.—A fine Copy of last Edition, with copious indices and Coats of Arms, &c., Heraldically Coloured throughout. FOR SALE.—Address G. W., 6, Pembroke Place, Liverpool.

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MESSRS. PUTTICK & SIMPSON will SELL by AUCTION, at their House, 47, Leicester Square, W.C., on WEDNESDAY, July 12th, a Valuable COLLECTION of AUTOGRAPHS, including Letters of Sovereigns, Popes, Cardinals, Poets, Authors, Artists, Men of Science, Commanders, &c., both English and Foreign; a splendid Volume of Autographs and Portraits of Voltaire, containing Poetry and several Letters in his writing, &c. Also, Valuable Engravings, including the COLLECTION of the late H. F. HOLT, Esq., and comprising rare Portraits of Eminent Personages, English and Foreign Topography, &c.

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MESSRS. PUTTICK & SIMPSON will SELL by AUCTION, at their House, 47, Leicester Square, W.C., on WEDNESDAY, July 12th, and two following Days, the LIBRARY of a GENTLEMAN removed from Canonbury Square, comprising Whitaker's Richmondshire, 2 vols.; Clutterbuck's Hertfordshire, 3 vols.; Dallaway and Cartwright's Sussex, 3 vols.; Hunter's South Yorkshire, 2 vols.; Barr's & Leicester's large paper arms illustrated; Beloni's Lances &c. large paper, proof plates; Plot's Oxfordshire with additional plates and arms emblazoned; Phelps's Somersetshire, 2 vols.; Whitaker's Wharfedale, large paper; Billing's Antiquities of Scotland, large paper 4 vols.; Notices of Collections Topographical, 5 vols.; Gibbon's Monastery of Tynemouth, 3 vols.; Lyons's Maona Britannica, 10 vols.; Durdale's Monasticon; Richardson's 100 English Manuscripts, 4 vols.; Turner's Domestic Architecture of Britain, 4 vols.; Stothard's Monumental Edifices; Collins's Sepulchral Monuments, 2 vols.; Fox's Speeches, 6 vols.; Stuart's Royal Antiquities and Dresses, 3 vols.; Edinburgh's Memorials of the Royal House of France, Currier's Animal Kingdom, large paper, India proofs, 10 vols.; Dawson Turner's Fossils or Sea Weeds, 4 vols.; Forbes and Hauley's British Mollusca, 4 vols.; Complete Sets of the Publications of the Barthelemy and Camden Societies; a Series of the Abbot's, Bannatyne, Maitland, Roxburghe, and Spalding Club Books, &c.

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MESSRS. PUTTICK & SIMPSON will SELL by AUCTION, at their House, 47, Leicester Square, W.C., on the 10th of July, a COLLECTION of ANTIQUITIES and WORKS of ART, Ancient Greek, Roman, and other Pottery and Glass, valuable Coins, Fossils, Weapons, and Armour, rare China, fine Brasses, Miniatures, Enamels, &c.

Catalogues are preparing.

LONDON, SATURDAY, JULY 15, 1871.

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Notes.

SHAKESPEARIANA.

THREE EXPLANATIONS AND TWO "PROBABLE OPINIONS."

"DRUMS DEMURELY WAKE"—*Ant. and Cleop.*

"First Soldier. The hand of death hath raught him. Hark! the drums

Demurely wake the sleepers. Let us bear him To the court of guard: he is of note."—*Act IV. Sc. 2.*

After many exercises of mind, in the midst of which I rested for a time in "Do matinly wake the sleepers" (*Camd. 6A. (ix.)*), the conclusion I have come to is that *demure* is and means *demure*. Cæsar, like Antony, would renew the combat, and taking advantage of "the shining" of the cloudless night, and a precaution from it, ordered the embattling of his forces to begin as early as 2 A.M. It would, therefore, only be in accord with his careful and exact discipline that any notes of preparation should, in presence of a hostile and almost victorious force, be made in a subdued tone. Otherwise the enemy might have unnecessary information and forewarning, or even make such notes of preparation their signal of attack, and come upon him while defiling out of camp and before his line of battle had been taken up.

But there is yet another and second meaning which may be given to the word *demure*. If not now, yet at all events in 1814 the drum-reveille of the non-Latin races was not a lively, merry, or clamorous din, but a measured and somewhat

solemn beat; and, judging from this and from the discipline of Gustavus Adolphus and other considerations, it seems not unlikely that the drum-reveille of the Low Country, or German Protestant armies of Elizabeth's time, was of the same character, even if it were not founded on a psalm tune. In one of those inartificial touches of reality and circumstance which give such a charm to the tales of Erckmann and Chatrian, the soldier-conscript of the first Napoleon (*Waterloo*, ch. xviii.) incidentally tells us—

"Notre diane commence toujours avant celle des Prussiens, des Russes, des Autrichiens, et de tous nos ennemis; c'est comme le chant de l'alonette au tout petit jour. Les autres, avec leurs larges tambours, commencent après leurs roulements sourds, qui vous donnent des idées d'enterrement."

"The others, with their big drums, begin later, and their dull-sounding rolls awake in one the remembrance of a burial."

Now this I take to be a perfect gloss on *demurely* in the sense of solemnly, as explained by Warburton. But the one meaning does not exclude the other, and both would be easily understood by an audience, since they were interpreted by actual beat of drum within. This piece of stage arrangement furnishes, moreover, another important argument in their favour. Even an inferior artist would not foolishly mar with the ill accord of a lively rataplan the close of so touching and effective a scene. Nor could Shakespeare do so; but he would make use of that which he knew would harmonise with and heighten the feelings he had produced, and the measured, low-toned and far-off beats that *demurely* woke the sleepers were heard as the knell of one whom the hand of death had already raught, the funeral march for the erring but repentant soldier.

"I'LL KEEP MY STABLES," &c.—*Winter's Tale.*

"Antigonus. If it prove She's otherwise, I'll keep my stables where I lodge my wife; I'll go in couples with her; Then when I feel and see her, no further trust her. For every inch of woman in the world, Ay, every drachm of woman's flesh is false, If she be."—*Act II. Sc. 1.*

The nearness of the kennels to the stables suggests to Antigonus a new form of expression—that he will be coupled with her as hounds are, and so keep her from straying. Then, when the first outbursts of his vehemence have blown off in windy metaphor, he subsides into plain speech, and still expressing the same thought, says he will keep his wife constantly in view, and trust her no further than he can feel and see her. Both these phrases, therefore, suggest that the first is of the same import. Nor does it admit of any other, nor when once understood give it otherwise than clearly. Antigonus, it is to be pre-

sumed, like other noblemen, had some at least of his horses on his estates. Recurring to them, as he afterwards does, to his hounds he exclaims—"As my stallions and mare are looked after, kept apart, and under ward, so shall my wife be kept." . . . "If the Queen be false, then are women mere animals, and holding my wife as a beast, I will lodge and keep my brood mares with her and her as them." The transposition of his phrases may be intended to express the first and mingled outburst of his vehemence, but is also an attempt to express more strongly that his cattle would be held by him equal to his wife. "Keep," also by aptness of phrase, is used in both its senses—of lodge, and of shut or fasten.

There is a somewhat similar allusion in *All's Well that Ends Well*, when (Act II. Sc. 3) Parolles urges the Count to leave France. Beginning with the kennel, he calls France a dog-hole, and then, through association of ideas, a stable; and while there can be no doubt that he implies by both phrases that it is a confined, filthy-scurvy bye-place, there can be as little that he also refers to the Count's only but intolerable grievance that he, as underward, has been mated at the will of his master instead of being allowed to range or mate at his own pleasure. And here I would note that the reading adopted by Pope, "To other regions France is a stable," is an unnecessary and erroneous alteration from that of the Folios—"To other regions, France is a stable," where the comma is equivalent to Capell's (l). Without the comma it is utterly without the ring of Parolles' phrases: with it the "To other regions" coincides with "To the wars," and "France is a stable" to "France is a dog-hole."

BRINSLEY NICHOLSON.

(To be concluded in our next.)

BAD OMENS: THE BONAPARTES.

The numerous references that have lately appeared in "N. & Q." to prophecies connected with the national calamities of France, and the destruction of Paris in particular, are very interesting. A season of misfortune is always the harvest time of superstition, and we must not be surprised if, in the pages of writers not remarkable for their superabundance of faith, we find, in connection with political events, observations that seem to be borrowed from the pages of Livy, Capitolinus, or Lampridius as to the evil omens indicating the dire results of the opening campaign of Russia by Napoleon I., and the many strange signs that accompanied his downfall.

Thus writes M. Ségur concerning bad omens in 1812:—

"Napoleon arrived on June 23 at the Niemen, the extreme frontier between Russia and Prussia. As he appeared on the bank of the river at two o'clock in the

morning, his horse suddenly fell down, and threw him upon the ground. A voice cried out—'This is a bad augury. If this occurred to a Roman he would turn back.' (*Ceci est d'un mauvais présage: un Romain reculerait.*) It is not known whether it was himself or one of his suite who spoke these words. The next day, says an eye-witness, Count de Ségur, scarcely had the emperor crossed the river, than a dull noise agitated the air. The light afterwards became obscured, the wind rose, and the sinister rolling of thunder was heard. The heavens had a menacing aspect, and the bare shelterless earth presented an appearance that filled us with sadness. Some of those who, but a short time before, were inspired with enthusiasm, were now shaken with fear, as if they regarded these circumstances as of evil omen (*on s'étonnait effrayés comme d'un funeste présage*). They believed that these very clouds that were gathered together over our heads, and that sank down even to the ground, were bidding our entrance into Russia."—Ségur, *Histoire de Napoléon et de la grande armée pendant l'année 1812*, liv. iv. c. 2, as quoted by Rohrbacher, *Histoire universelle de l'Eglise catholique*, vol. xxviii. liv. xxi. p. 146. (Paris, 1847.)

The work of M. Ségur has attained a world-wide fame, and the passage here quoted must be well known to many. It is not so with the author from which I am now about to quote. I am afraid the book of Lord Blayney is not to be discovered in numerous libraries,* and I own I should never have heard of it but for its being reviewed in the *Quarterly*, from which I take the following passage:—

"One Sunday evening (having invited some friends to pass two or three days in the country) a strange event took place. While drinking our wine after dinner, three of the wine-glasses broke spontaneously in pieces, and the wine ran about the table and on the floor. The clock, which before had struck tolerably correct, now struck two hundred and sixteen. The screech-owls, of which there were abundance in the neighbourhood, made a hideous noise, and appearances were altogether so strange, that I observed there must either have been an earthquake or some most extraordinary event had taken place. Our imaginations, from having been bound up to the highest pitch of conjecture and anxiety, to devise a cause for such strange occurrences, were soon set at rest by a most violent rapping at the door, which proved to be an express that brought us the agreeable and wonderful intelligence of Napoleon's abdicating the throne, and the extraordinary change such an event has since created on the civil and political system of the world."—Major-General Lord Blayney, *Narrative of a forced Journey through Spain and France as a Prisoner of War in the Years 1810 to 1814*, pp. 411, 412, as quoted in *Quarterly Review*, xiv. 119.

A vast significance, you are aware, was attached in the "dark days of superstition" to mere numbers, and an innate potency was supposed to be inherent with each of them. This notion is now nearly exploded, and yet, judging of circumstances by events, does there not appear to have been an evil destiny influencing the late imperial ruler of France when he preferred to designate himself "Napoleon III." instead of calling himself that which he substantially and truly was—viz. "Na-

* A copy is in the British Museum.—Ed.

poison the second"? The number 3 has been his "fatal number"—it has indicated his destiny. He has been engaged in three indiscreet wars—the Italian, Mexican, and Prussian. A war in Italy: it was for "an idea"—the idea of "nationality," and the same idea of "nationality" ruined him ultimately, because waged against "German nationality." A war in Mexico "for the Latin race," and which was the sad prelude to his own discomfiture; and a war "to add the bank of the Rhine to France," by which France has been lost to him and his heirs for ever. *Three times* has he been a banished man; *three times* has he been a prisoner—

"Necesse tribus nodis torquet, Amarylli, colores."

Three times has he been disarmed at the head of his military forces—first, in the spirt at Strasbourg; second, in the bungle at Boulogne; third, in the breakdown at Sedan.

"'Tis true, 'tis pity;

And pity 'tis, 'tis true."

And yet, despite his *misadventures*, his misfortunes are greater than his faults. I have no just cause for being his eulogist, but still I believe him to be better than the best of the "poor lot" with which he was trammelled. He did much for the welfare of France; he kept down with a firm hand the Communists and Red Republicans; and next to a love for his own country, I believe he was wishful for continual peace with England.

But how come prophecies, and auguries and omens, and the mystery of numbers to be mixed up with the Bonapartes and the destinies of France? The answer to such a question is to be found in the astute observations of a writer in the leading journal of Europe, who, referring to a great national crisis, remarked that it was a period when—

"Every throb of the political ground is acutely felt, every tremor in the air is caught by the ear instantly, and every motion on the surface of things is observed with anxiety; it is made an omen on one side or the other, it speaks to the whole nation, it prophesies an issue. The air of a troubled State becomes soon thick with signs and prophecies, and everybody becomes an *augur*, a *soothsayer*, an *interpreter of dreams*; and every event is hailed as a *bright* or a *black omen*."—*Times newspaper*, Sept. 22, 1853.

WM. B. MACCARTER.

Moncontour-de-Brétagne,
Ollas du Nord, France.

A TOWN BUILT TO ORDER.

The following account of Riverside in Illinois is condensed from a letter to a New York newspaper:—

It entered into the mind of the originator of Riverside to do that in the beginning which the inhabitants of villages, towns, and cities sometimes do, and always wish to do, after the population is there, and when it costs much more to

do it. He determined to prepare a city, and depend upon people to live in it when it was completed. Sixteen hundred and four acres of land were purchased, situate eight miles from the business centre of Chicago, and four miles from the city boundary. A lovely and lively stream runs through it, and it has the only piece of good woodland near the city. The Chicago and Quincy railroad runs through the tract, affording the residents twelve trains daily each way between it and Chicago. The new town was commenced in June, 1869, when the only building on the ground was a large stable, which was removed bodily to the distance of a mile and a half. Since that date the company have completed 9½ miles of roads, 25 to 30 feet wide, finely laid, guttered, and drained, winding handsomely and bordered with grass; they have made 7 miles of tar and gravel walks, 16 miles of sewers, 5½ miles of water mains, and 5½ miles of gas pipes. The gas works cost 100,000 dols., and gas lamps light up the roads as in the city. Water is supplied from an artesian well 739 feet deep, which was dug in three months, and yields 250,000 gallons a day.

There have been planted since June, 1869, 47,000 shrubs, 7000 evergreen trees, and 32,000 deciduous trees; of the latter 2500 were large shade trees, some of them 18 inches in diameter, and 80 feet high. Special machinery has been used to take up and move these. One tree and the earth attached to it weighed 95 tons. They have contracted for setting out 30,000 elm-trees during the present year.

Of the 1604 acres, 740 acres have been appropriated to parks, roads, and paths. The large park along the watercourse contains 180 acres: it has already a well-grown wood of oaks, alms, hickories, and black walnut trees.

The artesian well now throws water to the height of thirty-nine feet, and supplies the second stories of the houses. The well is surmounted by a handsome tower of brick and stone, which cost 17,000 dols. The company have erected a Swiss building for a refectory, containing large dining-rooms, private supper-rooms, handsome parlours, and a large assembly-room capable of holding an audience of 300 persons. Around two of the stories are broad verandahs which overhang the river. This building cost 40,000 dols.

In the vicinity is a charming stone cottage, which cost 11,000 dols., intended for billiard and smoking rooms. By the first of next July an hotel will be completed at a cost of 70,000 dols. There is a handsome stone church, which cost 13,000 dols., and a block of stores and offices of stone and red Milwaukee bricks, which cost 14,000 dols. Boat-houses are now in building by the company, and a noble drive is half finished to connect Riverside with Chicago.

The enterprise is successful. Besides the public

buildings above-mentioned, forty-seven fine dwellings have been erected, of which a number have been occupied by some of the wealthiest citizens of Chicago. The lots are sold on condition that no house shall stand within thirty feet of the road, or cost less than 3000 dols. One of the dwellings has cost upwards of 20,000 dols. Only one house is allowed to be built upon a lot 100 feet in front; the lots are 250 feet in depth. Purchasers bind themselves to build within a year.

Riverside has been created a separate township, and the residents have thus the power to prohibit the sale of liquors. When the improvements of the company are completed they will be handed over to the township, which will afterwards maintain them. UNEDA,
Philadelphia.

SIR WALTER SCOTT'S USE OF PROVERBS.—It is impossible to conceive that the "great unknown" should himself have been so unknowing as to misapprehend the meaning of two homely proverbs in use on both sides of the Tweed, and yet in one and the same chapter of the *Heart of Midlothian* (the 10th) it would appear to be the case, though the result is doubtless due to the illustrious author's haste in composition.

In the first instance Mr. Sharpitlaw broadly hints to Ratcliffe that it will be to his interest to be communicative respecting the persons who had been prominently engaged in the Porteous riot, and he says: "An ye can gie us a lift—why the inner turnkey's office to begin wi' and the captainship in time; ye understand my meaning?" To this the astute, though reluctant, rascal rejoins, "Ay, troth do I, sir; a wink's as gude as a nod to a blind horse."

Now this adage, if it means anything, means that nod and wink are alike wasted upon the animal that sees neither; whereas Ratcliffe, for his own part, admits that he perceives clearly what is required of him, while he professes his inability to obtain preferment in the way pointed out.

Later on, under renewed pressure, he becomes more compliant, and gives particulars which are greedily received as most important links in the chain of evidence. Amongst other things he says, "Weel, then, I heard and saw him (Robertson) speak to the wench Effie Deans that's up there for child-murder."

Sharpitlaw, excited by this discovery, exclaims—*"The deil ye did! Rat, this is finding a mare's nest wi' a witness."* Here, then, so far from thinking it all moonshine, he conceives that, by connecting it with other facts that have come to his knowledge, the matter is made as clear as day; but if so, he has found what he has been so earnestly seeking, and then where is the "mare's nest"? WM. UNDERHILL.

18, Kelly Street, Kentish Town.

MARRIAGE ANNOUNCEMENT.—I extract the following from a Border newspaper of date June 9, 1871. The recurrence of the words "Black" and "Steward" is rather curious:—

"At Blackburn, on the 2nd inst., Christina, eldest daughter of Mr. William Black, farm-steward, to Wm. Stewart, farm-steward, Blackerston.

JAMES NICHOLSON.

COINCIDENCES OF THOUGHT: BACON: BUNYAN. Under this heading I wish to add another instance to my list, the more remarkable as occurring in the writings of two men so essentially different in talents and in social position.

The definition of revenge by the great philosopher and chancellor is well known—"Revenge is a wild justice." I quote from memory. Now I think from the paucity of references to other authorities than the scriptural writers, in the works of that wisest of unlearned men, Bunyan, that Lord Bacon may be considered as one of the most unlikely authors for him to have perused. I meet, nevertheless, with the following, extracted from his *Jerusalem Sinner Saved*. If confined to the simple definition it has the teneness of Bacon:—

"I have observed that, as there are herbs and flowers in our gardens, so there are their counterfeits in the field; only they are distinguished from the others by the name of wild ones: and wild faith is presumption. I call it (presumption) wild faith, because God never placed it in his garden, his church; it is only to be found in the world—the field. I also call it wild faith because it only grows up and is nourished where other wild notions abound."

I think the beauty of the amplification will excuse its length to the readers of "N. & Q."

J. A. G.

Crusbrooke.

JOHN COLLINS, AUTHOR OF "THE EVENING BRUSH," ETC.—In *Le Beau Monde*; or, *Literary and Fashionable Magazines* for June, 1808, I met with the following, which is perhaps worth notice, as it probably fixes the date of Collins's decease as some time in May, 1808:—

"At Birmingham, Mr. John Collins, one of the proprietors of the *Birmingham Chronicle*, and the facetious author of the *Evening Brush*."

JOHN WILSON.

98, Great Russell Street.

WITCH-BURNING IN THE NINETEENTH CENTURY.—It may be worth while to record in "N. & Q." the following, taken from the Steamers edition of the *Panama Star and Herald* of June 6, 1871:—

"According to the *Perseir* of Callao (Peru), 29th ult., a woman has been burnt in the public square of a town in the Province of Guavina, for being a witch, about thirty-four leagues distant from the Port of Iquique. This punishment, worthy of the flourishing days of the Spanish Inquisition, was ordered by the Lieutenant-Governor and Judge of the Province."

J. P.

Queries.

AVAJI GOVINDA HANUMÁN, PESHWÁ, AND GREAT PAGODA AT VEROOOL, ELLORA,* WITH TANK, CALLED SHEVAL TIRT.—

"Avaji Govinda Hanumán, Peshwá, was now made Diwán to Máloji, who shortly produced the long vaunted treasure: the large tank of Mahá-Deva was now dug at Sheval tirt, the great Pagoda at Verool was erected, numerous wells were excavated and gardens planted, while a largess secured the blessing of the Bráhmans." *Rise and Progress of the Mahratta State Power*, vol. v. p. 357, *Asiatic Journal*, 1818, Parbury, Allen & Co.

Was the coinage stamped Hanumán, with the figure of a monkey, No. 21 of the Cás† coins in the Mackenzie Collection, minted by Avaji Govinda Hanumán, the Peshwa, and Diwán of Máloji, about A.D. 1600?

In what year did he excavate the Sheval tirt lake at Ellora, and what further account is given regarding him, and the other wonderful excavations at this place, in the Mahammadan or Portuguese historians of the period referred to?

R. R. W. ELLIS.

Starcross, near Exeter.

BOLINGBROKE (2nd S. ix. 37.)—May I be allowed to repeat the query I once made as to the 20,000*l.* and 28,000*l.* offered him by Mrs. K., and who this lady was, mentioned in the following letter of his?—

"Wednesday Morning.

"Dear Sir,—As I am engaged all this morning by my waiting at St. James's, and in the Evening at the play, where the King goes, I cannot either call upon You or M^{rs} K., and should therefore be glad to know whether You have learnt that particular point I so much wish to know; whether the 28000 now depending is exclusive of the 20000 she originally offered me; if so I shall be very happy; but I fear that is not the case. I think you may now very well ask Her that Direct Question, and I dare say she will give a Direct Answer. As soon as you know this, I hope I shall receive a letter from You.

"I am, D^r Sir,

"Y^r obliged & obed^t Serv^t,

"BOLINGBROKE.

"To Cap^{tn} Magra,

"No. 13, Haymarket."

On the seal is the motto "Nil Admirari," with two eagles for supporters. "Tout cela cache un mystère," I dare say,—

"The Gordian knot of which you can untie Familiar as your garter.

"Oct. 11th.

"My Lord.—The Bearer of this letter, M^r Meddowcroft, is the person about whom I formerly applied to y^r Grace for a little place in the County of Middlesex then in your Grace's disposal. He now wishes to offer his Services to y^r Grace in the present Contest for Westminster, and as I believe He can be of real Service upon the Occasion, I

take the liberty of recommending him to your Grace's notice and protection.

"I have the Honour [sic] be My Lord, with great respect,

"Y^r Grace's

"Most obedient

"& most Humble Servant,

"BOLINGBROKE."

To what duke could this be addressed, and the date of this Westminster contested election?

P. A. L.

CHARLES I. (4th S. vii. 440.)—Will THE KNIGHT OF MORAR supply me with an account of the descent of the ribbon which he says remained in Juxon's family till destroyed?

W. J. MANBEY.

Westall House, Brook Green, W.

PASSAGE IN CHESTERFIELD.—

"Lord Chesterfield had the oddest ideas on the subject of good breeding, and laid down as a rule that the fine gentleman should neither laugh nor walk as if he were in a hurry, entertained strong opinions about horseplay or *jeux de mains*."—*Saturday Review*, Feb. 25, 1871.

I shall be obliged by a reference to this passage, and also to the dictum ascribed to Lord Chesterfield "that a gentleman never laughs, but only smiles." I have not been able to find it. Was he the first who taught it? I remember, when very young, reading a translation of *Le Grand Cyrus*, in which a person of quality is described as being pleased at a country fête, but not joining in the boisterous laughter.

C. E.

"DICTIONARY OF QUOTATIONS, taken from five languages, and translated into English. Third edit., revised and enlarged. 8vo, London, 1799, printed for G. G. and J. Robinson." What was the name of the compiler? Has a later work of the sort been published? This forms a pleasant companion to Bartlett's *Familiar Quotations* lately published, which are from English writers.

W. P.

[Macdonnell's *Dictionary of Quotations*, of which the first edition was printed in 1779, has been frequently reprinted. The whole work was, we believe, incorporated in *A Dictionary of Greek and Latin Quotations, Proverbs, Maxims and Mottos, Classical and Mediæval*, edited by H. T. Riley, B.A., which forms one of the volumes of Bohn's Standard Library now published by Bell & Daldy.]

"FÂCHERIE."—Here is a word used by Archbp. Spottiswood, which has since his time become, I think, quite obsolete: "Which put him in a great *fâcherie*." It is evidently of French origin:—

"Fâcherie, humeur, bouderie. La fâcherie peut tenir à la trop grande sensibilité du cœur; l'humeur est une preuve de l'amertume du caractère; la bouderie est le signe de la faiblesse."

What may (well be in English the proper expression for *fâcherie*?

P. A. L.

FRENCH REPUBLICAN SONGS.—Some of your correspondents who have given the words of French republican songs may perhaps be able to oblige

* *Bengal Asiatic Researches*, vol. vi. p. 386-389.

† *Notes and Queries*, 4th S. ii. 413.

with information as to the composers and publishers of some of the songs published during the republic of 1848. Two of the most popular were entitled "Les Rois s'en vont" or "Vive la République," and "Chant de la Garde mobile." The refrain of the former ran thus:—

"Bonnes, trompettes immortelles,
L'écho du peuple vous répond,
Aux étrangers sentinelles
Jetons ce cri 'Les rois s'en vont!'
Marchons, peuples héroïques,
Marchons, garde civique,
Marchons tous en avant
Au cri de ralliement,
Vive la République! vive à jamais la République!"

LE COUF FERD.

GLASSEL.—Where can I obtain information respecting the parentage of John Glasel, Esq., of Long Niddry, whose daughter and heir was wife of John, seventh Duke of Argyle, and mother of the present duke? I have been told, but I do not know with what truth, that he was a coach-builder, who acquired a considerable fortune in London. If so, it only shows what a mixed race we are—nobility, tradespeople, and royalty, all intermingled within a few years, in one of the most illustrious families of the land. Y. S. M.

GRAIN: LUMB.—Can any of your correspondents explain the meaning, or give the derivation, of the suffix *Grain* in place-names? It occurs several times in the Peak of Derbyshire: such as Nuns Grain, Torside Grain, Grinah Grain, &c. &c. Also the derivation of *Lumb*, which is common in the same county. There are three Lumbwoods, a Lumadale, Depths of Lumb, &c. As far as I can tell, places thus named are situated in narrow ravines or gullies. J. CHARLES COX.

Hazelwood, Balper.

HASTINGS ETC. QUERIES.—1. The Hon. Henry Hastings of Woodlands, second son of George, fourth Earl of Huntingdon, married a daughter of Sir — Willoughby of Wollaton.

Was this Willoughby Sir John or Sir Francis, and who was his wife (mother of Mrs. Hastings)?

I think she was Eleanor, daughter of William, first Lord Paget, and that she is mentioned in Dugdale's *Warwickshire*.

2. The Rev. William Hastings, son of the Hon. Henry Hastings of Woodlands, married, about 1690, Anne, daughter of Gabriel Cracknell, Esq. of Oxford. Is anything known of the Cracknell family?

3. Henry Hastings, Esq., son of the Rev. William Hastings, married before 1671, and settled in Dublin about 1690. He left two daughters, one of whom was buried near Londonderry.

Who did this Henry Hastings marry? He and his daughters are mentioned in Bell's *Huntingdon Peerage*.

4. Where can I find the paternal and maternal

pedigrees of Jacquetta of Luxemburg, Duchess of Bedford, who lived in the fifteenth century? and are there any existing male descendants of the Counts of St. Pol? H. HASTINGS.

Musooria.

"KEIP ON THIS SYDE."—*Vide* Scott's *Antiquary*, i. 80, edit. 1816. After the inimitable account of Edie Ochiltree's ruthless destruction of Jonathan Oldbuck's best evidence respecting the "castrum militare" on the Kaim of Kinprunes, comes the following sentence:—"Thia," thought Loyal to himself, "is a famous counterpart to the story of 'Keip on this syde.'" Now, what is this story which Scott so plainly expected to be well known to the generality of his readers?

NOELL RADCLIFFE.

DR. MAY, BISHOP OF CARLISLE.—Where can I find a memoir or biographical notice of this prelate? S.

[In Cooper's *Athena Cantabrigienses*, ii. 233, 249.]

THREE QUERIES ABOUT JOHN MILTON.—1. In Aubrey's "Life of John Milton" printed as appendix to Godwin (*Lives of Edward and John Philips*, 1815) occurs (p. 345) this notice: "*Quære*, Mr. Allam of Edm. Hall, Oxon, of Mr. J. Milton's Life writt. by himself, *vid. pagg.*" Is this Mr. Allam, as I suppose, Mr. Andrew Allam, who died 1685, Vice-Principal of St. Edmund's Hall, Oxford; and if so, are his literary remains preserved, and where?

2. Amongst the miniatures at the South Kensington Museum is exposed a portrait of Milton, painted by Petitot, lent by C. Goding, Esq. (temporary label No. 20). Can the story of this portrait be ascertained, and is it genuine?

3. A. Geffroy, in his *Étude sur les pamphlets politiques et religieux de Milton*, Paris, 1848, says (p. 242): "Le manuscrit des lettres de Milton (littres familiares) est entre les mains de Sir Thomas Phillipps, Baronet (Middle Hill, Broadway, Worcestershire)." If this notice is to be trusted, what has become of the Miltonian letters?

ALFRED STEEV.

10, Guilford Street, Russell Square.

MONOGRAM ON A PICTURE.—I have a picture, a rural subject, containing a multitude of small figures, walking, woodcutting, &c. The size of the affair is 18 in. by 13 in., and is marked on the face with the initials "Y.D." For whom does this monogram pass current? G. S. DEAL.

"MOON-GATHERED DARNELS."—A leading article in the *Daily News* for March 1 states that "the herbalist with moon-gathered darnels has a brisk sale for his wares in country places and in low neighbourhoods." What are the supposed properties of "moon-gathered darnels"? and is the above statement founded on fact?

JAMES BRITTON.

PICTURE OF "VIRGIN AND CHILD."—I should be glad if any of your readers could give me any information about a picture evidently of a Byzantine character, subject "Virgin and Child," size 13 in. by 11 in. Panel strapped and much worm-eaten.

About midway on the back is a book-plate of the Earls of Carysfort, with motto, "Manus hæc inimica tyrannis." Lower down is a seal about the size of a shilling, black wax giving a coronet over the letters "P. T."

Upon one part of the back is the number "82," and in another are two words which look as much like "claret chamber" as anything else.

Query, was this picture one of those sold "by Christie at his great room, King Street, last Saturday" (see *Globe*, Jan. 16, 1828), and where could I get a description or a history of it?

G. S. DEAL.

POT OF LILIES.—Over the porches of St. Mary's churches at Huntingdon, Brampton, and Godmanchester, there is a pot of lilies carved in stone—an emblem, I presume, of the Virgin. Can any one cite other instances of this decoration, and is it a well-known architectural device?

ALFRED GATTY, D.D.

PRAYER-BOOK QUERY.—In the First Epistle of St. John, ch. v. ver. 12 (Authorised Version, Eng. Bible), the following words occur: "He that hath not the Son of God, hath not life"; while in the Prayer-books and Church-services published at both the University Presses, the two words "of God" are omitted in the Epistle appointed for the first Sunday after Easter. Can you or any of your readers explain this most extraordinary error of omission? NEMO.

[The words "of God" appear in the Prayer-books of 1549, 1552, 1559, and 1604. In the Book of Common Prayer, however, of 1636, in which the corrections were made, and which, thus corrected, constitutes that now in use, there is this direction in the margin at the commencement of the Collects, Epistles, &c.—"the Epistles and Gospels are all to be corrected after the last translation." That last translation was what is known as King James's Bible printed in 1611, of which there are said to have been two issues in that year. In neither edition are there the words "of God." We may add the fact that in the MS. Prayer-book attached to the Act of Uniformity those words were inserted, but struck out by those to whom the charge of testing its accuracy was entrusted.]

SIR THOMAS PRESTWICH.—Can any of your Lancashire readers direct me to particulars of the life of Sir Thomas Prestwich, an antiquary of the latter part of the seventeenth century, who lived at Hulme Hall, near Manchester, and who was, I believe, the last of his family? DICK.

[Sir Thomas Prestwich of Hulme, near Manchester, was made one of the Commissioners of Array in 1642; served in Cheshire during the Civil Wars (1644) under Sir Thomas Aston; and created a baronet in 1644. In

1648 he assisted Sir Marmaduke Langdale in settling the terms on which the English would co-operate with the Scots under the Duke of Hamilton, and became bound in 800*l.* to provide four hundred pairs of pistols. The Prestwich family, which originally possessed one of the largest estates in Lancashire, was by loans to Charles I., repeated sequestrations, &c., nearly reduced to a state of ruin. Hulme Hall was the manor house of Ralph de Prestwich in 1434, and continued in his descendants until the manor was sold by Sir Thomas Prestwich, the second baronet, to Sir Edward Mosley, Bart., in 1660, the sale being confirmed by an Act of Parliament in 1673. For some account of this family, consult Prestwich's *Respublica*, p. 152; Nichols's *Literary Anecdotes*, ix. 23; and *Gent. Mag.*, lxxv. 879, 967; for pedigrees, Harl. MSS., 1437, p. 39; 1468, p. 14; 1549, p. 87; 2086, p. 12; 6159, p. 62; and the Royalist Composition Papers in the Public Record Office, First Series, li. 623, 625; Second Series, xxvii. 145.]

SHAKESPEARE, ANNOTATED QUARTO.—In Pope's preface to Shakespeare, speaking of the quartos, he says:—

"I have seen one in particular (which seems to have belonged to the play-house, by having the parts divided by lines, and the actors' names in the margin) where several of those very passages (mean conceits and ribaldries) were added in a written hand, which since are to be found in the folio."

Is this known to be still in existence?

C. ELLIOT BROWNE.

CURIOUS SUPERSTITION.—In Carrick-on-Suir there is a curious superstition that it is unlucky to buy brooms in the month of May; and people there will not make purchases of those useful articles during that month, saying—

"Brooms bought in May
Sweep the family away."

Does this superstition extend to other localities in or out of Ireland? I have not heard.

MAURICE LENIHAN, M.R.I.A.

Limerick.

SUPPORTERS.—When were supporters first adopted by kings and nobles as a part of their armorial bearings? What is the earliest instance on record of an English earl adopting them as part of his armorial bearings? What is the earliest sketch or drawing of such now existing in the British Museum? What are the best books where the learning can be found upon the subject? When did the Tichborne family first use supporters, and by what right? Does the right appertain to every male descendant of the family, or only to the baronet? M. T.

"TO BERKELEY EVERY VIRTUE UNDER HEAVEN." Could the idea contained in this verse have been suggested to Pope by the following line, quoted by Aristotle?—

Ἐν δὲ δικαιοσύνη συλλήβδην πᾶς ἀρετὴ ἐστίν.

Aristot. de Moribus, lib. v. cap. iii., edit. Paris, MDCLIII. tom. iii. p. 77.

R. C.

Cork.

WM. THOMAS'S "HISTORIE OF ITALIE."—Can any of your readers give me information concerning a book entitled—

"The Historie of Italie, a booke excedyng profitable to be redde: because it intreateth of the astate of many and divers Commonweales, how thei have ben & now be governed. Anno Domini M.DXLIX. London. In the house of Thomas Berthelet."*

It was suppressed and burnt by the common hangman, but a reprint was subsequently made in 1561. The original edition is very rare. "W. Thomas (says Holinshed), who wrote the *Historie of Italie* and other things verie eloquentlie, was hanged and quartered at Tyburn, 18 May, 1554, for conspiring to murther Q. Mary." He had been tutor to Edward VI., and some of his letters are preserved by Strype. Was the original edition burnt by order of a proclamation, or a judgment of the Court of Queen's Bench, or under what other process? W. H. HART.

VISITOR, VISITEE.—In parlance legal and often in ordinary conversation we have the terms lessor, lessee, appointor, appointee, grantor, grantee.

In these days of telegrams and post cards, would the innovation visitee (as relative to visitor) be out of place? Words, time, and ink, would be the salvation. THOMAS TULLY, JUN.

Replies.

A LETTER OF EDWARD IV.

(4th S. vii. 229, 312, 417.)

I am happy to be able to announce that Mr. Addington, the purchaser of this interesting document, has been good enough to comply with my suggestion, and has lent the MS. for a short time to Mr. Bond of the British Museum, in order that it may be submitted to a careful examination and compared with other letters bearing the signatures of the Earls of March and Rutland. From the remarks already made in your columns, as well as from communications I have received upon the subject privately, some of your readers will doubtless be interested in the result of this inspection. I therefore make no apology for troubling you with the following observations:—

The body of the letter and the address are in a clear Italian hand, which no one can reasonably doubt to be of the fifteenth century. The subscription—by which I mean the words below the date, but above the signatures—is also in an Italian hand, but different. The two signatures, "E. March" and "E. Rutland," are certainly quite distinct in character, and have all the appearance of having been written by two different hands; and finally, the endorsement is in a different hand from any of the others. We have,

therefore, no less than five handwritings in this single letter.

Now of course we may dismiss at once as utterly out of the question the supposition that all these five handwritings are forgeries; and, in fact, as we have said before, the body of the document is beyond suspicion. But the body of the document, it will be remembered, has, partly at least, a look of having been written in the name of King Henry VI., while the signatures are those of the Earls of March and Rutland. The question, then, is, whether the subscription and signatures, or even the signatures alone, could have been forged. The latter supposition is, of course, the more credible of the two, as it must certainly be easier to fabricate successfully two short signatures than a subscription containing no less than thirty words. Indeed, if the subscription be a forgery, it is certainly one of the most skilful that was ever made. To my eyes, at least, it bears all the marks of genuine fifteenth-century writing, and I believe those who have examined it most critically admit that there is nothing in the appearance of the writing to which they can take exception.

With regard to the signatures, it will, perhaps, be as well that we should in the first place take note of such other specimens as are extant, either of Edward as Earl of March, or of his brother the Earl of Rutland. They are very few in number; but it is remarkable that there are two letters in the Cottonian Collection, each of which bears the signatures of both princes together, like the letter now under consideration. These two letters are both addressed to the Duke of York, the father of the writers, who is styled Protector of England; and their date must certainly be some years earlier than 1460, the year in which the present letter was written. The first, which is contained in the Cottonian MS. *Vespasian F. xiii. f. 35*, is dated Ludlow, June 3, and must, I think, be of the year 1454, when the elder brother was only twelve and the younger eleven years of age. The writers acknowledge the receipt of a letter from their father dated at York, May 29, showing his "victorious speed against his enemies." At first sight this expression might seem to refer to the battle of St. Alban's, which was fought on May 22, 1455; but there are two reasons which make it impossible to attribute the letter to that year. In the first place, the Duke of York had been dismissed from his protectorship in the beginning of the year 1455, and was only restored to it in November. Secondly, he could not possibly have gone to York just after the battle of St. Alban's, for in a letter written shortly after Corpus Christi Even (June 5) in that year, it is stated that he was removing next day to Ware. (See *Paston Letters*, i. 104.)

The other letter, which is in MS. *Vespasian F. iii. f. 13*, and which is printed in *Elles's Letters*,

[* This work is noticed in "N. & Q." 3rd S. i. 291.—Ed.]

First Ser. i. 9), was evidently written about the same period.

The handwriting of the two boys in both these letters (in one of which they assure their father they are getting on well with their learning) is quite in character with the ages above stated. It is perpendicular, heavy, and schoolboyish. Nevertheless each had a style of writing perfectly distinct from that of the other.

Unfortunately we have no other specimens of the signature of the Earl of Rutland by which we might trace the subsequent development of his handwriting. The signature in this letter to the Duke of Milan certainly differs very considerably from that in the two Cottonian specimens; but not more, I should be inclined to say, than the signature of a lad of seventeen might fairly be expected to differ from his signature at eleven years old.

Of his brother Edward's signatures as Earl of March we have, however, at least three specimens later than the two of the year 1454. In January 1456, though not quite fourteen years of age, he appears to have been present with his father at a sitting of the Privy Council, and to have attached his signature, among those of the other lords, to a warrant. This document is in *Vespasian F. xiii. f. 33*. Here he signs simply with his Christian name "Eduardo," and no more. The writing is still decidedly boyish, but a degree bolder than in the two former specimens. The initial "E" of the name is a small letter, not a capital, the "r" long and perpendicular, and the whole writing exceedingly plain. After this we have two specimens signed "E. March," both belonging to the month of August, 1460, and therefore only four months earlier than the letter to the Duke of Milan. The first of these is in the Cottonian MS. *Cleopatra, F. v. f. 197*, the second in *Vespasian, F. xiii. f. 32*. In both these signatures we recognise a handwriting that is completely formed and business-like, very different from the bold, but still rather unpractised scrawl in which he had written the name "Eduardo" four years earlier. In these instances the initial "E" and the "M" of "March" are run together, the back of the E being formed by the first stroke of the letter M. Every letter of the name, especially the *a* and the *r*, is formed with characteristic curves; the final *k* is crossed through both at the top and bottom; and after the name there is a peculiar flourish. These characteristics are identical in both the August examples, and the remarkable correspondence between the two, even in the form and contour of the letters, is a proof how steady the handwriting of Edward had become already in his sixteenth year.

Now the signature "E. March" in the letter to the Duke of Milan corresponds exactly with the two examples just mentioned in all their pecu-

liarities. The only differences between it and them are that the strokes are not quite so round, and the pen used seems to have been a little scratchy. The writing, nevertheless, has a look of freedom about it which, considering its fidelity to the true type of Edward's signatures in this year, could not easily, I should think, be attained by a mere imitator.

On the whole I must own that I, for my part, am fairly satisfied of the genuineness of both the signatures in this letter to the Duke of Milan; and, the signatures being admitted as genuine, there can be no ground for impugning any other part of the document.

This point, then, being regarded as settled, it follows, I think, that there is an error in Hall's statement that the Earl of Rutland left London with his father on December 2. Both he and his brother Edward were in London on the 10th, the day on which their letter to the Duke of Milan is dated; very soon after which the younger brother must have followed his father into the North, and the elder must have gone to the Marches of Wales.

JAMES GAIRDNER.

P.S.—I may add that unless fac-similes of one of the August signatures have been published—a point on which I am rather doubtful—a forger's task must have been one of peculiar difficulty. For it must be observed that these two signatures are the only ones as yet known to be extant at all resembling that in the letter to the Duke of Milan, and they are both found in MSS. which it has been the invariable rule in the British Museum not to allow any one to see in the public reading-room.

MARY QUEEN OF SCOTS' IMPRISONMENTS.

(3rd S. viii. 249; 4th S. vii. 451, 528.)

W. D. may rest assured that Queen Mary's chamber in Hardwick Hall is altogether a myth. The bed, tapestry, &c., may have been brought from Chatsworth and Sheffield, and so the arras may be the genuine work of Mary's needle and that of her ladies. When White had an interview with the queen at Tutbury in 1569—

"She sayd that all the day she wrought with hir syddill, and that the diversitie of the colours made the worke some lene tedious, and continued so long at it till veray payn made hir to give over."

The present Hardwick Hall appears to have been built betwixt the years 1560 and 1569. Over the chimney-piece in the dining-room is the date 1567, and over the door of "Queen Mary's room" that of 1569. As the queen met her death in Feb. 1567, she could not have inhabited this chamber. The older hall, in which the Countess of Shrewsbury was born and reared, and some ruins of which still remain, is traditionally said to have been one of Mary's prison-

houses; but will any one show proof of this? Mr. Hunter's paper, read before the Society of Antiquaries, June 18, 1846 (vide *Archæologia*, xxxii. 72), denies that she was ever taken to Hardwick, and no letter of hers as yet produced, I believe, is dated from that place. Prince Labanoff's collection of her letters gives none dated from Hardwick, but looking over a list of his collection shows me that my brief statement in "N. & Q." (4th S. vii. 451) requires modification. On her way from Bolton to Tutbury in 1580, Mary rested and wrote from Ripon on Jan. 27; on Jan. 28 she wrote from Pontefract, and on the 30th from Rotherham. On the following April 18 she was at Winfield. It was in 1572, not 1571, that she was at Sheffield Manour whilst her apartments were cleansed. It appears also from the dates of her correspondence that she was several times shifted to the manour from the castle of Sheffield, probably for the whitewasher's operations. In Aug. 1578 and in June 1579 she wrote from Chatsworth, and on Aug. 10 of this year she was at Buxton; on July 10, 1581, she was at Chatsworth.

To transfer her for a short period from the castle in the town of Sheffield to the manour in the adjoining park would be easily accomplished, and without much fear of interruption from her ever-watchful partisans. But to convey her over the still wild, uninhabited, and hilly moorland district lying between Sheffield and Chatsworth or Buxton, where even now the rescue of a prisoner would be feasible, must always have been an anxious task for her noble gaoler, the journey being performed on horseback.

A correspondent (OXONIENSIS) in Sept. 1859 asked where and how long were the separate imprisonments of Mary in England, and does not seem to have been answered at that time.

ALFRED GATTY, D.D.

"THE MORE I LEARN, THE LESS I SEEM
TO KNOW."

GOETHE, SHAKESPEARE, AND WILLIAM, EARL OF
STERLING.

(4th S. vii. 365, 447.)

This line reminds me of the opening soliloquy of Faust, and possibly will be found to occur in, or be suggested by, a remembrance of some English translation of Goethe's tragedy:—

"Habe nun, ach! Philosophie,
Juristerei und Medicin,
Und leider auch Theologie!
Durchaus studirt, mit diesem Beistand.
Da steh' ich nun, ich armer Thor!
Und bin so klug als wie zuvor;
Heisse Magister, heisse Doctor gar,
Und siehe schon an die sieben Jahr

Herauf, herab und quer und krumm,
Meine Schüler an der Nase herum—
Und sehe, dass wir nichts wissen können!"

Or, as Hayward has it:—

"I have now, alas, by zealous exertion, thoroughly studied philosophy, jurisprudence, and medicine, and, to my sorrow, theology too. *Here I stand, poor fool that I am, just as wise as before.* I am called Master, eye, and Doctor, and have now for ten years been leading my pupils about—up and down, crossways and crooked-ways—by the nose; and see that we can know nothing."

See also the commencement of the *Histoire d'un bon Bramin* by Voltaire:—

"Le bramin me dit un jour: Je voudrais n'être jamais né. Je lui demandai pourquoi. Il me répondit: J'étudie depuis quarante ans; on sent quarante années de perdues; j'enseigne les autres, et j'ignore tout."

With the foregoing passages may be compared the sentiment of a fine old author:—

"Yet all that I have learn'd (huge toyles now past),
By long experience, and in famous schools,
Is but to know my ignorance at last.
Who think themselves most wise are greatest fools."
Recreations with the Muses. By William
Earl of Sterling. Lond. fol. 1637, p. 7.

It is hardly likely that Goethe, among his English studies, had become acquainted with the "Four Monarchicke Tragedies" of this writer. They are full of fine passages—fine both in sentiment and expression—and tinged frequently by a cynical melancholy that reminds the reader strongly of the soliloquies of the German student. Such, for instance, as the following:—

"The minde (which alwaies at some new things ayms)
To get for what it longs no travell spares;
And lothing what it hath of better dreames,
Which (when enjoy'd) doth procreate but cares."
The Tragedy of Cramus.

Compare with this the fine passage—

"O glücklich! wer noch hoffen kann
Aus diesem Meer des Irrthums aufzutauchen.
Was man nicht weiss, dass eben brauchte man,
Und was man weiss, kann man nicht brauchen," &c.

But, however this may be, a greater even than Goethe is supposed to have been indebted to these "Monarchicke Tragedies," which, says George Chalmers, "were entitled to the honour of King James's acceptance, and the higher honour of Shakespeare's adoption." Porson thought that he had discovered the original of the well-known passage in *The Tempest*—

"The cloud-capt towers, the gorgeous palaces," &c.,
in some lines in *Darius*—

"If Fortune's dark eclipse cloud glories light,
Then what avails that pomp which pride doth claim?
A mere illusion made to mock the sight,
Whose best was but the shadow of a dream;
Of glassie scepters, let fraille greatness vauit;
Not scepters, no, but reeds, which (rais'd up) break,
And let eye-flattering shows our wits ensnare,
All perill'd are, ere of their pomp man speak,

Those golden palaces, those gorgeous halls,
With furniture superfluously faire,
Those stately courts, those skie-encount'ring walls
Do vanish all like vapours in the ayre."—p. 96.

See Watson's *Life of Porson*, p. 348, where the lines are somewhat differently given.

Readers will form their own opinion as to this point of literary resemblance. The very question, it will be remembered, was discussed by Thomas Moore and Sir James Mackintosh at a literary dinner at Longman's, and the conclusion was arrived at that "the plagiarism is so remote that Shakspeare need not even have seen it." (Moore's *Life and Diary*, ii. 313.)

The *Tragedy of Darius* has certainly the precedence in point of time. It was first published in 1603, *The Tempest* some ten years later.

Sir Walter Scott possessed the *Recreations with the Muses* (folio, 1637), and wrote his genealogy on the fly-leaf, tracing his descent in direct line through the Swintons of Swinton, to William Alexander, Earl of Sterling, the poet and dramatist. (Lockhart's *Life of Scott*, chap. ii.)

WILLIAM BATES, B.A.

Birmingham.

PRINTERS' ERRORS: SHAKESPEARE.

(4th S. vii. 509.)

MR. KEIGHTLEY's suggestions will be of much value to all who are engaged in the verification of printed texts. But let MR. KEIGHTLEY distrust his "first glances" if they beguile him into damaging that beautiful passage which he quotes from *All's Well that Ends Well*, Act I. Sc. 1, in which the line occurs—

"A mother and a mistress and a friend."

Helena is dwelling on the "thousand loves" which surround the life of Bertram, and she naturally places that of his mother first on the list, as having come most immediately under her own observation. To alter *mother* into *lover* would leave a feeble tautology, the word *mistress* following immediately. It is true that in the following lines (unreasonably set down as spurious by Warburton) she dwells on the thoughts suggested by this latter word only, because throughout the sad question is in her mind, with all these loves, why should he think of my unspoken love? And in this connection the word *mother* has a touching significance with regard to Helena's own orphanhood.

In *Comedy of Errors*, Act II. Sc. 2—

"To me she speaks; she moves me for her theme"—

what meaning are we to attach to MR. KEIGHTLEY's proposed alteration, *loves* for *moves*? There had been nothing amatory about Adriana's speech. The text may stand well enough in reference to Adriana's action, who has "fastened on" her

supposed husband's sleeve. To those who are, however, dissatisfied with it, MR. KEIGHTLEY's rule may indicate an emendation better than the one which he proposes. If the original word was *notes*, the compositor might have made it *noues*, and the reader would probably change this to *moves*. "She notes me for her theme" would be intelligible enough: she takes notice of me as the subject of her reproaches.

In *Antony and Cleopatra*, Act II. Sc. 1—

"Salt Cleopatra, soften thy woad lip—

we have surely the same word as in *Hamlet*, Act II. Sc. 2: "All his visage wann'd," i. e. turned wan or pale. MR. KEIGHTLEY might have recollected that an Eastern beauty's lip is not "tanned," whatever impression cheek or chin may receive from "Phœbus' amorous pinches."

The curious phrase in *Hamlet*, Act I. Sc. 4—

"The swaggering upspring reels"—

is elucidated in a communication to "N. & Q." 3rd S. xii. 3, by DR. CARRWRIGHT, who cites DR. ELZE in support of the appropriateness of the epithet *swaggering*. This word MR. KEIGHTLEY would change to *staggering*, which in combination with the word *reels* would furnish another instance of tautology.

C. G. PROWETT.

Garrick Club.

ENGLISH BIBLES temp. JAMES I.

(4th S. vii. 534.)

In your reply to MR. GRIFFITHS's query, you mention under 1611-13, folio, 4to, 8vo, and 12mo editions of the Authorised Version. I cannot help thinking there is some error here. Will you allow me to enumerate the *éditiones principes* of each size of this version?

1. Folio, 1611.—There were two issues of this edition: the first is readily distinguished, according to MR. FRY, by the omission of the line "Appointed to be read in Churches," from the N. T. title: Genesis x. 16, has *Emorite* for *Amorite*; there is a repetition in Exodus xiv. 10; the headline of 2 Chronicles 20 is 39. The second issue of this year has these errors corrected, but has some of its own: thus S. Mat. xxvi. 30 has *Judas* for *Jesus*. Lea Wilson, No. 112: but his account is not to be depended on.

2. There is a New Testament of 1611, in 12mo. Only one copy is known. It is in the collection of Mr. Lenox, who gave 33*l.* 15*s.* for it in Gardiner's sale. It was formerly in Lea Wilson's collection. See his Catalogue, No. 57, Testaments.

3. The first 4to Bible, 1612. It is in the Roman letter. Lea Wilson, No. 113.

4. The first 4to New Testament, 1612. Black-letter, long lines. Lea Wilson, No. 58.

5. The first black-letter 4to Bible, 1613. It agrees with the first folio in printing *Emorite* for

Amoris. Lea Wilson, No. 115. There are two other 4to editions of this year; one in Roman letters and one (L. W. 118) small, in black letter. Both misprint *beasts* for *breasts* in Isaiah xxviii. 9. The title of the N. T. in both is dated 1614.

6. The first 8vo, according to Lowndes, is that of 1614. I am not aware of the existence of any copy bearing this date, but one may be in the British Museum. The first 8vo copy I can speak of with certainty was in the collection of Mr. Offor, and was dated 1620. Not in Lea Wilson.

All the above are of the Authorised Version, and are almost all very scarce. It is customary, in making catalogues, to say of an edition that it is not in Cotton; but the Archdeacon of Cashel is careful to disclaim any attempt at a list of the issues of the Authorised Version. His enumeration of earlier versions is by far the most complete in existence, but your correspondent may consult with advantage the sale catalogue of Mr. Offor's library issued by Messrs. Sotheby in 1865 and other similar lists. He will also find some interesting notes in Maskell's *Centuries of Books*, privately printed, of which there is a copy in the British Museum (press mark 11000, c.); in Kilburne's *Errors in Bibles* (press mark 1214, a, q.); and especially in Mr. Fry's *Description of the Great Bible*, &c. (press mark 1802, a.)

W. J. LOFTIE.

Mrs. JANE GARDINER (4th S. vi. 341, 403.)—The following corrections are due to the readers of "N. & Q." Since writing the previous account, I have met with a little book entitled *Recollections of a Beloved Mother*, by Everilda Anne Gardiner. London, 1842, 12mo, pp. 90. From this I find that Mrs. Gardiner's maidenname was Arden. Her father was a public lecturer on natural and experimental philosophy and belles-lettres. She was born August 26, 1758, at Beverley (of which place her brother, John Arden, Esq., was subsequently mayor). In 1775 she became tutor to the six daughters of Sir Mordaunt Martin, at Burnham, Norfolk. In 1780 she was in the family of Lord Ilchester, at Redlynch, Somersetshire. She opened her school at Beverley in 1784, and on June 20, 1797, she was married there to Mr. [William] Gardiner, a friend of her youngest brother. In 1800 she removed, with her pupils, from Beverley to Elsham Hall, Lincolnshire, and thence to Ashby Hall, in the same county, in July, 1814. She died January 29, 1840. Her daughter, who wrote these *Recollections*, was her only child. Mary Wollstonecroft's letters to her entirely agree with these statements, but neither she nor they are mentioned in the *Recollections*.

I have unfortunately, but I hope pardonably, confounded the true Mrs. Jane Gardiner, with

whom we are concerned, with Ann Massey, who kept a ladies' school in Hull, 1796-1808, and was married March 20, 1790, at Holy Trinity church, Hull, to Mr. Stephen Gardiner, tin-plate worker. She appears to have adopted her husband's calling after his death. The appearance of familiar letters to Maria Massey in Jane Gardiner's *Excursions* seemed to strengthen my first supposition.

Mrs. Jane Gardiner appears to have earned the esteem of her very numerous pupils. In an "advertisement" prefixed to the little volume alluded to, dated from Scopwick, near Sleaford, it is stated that 1400 copies of the work were subscribed for by 700 persons, including many of high rank and most distinguished character. W. C. B.

"THE THUNDERER" (4th S. vii. 456, 524.)—The words "We thundered out" appeared in *The Times* (as I well remember), and gave to the paper the name of "The Thunderer" among many other nicknames. The occasion on which the words appeared was this:—Two ladies were walking in a lane near Kew, when a horseman overtook and passed them at a bold canter so closely as not only to alarm them for their safety, but to splash them with dirt from the horse's heels. A paragraph describing the circumstance appeared in *The Times* of the next day, and in a leading article very harsh comments were made on the rider, who was alleged to have been the Duke of Cumberland, then residing at Kew. After some days a letter appeared in the papers (in *The Times*, perhaps, among the rest) in which it was stated that the rider was not the Duke of Cumberland, but Col. Quentin, and some excuse or explanation was given for his apparent rudeness. *The Times* having made the matter so public and so prominent by its leading article, offered (*more newspaperorum*), by way of apology, what was little else than a justification of the first article, in the course of which the words in question were used. In what year this took place I cannot remember; but as the Duke of Cumberland became King of Hanover in June 1837, it must have been before that year.

J. C. HUDSON.

Guildford.

It may be interesting to your readers to be told that Captain Sterling, the famous "thunderer" of *The Times*, was an Irishman, said to have been born in Waterford, and the son of a clergyman long resident in Cathedral Square in that city. O'Connell used to say of Captain Sterling that he reminded him of the monkey that jumped through three hoops, I believe in allusion to the alleged fact that Captain Sterling was first a member of his father's profession—viz. a clergyman, next a military man, and thirdly a journalist, certainly one of the most trenchant and powerful journalists of his time.

MAURICE LINTHAK, M.B.A.

Litwick.

CRESTS (4th S. vii. 257, 353, 505).—MR. BOUTELL differs from Edmondson—

"Crests (says he), like coats of arms, being held to be hereditary, it necessarily follows that the same person may inherit and rightfully bear two or more crests, as he may quarter two or more than two coats of arms."—*Heraldry, Historical and Popular*.

In the Harl. MS. 1507, there is a certificate signed by Robert Cooke, Clarencieux, declaring that John Tomson, Esq., one of his majesty's auditors, is entitled to bear four coats quarterly and three crests—viz. those of Tomson, Glover, and Smith. Thus the right to bear more than one crest has been recognised by the College of Arms.

Dallaway (*Inquiries*, p. 388) asserts that crests "are not held to be absolutely hereditary, but may be assumed." I do not think, however, the Herald's College would endorse this. Many grants of crests to the grantee and the heirs of his body are on record, and it is perfectly clear that for more than two centuries they have been considered hereditary. H. S. G.

I too know a family which has "adopted" a coat of arms to which it is about as much entitled as the giraffe at the Zoological—stuck the torse under the old die on the Pomfret-cakes, and thereto added a motto expressive of its entire adhesion to the principles of the English church as by law established. What will heralds a hundred years hence make of this jumblement, which, being a mistake, is worse than any crime? Oh, the absurdities which even in my very small experience I have seen practised in this line!

ENGLISH HOY.

P. A. L. is right. Monuments are very often full of blunders in heraldry. A worthy ancestor of my own, who lived in Queen Anne's time, has his own crest over his half of the shield, and his wife's family crest is over her half. A stranger would assume of course that the husband bore both crests. The wife was not an heiress.

P. P.

ROBERT FITZHERBERTS OR HARVEY (4th S. vi. 414, 517; vii. 223, 292).—TREWAS is rather severe, as I sought information (not criticism) and so confessed my ignorance of the subject. I was aware that the authors of *Art de Vérifier les Dates* did not notice the Dukes or Counts of Orleans mentioned by Voltaire and Limier, or by Gifford in his *History of France*. But did they not exist? The French historians say that "Ermentrude, a daughter of Eudes or Odo, Count or Duke of Orleans, married Charles the Bald in 842, and died October 89." Yet Gifford mentions but one duke or count of that name (Eudes, King of France, 856), who was born until 853. How are these children ever reconciled?

In Collier's *Annals*, &c. In other works, "Robert Fitz-Harvey, Earl of Orleans," is stated to be

the ancestor of the present house of Harvey; and as I was unable to find in French history any Harvey, Duke of Orleans, it occurred to me that the name might have been confounded with Erneis. Hence my desire to obtain a list of Dukes or Counts of Orleans from the ninth to the eleventh centuries. As I am unacquainted with Anglo-Norman genealogies, perhaps TREWAS will oblige me with a brief account of the ancestry and descendants of Robert Fitz Erneis, and of the Harveys of Ickworth to the twelfth or thirteenth century; as well as of Hervens filius Hervei, the forester of the New Forest and Archelagarth, who paid a fine for erecting his lands in Amounderness into manors. (*Vide Pipe Roll of 18 Hen. I.*) Was Cliburn near Penrith, co. Westmoreland, one of these? One moiety of that manor was granted to a Harvey, the other to a Taillebois; but by whom, and when? NIMROD.

ON THE ABSENCE OF ANY FRENCH WORD SIGNIFYING "TO STAND" (4th S. vii. 278, 435).—

"No more can you express to stand in French, to *sta* in Cornish, nor *stans* in Latine (for *Nebula* is a cloudy fellow), or in Irish; whereas you see our ability extendeth thereunto."—Camden's *Remaines* (ed. 1629), s. v. "The Excellencie of the English Tongue."

T. M'GRATH.

BRASS IN BOSTON CHURCH (4th S. vii. 405, 486).—If D. P. refers to the original note he will find the date is 1591, not 1501. There were three Richard Bolles of Haugh, in succession: the first is the one alluded to in Burke's *Extinct Baronetages* as the son of John Bolle, sheriff 16 Edw. IV., and as having married the heiress of the Nanfams, while the brass is to the memory of his grandson, the third Richard, sheriff Lincoln 4 Edw. VI. and 11 Elizabeth.

The long inscription thereon concludes thus:—

"He died on y^e sixt Daie of Februarie 1591, & in y^e 85 yere of his Age, after he had sundrie tymes had charge in France, Scotland, & y^e Realme, & had bene twice sheriff of y^e said Countie."

I am obliged by the original name for coat 9 (Penpons), a Nanfan quartering. There is little doubt that 12 is Ercedekne. With that clue afforded by D. P., I think it probable that 11 is Hewys of Cornwall, and should be described "gu. fretty arg. a canton of the second." In the Roll of Arms of Edw. II. (1308-1314) appears "Sire Richard Hewys, de goulles, frette de argent, e un quarter de argent." Should there be a pedigree of Coleshill extant, the names Ercedekne and Hewys, and the bearer of coat 13, would perhaps be traceable therein. I trust D. P. will favour your readers with his note on the Birt-Morton tomb. W. E. R.

WILLIAM BALIOL (4th S. vii. 392, 432, 505).—The reply of HERBERTUS incites me to ask if Peter de Geneville, or Pierre de Genève, whom

daughter married Alexander de Baliol, can be the Petrus de Geneure referred to in Fosbrooke's *Anecdotes of Dr. Jenner* as being mentioned by Mathew Paris (p. 668, ed. Watts). Fosbrooke, who was doubtless anxious to create a pedigree for Dr. Jenner, states that "the name of Jenner is manifestly an English orthography of the foreign Genor or Genore, a circumstance undeniably established by the heraldry of Edmondson." He states further, that "a foreigner sent Dr. Jenner a valuable silver cup, simply because it bore the inscription of having belonged to a person of the name of Jenner in the end of the seventeenth century." The arms of Genor or Genore are similar to those borne by some members of the Jenner family, but totally different from those on the monument to Dr. Jenner's father at Berkeley.

R. J. F.

P.S. The widow of another David Strabolgi, Earl of Athole, viz. Elizabeth, is buried in Ashford church, Kent. Murray's *Handbook* gives date 1375.

MRS. MARY CHURCHILL (4th S. vii. 234, 417, 524.)—May I ask if MR. BINGHAM's "learned friend" ignores *all* the printed pedigrees of the Duke of Marlborough—Anderson, Burke, Collins, Debrett, Sharp, and others—as mendacious? "The Cretans are," &c., applies to this also. Could not the "learned friend" become effulgent himself? I am of an angelic turn, and fear to rush into print. I had a relative who supplied Hutchins with the numismatical department of the first edition, and I myself could give somewhat to the new one, but I am just scared by MR. C. W. BINGHAM's pundit.

COURAGE.

If the "learned friend" considers the Duke's "pedigrees the most mendacious he has ever met with," perhaps upon this suggestion MR. C. W. BINGHAM might prevail upon him to send his amended ones to "N. & Q."; and then those like myself, who may be disposed, will feel assured that when they give from family papers, &c., the desired information, their statements will not be liable to be questioned as models of mendacity.

MELCOMBE.

VOLTAIRIANA (4th S. vii. 431.)—A full account of this horrible affair was given by Voltaire himself, under his frequent pseudonym of "Cassen." This is entitled—

"Relation de la Mort du Chevalier de la Barre. Par M. Cassen, Avocat du Conseil du Roi, à M. le Marquis de Beccaria." 8vo, pp. 24, 1766 and 1768.

This piece was followed by—

"Le Cri du Sang innocent, au Roi très-chrétien, en son Conseil." 8vo, 1775.

With which will also be found *Précis de la Procédure d'Abbeville*.

All these are reprinted in the *Œuvres complètes de Voltaire*, in the department entitled "Politique

et Législation," edition 70 vols. Kehl, 1784, xxx. 301; edition 4 vols. 8vo (Didot), 1824, iii. 3762.

For the "Arrêt du Parlement de Paris, qui condamne les jeunes criminels d'Abbeville," with the full details of the crime and its punishment, see the *Dictionnaire anti-philosophique* (of l'Abbé L. Mayeul Chaudon), 2 vols. 8vo, Avignon, 1774, ii. 248. See also various biographies of Voltaire.

WILLIAM BATES.

Birmingham.

COLLECTION FOR A HISTORY OF INNS, ETC. (4th S. vii. 512.)—Your correspondent W. D. will find a collection, such as he describes, in the British Museum library under the following press-mark: "1889, E—Signs of Taverns, folio." There are fourteen volumes, containing an immense amount of information relating to various inns, taverns, and coffee-houses, most useful to the topographer.*

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

WHY DOES A NEWLY BORN CHILD CRY? (4th S. vii. *passim*.)—S. Augustine (p. 211) died A.D. 430. Compare what S. Cyprian, who died A.D. 258, says on the same point. (*De Bono Patientie*, § 6:—

"Each one of us when he is born . . . makes his start in tears; and although ignorant and unaware of all things, in that very beginning of birth he has learnt no other thing than weeping. By a providence of nature he moans the anxieties of mortal life; and the unfashioned soul does in its very entrance by wailing and groaning testify to those toils and storms of life into which it is entering."

W. H. S.

WHAT CRITICS ARE (4th S. vii. 490.)—The idea that "literary critics are for the most part men who have failed in original composition," which C. R. P. traces from Disraeli to the Epilogue of Congreve's *Way of the World*, may also be found in the *Essay on Criticism*, lines 36-7:—

"Some have at first for wits, then poets pass'd;
Turn'd critics next, and proved plain fools at last."

R. H. C.

MALE AND FEMALE NUMBERS AND LETTERS (4th S. vii. 407.)—I have asked a question and received no answer; but since asking I have got some way towards answering my own question. Of the three vowels in the Phœnician or Hebrew alphabet, *aleph*, *yod*, and *ayin*, the last is decidedly feminine. This does not show itself so much in the square Hebrew *y* as in the Phœnician, where it is represented by *o* and *u*. These again are represented well enough by the *o* and *u* of our alphabet, the Greek, the Italic, &c. The striking point, however, is in the cuneiform alphabets, where a double wedge or arrow-head, answering to a *C* or *J*, marks the vowels *o* and *u*, the

[* This splendid collection was formed by Mr. Creed.—Ed.]

combinations of them with consonants, and the female consonants. In the Median C figures alone as u. This crescent, there can be no doubt, is a feminine emblem. I say nothing at the moment about the male vowel, or male and female consonants, because it will be quite enough for those who have not considered the subject to swallow a female vowel. I postpone also remarks on the relation of this vowel to 100 as a female number, and of *yod* to 10, because I seek information. It may, however, be observed, that the letters are not simply male and female, but middle, male and female (not masculine, feminine, and neuter). The names in Hebrew are allied to radicals in the older language, which have relation to their middle, male, or female value. If this observation as to the female vowel be correct, it will not be without its value in cuneiform determination, and possibly in the determination of other characters. The system of male and female, strong and weak letters in the Cabbala, Hebrew, and Arab, that is a simple dual arrangement, is relatively modern to that which determined the formation of the Phœnician and cuneiform alphabets, which were constituted during the prevalence of a ternary or trinitarian system.

HYDE CLARKE.

82, St. George's Square, S.W.

FARM-HOUSE FLOORS (4th S. vii. 482.) — What MR. ROSS calls lime is what I have heard called plaster in Nottinghamshire and Derbyshire. It is a white substance, and appeared to me to be a coarse kind of gypsum. I have seen it come to in digging drains, &c., in the clayey soil in the Vale of Belvoir, and was told it was considered valuable, and sent off to some distance per canal, &c., for the express purpose of making floors. P.J.P.

BURNS: "RIGHT GUDE-WILLIE WAUCHT" (4th S. vii. 386, 501.) — In support of the above reading of this phrase, allow me to cite George Farquhar Graham's interesting edition of the *Songs of Scotland*, published by Wood and Co., Edinburgh, 1852. It is there printed "richt-gude-willie waught," and in a note to the song it again appears as "gude-willie waught," the glossarial explanation being "a draught with right good will." Jamieson goes further than this, and gives the word as "gudwillie," omitting the hyphen. Both by orthography, etymology, and definition, he seems to have intended it to rank as an independent and not as a compound word, whilst the preceding word "gud-wife" is printed as I have written it.

C. W. M.

Let me call DR. WADDELL'S attention to the remarks of your two contributors who precede him, and let me say in self-defence, taking his points in order: — 1, 3, and 4. I now find that others besides myself have detected the blunder of *willie-waught* or *willie-waucht*, and I am sure

no one would be more surprised than Burns himself to find him set up as an authority in orthoepy. 2. I did not misquote Jamieson, for I did not assume to quote him; I only made reference to him. 5. The letter *c* in *richt* or *rycht* and *waucht* is correct; *g* is utterly improper.

I have made this as concise as possible, and say nothing as to the doubtful anonym of initials (registered) or the declension of a controversy by one who provoked it.

W. T. M.

BELIVE (4th S. v. *passim*.) — This word occurs, bearing the meaning of "immediately," in the Earl of Surrey's translation of the second book of Virgil's *Æneid*: —

"The people cried with sundry greeting shouts
To bring the horse to Pallas' temple blive."

L. 292-3.

D. MACPHAIL.

Paisley.

"HEART OF HEARTS" (4th S. vii. 362, 399, 463, 548.) — Mr. Charles Dickens uses this phrase in his *Tale of Two Cities*, chap. xxii. Speaking of Foulon he says, —

"Wretched old sinner of more than three score year and ten, if he had never known it yet, he would have known it in his heart of hearts if he could have heard the answering cry."

C. W. PENNY.

Wellington College.

A similar expression to this is to be found in "Holy of Holies."

W. M.

Pensnett.

If this be not one too many examples, I would ask its insertion as peculiarly apt. The wandering Antipholus being reproved by his supposed wife's sister, Luciana, for neglect of his duty, and pretending love to her, thus expresses himself: —

"No;

It is thyself, mine own self's better part;

Mine eye's clear eye, my dear heart's dearer heart."

Comedy of Errors, Act III. Sc. 2.

In other words,—"Eye of eye, heart of heart."

J. A. G.

Carisbrooke.

SONNET QUERIES (4th S. vii. 456, 545.) — Here are two more points requiring a reply from me. The sonnet written by Keats on an Egyptian subject, and composed, I presume (as has been stated by others), in friendly competition with Shelley and Leigh Hunt, is to be found printed in some of the editions of Lord Houghton's *Life of Keats*. It is entitled "To the Nile," and begins, —

"Son of the old moon-mountains African."

Hitherto this sonnet had never been included in any edition of the poems of Keats, but I have introduced it into the Keats' volume of *Maxon's Popular Poets*, recently issued.

I am unable to agree with MR. BOUCHIER in his opinion that the line (Shelley's *Adonais*) —

"And the wild winds flew around, sobbing in their dismay."

is more metrical and musical than the like line substituting "round" for "around." But if the line is ruined, it is not I who ruined it, but Shelley. The only edition of *Adonais* with which Shelley had any personal concern, the original book printed in Pisa, gives "round," and I have reproduced it accordingly. W. M. ROSSSETTI.

ANCIENT ENIGMA (4th S. vii. 513.)—Your correspondent's lines are not quite correct. The true reading is—

"Hoc est sepulchrum intus cadaver non latens :
Hoc est cadaver sepulchrum extra non habens,
Sed cadaver idem est, et sepulchrum sibi."

These have been published, as the concluding lines of the celebrated Bologna enigma, "D. M. Celia Lælia Crispis," engraved on marble in Senator Volta's country seat near Bologna; but in fact they are not on the marble at all, but are taken from an old parchment at Milan written in Gothic characters.

The inscription itself will be found in the *Royal Magazine*, v. 44, in the number for Jan. 1761, with several attempts at solution; one notion being that it meant Pope Joan, who was not a man because she was a woman, and not a woman because he was a pope, &c. But I believe it has never been solved. There is a copy of it, very slightly altered for the purpose in view, at the heading of a pamphlet called *Second Thoughts on Legal Discontent* (Stevens & Son), where it is assumed as typical of the inscrutability of the English law, but a correct copy can be given if desired. R. H. S.

JEWISH MARRIAGE RINGS (4th S. vii. 495.)—Mr. Fairholt, in "Facts about Finger Rings" in *Rambles of an Archaeologist* (Virtue, 1871), says these "tower" rings were formerly used by the Hebrews for betrothals and weddings. He engraves two from the Londesborough collection, and another bearing on its surface "a representation in high relief of the temptation of our first parents, who are surrounded by various animals, real and imaginary, their joint residents in Paradise." He considers the date of these rings is about the commencement of the sixteenth century. If the following statement in the *Book of Days* (i. 220) be correct, the ring held (or holds) a high position in the ceremony:—

"According to the Jewish law, it is necessary that this ring be of a certain value; it is, therefore, examined and certified by the officiating rabbi and chief officers of the synagogue when it is received from the bridegroom, whose absolute property it must be, and not obtained on credit or by gift. When this is properly certified the ring is returned to him, and he places it on the bride's finger, calling attention to the fact that she is by means of this ring consecrated to him; and so completely binding is this action, that should the marriage not be further con-

secrated, no other could be contracted by either party without a legal divorce."

Mr. E. J. Wood, in *The Wedding Day in all Ages* (i. 28), says it is recorded that the ancient Hebrews considered the planet Jupiter, which they called Masal Tob, to be a very favourable star, for which reason newly-married men gave their wives rings whereon those words were engraved in Hebrew characters, the signification being that the bride might have good fortune under that lucky star.

It is curious that Mr. MOREAN cannot obtain a serjeant's ring. In 1738, 1400 were made at a cost of 773*l*. JOHN PIESOR, JUNR.

"RUTHVEN," HOW PRONOUNCED? (4th S. vii. 342, 419.)—It may interest some of your readers to know that the pronunciation "Riven" lays claim to considerable antiquity, as I find the word twice so spelt in a MS. newsletter dated March 19, 1638-9. T. W. WEBB.

LADY GREENSLEEVES (4th S. vii. 475, 550.)—Is there another ballad akin to the one quoted by HERMENTRUDE? I ask because the verses on "The Descent of Man" in *Blackwood* for April last have prefixed to them, "Air, *Greensleeves*." I quote a verse to show that the metre differs from that in HERMENTRUDE's quotation:—

"Man comes from a mammal that lived up a tree,
And a great coat of hair on his outside had he,
Very much like the Dreadnoughts we frequently see,
Which nobody can deny."

JAMES BRITTON.

[Mr. Chappell, in his *Popular Music of the Olden Time*, vol. i. p. 231, writes—"At the Revolution *Green Sleeves* became one of the party tunes of the Cavaliers; and in the 'Collection of Loyal Songs written against the Rump Parliament,' there are no less than fourteen to be sung to it. It is sometimes referred to under the name of 'The Blacksmith,' from a song (in the Roxburghe Collection, i. 250) to the tune of *Green Sleeves*, beginning—

"Of all the trades that ever I see,
There is none with the blacksmith's compared may be,
For with so many several tools works he,
Which nobody can deny."]

PIPE ROLL, 5 STEPHEN (4th S. vii. 236.)—The roll commonly known as of 5 of Stephen, Mr. Madox proved to be much older, and Mr. Prynn supposed it was of as early a date as 18 Hen. I. I cannot say whether it is the same as that identified by Mr. Hunter as of 31 Hen. I., and I am glad that your correspondent W. M. H. C. has raised the question in order that it may be decided by some competent authority in "N. & Q."

NIMROD.

SCRIPITS (4th S. vii. *passim*.)—In turning out some old black pear-wood frames a few days ago I found pasted to the board of one an old "script" filled in—the writing being something like Cocker's copy slips. At end is, "Leonard Searles' Scr., April the 15th, 1731."

At the top is an elaborate engraving of the Temple of Solomon. On either side are Solomon and the high priest, and at the bottom the altar of incense and table of shewbread. All engraved and embellished with elaborate scrolls. Sold by — Dickinson (?) at St Isaac Newton's Head in Cornhill. J. C. J.

"**LA PÈRE DUCHÈNE**" (4th S. viii. 7) has been revived during the present revolution in Paris. I have number 48. It is headed "Un Sou," and in a wretched woodcut is written "La République ou la Mort." After this comes the date "15 Floréal an 70. La Grande Ribote du Père Duchêne," and it consists of eight octavo pages, printed coarsely on common paper. I was going to say that it is one of the most degrading publications I had ever seen, but this would not be quite correct; for another, called the son of father Duchêne, is ten times more vile and bestial. The following is the title on a coloured octavo page:—"Numéro 7, 24 Floréal an 79. Le Fils du Père Duchêne illustré. Paraissent deux fois par semaine." The illustrations and type are both of the most disgusting nature. RALPH THOMAS.

MARRIAGES OF ENGLISH PRINCESSES (4th S. vii. 208, 286, 300, 307, 520.)—It is with great pleasure I offer my thanks to HERMESTRUD for her courteous reply (or, shall I rather say, addenda) to my list, which you kindly inserted in "N. & Q." Not that I was not aware of the three additional names she offers; but there are several very interesting facts in her reply, of which I was not aware. My reasons for not inserting the above named "three" in the list were shortly these:—First, the "Demoiselle" Elizabeth of Lancaster. She, I believe, was the daughter of John of Gaunt by Catherine Swinford, and hence was not a legitimate child legally till after the death of her first two husbands. The act of 1307 (before which her brothers bore their arms on a bend over a field pale, argent and azure, to mark their birth), it is true, legitimised her brothers and herself. She would then be considered a princess, and a rightful sister of the reigning sovereign Henry IV. Subsequently, as HERMESTRUD states, she married a subject, and, I think, may be entitled legally to a place on the list. Second, Mary, daughter of Edward III. I was not aware that the Count of Dreux had any English rights. Third, Mary, daughter of George III., married a prince, and I cannot think she is entitled to a place amongst the sixteen (including the above two).

With regard to Gundrada, who married De Warenne, I think A. S. should prove that she was a daughter of William I. before putting her with the others. I am by no means clear on the point. JENN NIXON.

"**COME TO GRIND**" (4th S. vii. 490, 526.)—I differ from C. W. B., for I do not believe the

slang phrase quoted has any reference whatever to the very sacred passage indicated. To hear a simpering puppy call his hat a "Golgotha" is revolting, and to speak of a person's "advent" always savours to me of the profane. Neither is the phrase "I believe in" such and such a person or thing unobjectionable; but to "come to grind" is so decidedly not a quotation that it cannot fairly, I think, be objected to. F. P.

UNDER DERIVATIVE "GLADH"? (4th S. vii. 454.) Your correspondent W. S. is, I think, quite correct in his ideas on the radical meaning inherent in the family of words composed with *glā*, *gladh*, &c. The earliest form is found in the Sanskrit root *Alad*, which has the signification of lustre, splendour; *Alada*, pleasure, joy; *Aladhi*, lightning. The Sanskrit aspirate corresponds, according to Grimm's law, with the low German medial *g*. The question, however, is not free from difficulty. The High German equivalent ought to be the tenuis *k*, or hard *c*, whereas we find in High German such words as *glatt*, *glanz*, *gleichen*, &c., with the medial *g*. Again, the Celtic dialects usually follow the Sanskrit in the law of initial permutation, whereas we find Cymric *glā*, brightness; *glai*, glistening; *gleiv*, a sword; Irish, *glan*, pure, *glamas*, brightness, with the medial *g* instead of the initial *g* or *h*. These difficulties seem to have presented themselves to Professor Graff (*Althochdeutscher Sprachschatz*), for under the head of the root *glā* he observes,—"Ich zweifle daas es, wie Pott annimmt, mit Sanskr. *Alad* zusammenhängt." I believe the Professor's doubts are not conclusive, and that the connection may be sustained. As to the High German, the earliest derivatives of the root are really formed with *c* or *k*, as is shown from several archaic documents quoted by Graff himself. In the Cymric the root *glā* really exists with the sense of brightness, or pureness, but is disused in favour of the medial sound of *glā*. In the Irish language the aspirate has been lost except before a vowel, having been superseded by the tenuis and medial consonants. Grimm's law therefore still holds good, and when properly explained really confirms the connection of the words in question in the various Aryan dialects or languages. J. A. PIERCE.

Sandyknowe, Wavertree, Liverpool.

STERNWORT (4th S. vi. 502; vii. 25, 151, 244, 333, 463, 527.)—I am afraid my original query for the salad herb so called in the seventeenth century, must be placed among the unanswered queries of which I wish, with VINCENY S. LEAS (4th S. vii. 550) that some one fortunate enough to possess a set of "N. & Q." would make a list. Your printer is responsible for *Arabis thalima*; I wrote *Arabis thalima*, the plant mentioned by Withering under the names quoted by F. C. H., who has courteously sent me a scrap of his plant. It however is *Aubrieta deltoidea*, not an *Arabis*, and

not a British plant, so that his informant must have been mistaken, and my query is still unanswered.

JAMES BRITTEN.

PLANT FOLK-LORE (4th S. viii. 27.)—There is, as MR. BRITTEN observes, an obvious error in the statement that snowdrops could have ever been strewn on the vacant spot, whence the image of the Blessed Virgin had been removed, on the feast of her Assumption, August 15. I would suggest that the feast of her Purification is intended, for snowdrops were called "Fair maids of February," and are found very generally in blossom by old Candlemas Day, February 14.

Apropos de rien, the following eulogy on the virtues of the Scabious may amuse those who take an interest in old medical notions:—

Versus de Scabiosa.

"Urbanus per se nescit pretium scabiœ:
Nam purgat pectus, quod comprimit ægra senectus:
Purgat pulmonem, lateris simul et regionem:
Rumpit apostema, et lenit virtute probata,
Emplastrumque foris necat anthracem tribus horis."

Will not our gouty friends fly to so potent a remedy?

In Norfolk also a notion still prevails that to have a bunch of the grass called "maiden-hair," or, as it is termed in Norfolk, "dudder-grass," brought into the house is sure to bring ill luck. In Dorsetshire the plant called "bergamot" must not be kept in a house, or it will never be free from sickness.

F. C. H.

HENRI MASERS DE LA TUDE'S ESCAPE FROM THE BASTILLE (4th S. vi., vii. *passim*.)—I only just read CRESCENT's polite request (4th S. vi. 350), and hasten to reply to it. The portrait I saw (together with the ladder, which is there very faithfully represented) at Col. Morin's is, as he rightly surmises, painted by Vestier, peintre de l'Académie, by whom is also the engraving, now before me, underneath which is written "Henri Masers de la Tude":—

"De'tenu (*sic*) pendant 35 ans dans diverses prisons d'État. Il étoit à l'âge de 22 ans officier dans le Corps Royal du Génie. Peint et gravé par Vestier, peintre de l'Académie.

"Il montre de la main droite la Bastille dans son état du 15, lendemain de sa prise; de la gauche appuyée sur une échelle de corde, laquelle attachée à un canon sur la plate forme lui servit à descendre dans le fossé; fruit de 18 mois d'un travail consécutif, à la fabrication de laquelle il avoit employé son linge, et son bois à brûler; deux barreaux qui servoient à la clôture du haut de sa cheminée furent les leviers dont il se servit pour percer le mur qui deffendoit le fossé, tous les instrumens que l'on voit détaillés dans ce tableau ont été fabriqués avec un briquet qu'à force de peine il étoit parvenu à rendre coupant en l'éguissant sur le plancher de sa prison. 35 ans d'incarcération même aux yeux du despotisme devoient paroître plus que suffisant pour punir l'indiscrétion d'un jeune homme de 22 ans auprès d'une des maîtresses de Louis XV:—

'Ignoscenda quidem scirent si ignoscere reges.'

Virg.

On this long ladder, which is a faithful representation of the one I saw at Col. Morin's, is a square label, on which is written:—

"Paraphé par le Sr Chevalier Major de la Bastille au-dessus de notre procès-verbal de l'ordre du Roi de ce jourd'hui vingt-huit février 1756.

"DE ROCHEBRUNE, Chevalier."

In a MS. relative to the large manufactory of coloured linen stuffs, belonging to Chr. Ph. Oberkampf, at Jouy-en-Josas (Seine et Oise), I read:—

"Ce fut en 1784 que La Tude s'échappa; il publia des mémoires curieux et intéressans. Il a été dans la maison de M^r Oberkampf, où M^{***} écrivit ses mémoires. Il mourut à Paris en 1805, âgé de 80 ans."

Many curious letters of his have appeared at various times at public sales in Paris. One in 1844, addressed to that venerable and ill-fated magistrate Lamoignon de Malesherbes, Keeper of the Seals:—

"Personne ne connoît mieux que vous l'énormité de mes malheurs, et jamais je n'oublierai toutes les peines que vous vous êtes donné pour les faire finir.—6 oct^{re} 1787."

Then another of Feb. 6, 1790, to Palloy:—

"J'ai vu le lendemain de la prise de la Bastille l'enceinte de ces murs, que j'avais si longtemps arrosés de mes pleurs," etc.

These notes prove sufficiently, I think, that he was not "delivered by the miracle of the 14th of July."

Mercier likewise misspells Masers' name in writing it "Massères."

P. A. L.

P.S. In another long letter of Oct. 7, 1786, to the Duc d'Agen, he expresses his warm gratitude for all he and M^{me} Le Gros have done for his deliverance.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of England, from the Accession of James the Second. By Lord Macaulay. A New Edition in Two Volumes. (Longmans.)

Miscellaneous Writings.—Speeches. By Lord Macaulay. A New Edition. (Longmans.)

The time for anything like a critical notice of the merits of Lord Macaulay, as historian or essayist, has long since passed away. The fact that his publishers feel justified in issuing a new edition of his works, under the title of "Students' Edition," in three goodly volumes at only six shillings a volume, is a proof that his graphic and fascinating *History of England*, his charming, instructive, and brilliant *Essays*, have outlived the age of criticism and taken their place among the masterpieces of English literature. All, therefore, that there remains for us to do is to chronicle the appearance of these clearly though closely-printed volumes, and congratulate the humblest admirers of Lord Macaulay on their oppor-

tenity of obtaining, by means of the "Students' Edition," a cheap and complete set of the various productions with which he has enriched our language.

Guide de l'Amateur d'Objets d'Art et de Curiosité; ou Collection des Monogrammes des principaux Sculpteurs en pierre, métal et bois, des Joailliers, des Emballeurs, des Armuriers, des Orfèvres et des Médailleurs du Moyen-Âge et des Époques de la Renaissance et du Néoclassique. Par Dr. J. G. Théodore Graessse, Second Directeur du Grüns Gewölbe à Dresde, etc. (Dresden; London, Nait.)

Those of our readers who are acquainted with the combined industry and intelligence displayed in the various bibliographical works of Dr. Graessse, will congratulate such of their friends as are lovers of virtue that the learned Second Director of the Green Vault at Dresden has brought his varied knowledge to bear upon the illustration of their favourite pursuits. Some years since Dr. Graessse published a *Guide de l'Amateur de Porcelaines et de Poteries, ou Collection complète des Marques de Fabrique de Porcelaines et de Poteries de l'Europe et de l'Asie*, of which a revised and enlarged edition appeared in 1868. This he has now followed up by a similar work on the monograms to be found on enamels, mosaics, works in ivory, &c.—a work which he has been induced to undertake in consequence of being frequently applied to for information on such points. Both works are of very moderate extent; and probably do not contain all that will be looked for in them; but, based as they are on the personal researches of a man like Dr. Graessse, they cannot fail to be of value and interest to all those for whose special use they have been compiled.

A Century of Scottish Life. Memorials and Recollections of Remarkable Persons, with Illustrations of Caledonian Humour. By the Rev. Charles Rogers, LL.D., F.R.S. Scot., &c. (Nimmo.)

Dr. Rogers' *Century of Scottish Life* is so designated by him, because it embraces memorials and anecdotes of remarkable Scotchmen during the last hundred years. It is his fourth publication illustrative of Caledonian life and manners, and exhibits in a very striking fashion pictures of a state of society fast passing away. Dr. Rogers loves a good story, and tells one well; and many excellent anecdotes, clerical, civic, and rural, are scattered through his pages. That the book will rival in popularity the *Reminiscences* of the author's friend Dean Ramsay, whose work he tells us has reached "the nineteenth edition," we will not venture to suggest; but the reader who takes up *The Century of Scottish Life* must be hard to please, who does not find in it much to interest and amuse him.

More than fourscore years have elapsed since the *Daily Universal Register* (established in 1785) changed its name to *The Times*, respecting which it was said in the *Prospect*, of which we published a fac-simile in "N. & Q." of Jan. 6, 1866, that the title of "Times" had been chosen as being "at once more laconic and comprehensive of its design." The change was made on New Year's Day, 1788. Five years later the circulation of the paper did not exceed 1,000 copies! We hear that a history of the above-named journal, from its foundation to the passing of the Reform Bill, is now in progress, and is likely to appear in the autumn.

The death of Mrs. Elizabeth Abell, on the 29th ult. is reported. In her maiden days, as Miss Belcombe, she was known to every reader of the memoirs of the First Napoleon's career, as the young lady whose sprightliness and sympathy were among the few things which rendered his latter days in exile at St. Helena supportable.

EARLY TYPOGRAPHY AND RARE MSS.—The seventh portion of the very valuable and extensive library of the Rev. Thomas Corner, M.A., F.R.S., of St. Andrew Rectory, near Manchester, was sold on Monday and Tuesday last, at the rooms of Messrs. Sotheby. It comprised a further continuation of the important series of early English poetry, beautifully illuminated Horns and other curious MSS.; an extensive series of the works of John Taylor, the Water Poet; specimens of early typography, including a magnificent copy of "Vitas Patrum," by Wynkyn De Worde, 1495, and many curiosities of literature. The "Vitas," translated out of French into English by Wyllyam Caxton of Westmynstere, late deceased, and finished it at the last days of his lyfe," fetched 143 guineas.

THE death is announced of Dr. Alexander Keith Johnston, the eminent geographer, in his sixty-seventh year. Dr. Johnston was honorary or corresponding member of the principal geographical societies of Europe, Asia, and America, and a Fellow of the Royal Society of Edinburgh; and the University of that city in 1865 conferred upon him the honorary degree of LL.D. His writing on medical geography procured him the diploma of the Epidemiological Society of London, and for the first physical globe he was awarded the medal of the Great Exhibition of London, in 1851.

MR. W. D. CHRISTIE, formerly minister in Brazil, has been elected one of the three trustees of the London Library, in the place of Mr. Grote. The other two trustees are Earl Stanhope and Lord Lytton.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following books to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

ANNALS OF IRELAND; Four Masters, by Connell, 4to. 1667.
M. O'CONNOR'S MILITARY HISTORY OF THE IRISH NATION. 8vo. Dublin, 1866.

Wanted by Mr. Charles Sotheby, 6, New Bond Street, near Manchester.

MACHETS, edited by Jomard, about 1770. By itself or in a volume of Plays.

MACHETS, by DuRoi, 1674, or later.

Wanted by Mr. A. R. Smith, 20, Soho Square, London.

DRAKE'S HISTORY OF YORK.

CHARLES'S HISTORY OF WHITBY.

QUEST'S HISTORY OF YORK.

GOULD'S BIRDS OF EUROPE. 5 Vols.

NEWICK'S HISTORY OF BIRDS. 2 Vols.

WALTON'S SACRA BIBLIA POLYLOTTA. 5 Vols.

Wanted by Mr. Thomas Scott, Bookseller, 15, Gresham Street, Strand, London, W.

Notices to Correspondents.

AGATHOS is referred to Brunet's *Manuel du Libraire*, s. v. "Th. Bartholini" (i. 475, ed. 1860.)

H. H. (Brandon).—We cannot undertake to write private letters to Correspondents.

OLD SONG.—The *Hunting Song*, consisting of thirteen quatrains verses, is too long for quotation. It is printed in *Songs of the Chase*, 1811, 12mo, p. 268. It commences—
"Source the hounds were in cover, when off Reynard flew."

W. B. WALKER, who asks for the purchasing power of the pound sterling in the seventeenth and nineteenth centuries, is referred to twenty articles on the value of money at different periods in the first three Series of "N. & Q." See the General Index, article "Money."—"Who shall decide, when doctors disagree?"

G. W.—The quotation, "The soul's dark cottage battered and decayed," is by Waller, "Of the Divine Poem."

R. H. HILLS.—The "Occamy spoon" is a compound metal, meant to imitate silver, a corruption of the word *Alchemy*.

E. M.—Your wishes shall be borne in mind in any future articles.

D. P.—Your communication was doubtless one of several which were thrown aside from a belief that our readers had had too much already of the subject.

ERRATUM (4th S. viii. p. 37, col. l. line 15.—Dele Id. "Wapping Old Stairs" is not by Dibdin. It appeared in vol. ii. of the *British Album*, signed "Arley."

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LONDON, SATURDAY, JULY 22, 1871.

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Notes.

ROHESE, COUNTESS OF LINCOLN.

There are some standing genealogical problems which have baffled successive generations of antiquaries, and therefore, in the absence of fresh evidence, their solution can only be attempted with diffidence.

One of the best known of these genealogical "nuts to crack" is the question, who were the parents of that niece of the Earl of Chester who brought the earldom of Lincoln to her husband Gilbert de Gant, in the reign of Stephen? All authorities agree that the earldom of Lincoln was held after the death of the Countess Lucy by her two sons, William de Roumare and Ranulf, Earl of Chester, as coparceners. These two brothers surprised Lincoln Castle in 1141; and in the battle of Lincoln on Feb. 2, 1141-2, the Earl of Chester took King Stephen prisoner, with a young nobleman named Gilbert de Gant, whom he compelled to marry his niece, divesting himself at the same time of the earldom of Lincoln in their favour. Nothing more is known of this niece, except that her name was Rohese, and that her seal, still extant, is *chevrony* (or perhaps five chevrons), with this inscription: "Sigillum Rohese comitisse Lincolie." The problem then to be solved is, who were the parents of the Countess Rohese?

Dugdale assumed that she was the daughter and heir of William de Roumare; but this is clearly a mistake, because it is certain that William had a son and a grandson of his own name, and we know that William and his grandson never relinquished their claims to be styled Earls of Lincoln. Besides, it can be proved that the earldom enjoyed by Gilbert de Gant reverted on the failure of his issue to the Earls of Chester.

Stapleton perceived that Dugdale was wrong, and by pointing out that Earl Ranulf had a married brother Hugh, seems to suggest that Rohese was his daughter; but there is no evidence that any issue of this Hugh ever existed.

The author of the elaborate article on the earldom of Lincoln in the first volume of the *Topographer and Genealogist* (p. 303) contends that the word niece (*neptis*) must not be taken literally in this instance, and that the Countess Rohese was probably the daughter of Beatrix, the sister of the Countess Lucy, by Ribald of Middleham; but waiving the vexed question of the Countess Lucy's sisters, it is certain that Ribald was married before 1000; and therefore it is incredible that he had in 1142 a daughter young enough to marry Gilbert de Gant, who was then a mere youth (*adolescens*).

No one, however, has hitherto remarked that the Countess Lucy had a granddaughter of a different line who fulfills all the conditions of the problem. She was the niece of Earl Ranulf; her hereditary arms were five chevrons. Rohese was the favourite name of the daughters of her house, and, as her father died in 1136, in her childhood, she might very probably be the ward of her uncle in 1142.

I am referring to a daughter of Richard Fitz-Gilbert of Clare by Adeliza, the sister of Earl Ranulf; and I am assuming that she would be named Rohese, because that name had been borne by the sister, aunt, and grandmother of her father. We know that Richard Fitz-Gilbert had by Adeliza both sons and daughters; but, considering their high rank, few particulars have been preserved respecting Adeliza and her children. Adeliza's christian name was unknown to Dugdale, and it is significant that our authority for it is a charter of Earl Ranulf to St. Peter's, Gloucester, whereby he confirms the grant of the mill of Tadwell, co. Lincoln, which his sister Adeliza had given, after 1148, for the soul of Richard Fitz-Gilbert her husband. We have further proof of Earl Ranulf's intimate relations with his sister's children in the fact that the young Gilbert de Clare was afterwards given as a hostage for his uncle. It may be objected that Rohese de Clare had brothers, and perhaps sisters, and therefore had no special claim to the earldom of Lincoln; but, on the other hand, the family of De Clare stood high in favour with Stephen, who had

created Gilbert de Clare Earl of Pembroke, and the king would therefore willingly assent to the earldom of Lincoln being transferred by the rebellious Earl Ranulf to more loyal connections of his family. Moreover, such a transfer of the earldom would not be more irregular than that which undoubtedly took place in the next century, in the case of this very earldom of Lincoln. Ranulf, Earl of Chester and Lincoln, in 1232, shortly before his death granted to his youngest sister, Hawise de Quinci, the county of Lincoln "ut inde Comitissa existat." This grant took effect; and in the same year, within a month after her brother's death, the Countess Hawise again transferred the earldom of Lincoln to her daughter Margaret and her husband John de Lacy, Constable of Chester, who transmitted the same to their descendants.

I submit these observations to the learned with some misgivings—not as a solution of this intricate problem, but as a conjecture open to fewer objections than any which has hitherto been offered. TEWARS.

SHAKESPEARIANA.*

"WHOSE LUNGS ARE TICKLED [TICKLE] O' THE SEAR."

"*Hamlet*. the humorous man shall end his part in peace; the clown shall make those laugh whose lungs are tickled o' the sere; and the lady shall say her mind freely, or the blank verse shall halt for 't."—Act II. Sc. 2.

"That is," says Steevens, "those who are asthmatical, and to whom laughter is most uneasy. This is the case (as I am told) with those whose lungs are tickled by the *sere* or *serum*." And Mr. Singer, following Douce, explains it—"the clown shall make even those laugh whose lungs are tickled with a *dry* cough or huskiness convert even their coughing into laughter." It may be objected to these conjectures that Steevens's *sere* for *serum* is unknown and most unlikely, while Douce's requires *sere* to be taken as a substantive instead of as an adjective. But the objections, fatal to both, are that neither explain, or are even applicable to, the examples of the same or a similar phrase collected by Mr. Halliwell, and that both give a meaning the very contrary to that intended by Shakespeare. A third explanation is by Mr. Halliwell, that the clown will only make those laugh who are wanton or immodest, and readily excited by coarse ribaldry. But, leaving aside other objections, he has been misinformed as to the primary meaning of *sear*, and hence has been misled as to its metaphorical use, which otherwise is clear enough.

The *sere*, or, as it is now spelt, *sear* (or *sear*) of a gun-lock is the bar or balance-lever inter-

posed between the trigger on the one side, and the tumbler and other mechanism on the other, and is so called from its acting the part of a *serre* or talon in gripping that mechanism and preventing its action. It is in fact a *paul* or stop-catch. When the trigger is made to act on one end of it, the other end releases the tumbler, the main-spring acts, and the hammer, flint, or match falls. Hence Lombard (1596), as quoted in Halliwell's *Archaic Dictionary*, says: "even as a pistole that is ready charged and bent, will flie off by and by [that is, according to the old meaning of *by and by*, immediately or on the instant] if a man do but touch the seare."

Now, if the lock be so made of purpose, or be worn, or faulty in construction, this sear or grip may be so tickle or ticklish in its adjustment that a slight touch or even jar may displace it, and then of course, and oftentimes *ex improviso*, the gun goes off. Hence, light or tickle of the sear (equivalent to like a hair-trigger), applied metaphorically, means that which can be started into action at a mere touch or on the slightest provocation, or what ought to be no provocation at all. In the quotation from the *Commune Secretary*, &c. (Halliwell, *Archaic Dictionary*), it is applied, as one may read, to a wanton woman; and in that from Howard's *Defensative* (1620), where Howard was probably imitating Shakespeare, it is applied to the loose—that is, easily excited and easily changed moods; or, as Ben Jonson has it, "warping condition" of the vulgar herd, "discovering the moods and humours of the vulgar to be so loose and tickle of the seare." *

Thus it can be ascertained otherwise than from Shakespeare that his phrase refers to those of whose heads he seems to make no account, but whose lungs can be tickled into action by a mere nothing. And this makes the passage agree with other companion passages in the play. Doubtless it was under some desponding influences, and in some enduring fit of bitterness both of mind and heart that Shakespeare chose and worked out this plot; and besides the pervading feelings that well befit the subject, there are more bitter sayings inserted, and as it were let into it, than in any other or perhaps all other of his writings. Among these are his sarcasms on the vulgar understanding herd, who only admire noise, shows, and professional fools, and on the professional fools themselves, though there be none such in the play. Thus we hear of a play that the best judges thought excellent, but which was not acted above once because it pleased not the million, was caviare to the general; and again, of the groundlings, who for the most part are capable of nothing but inexplicable dumb shows and noise; and of

* It would be both satisfactory and interesting were some one to quote the full context of the passages from Lombard and Howard.

those unskilful, a whole theatre of whom ought to be outweighed by one judicious censurer—mere barren spectators, who laugh at the clown though some necessary question of the play or tragedy be then to be considered. And to the question, "But is this law?" we get the answer, "Ay, marry is't; crowner's quest law." So again of the clowns, who interrupt the course of the play by laughing to set on some quantity of barren spectators to laugh too—a villanous trick that shows a most pitiful ambition in the *fool* that uses it. And it is to be noted that, in the original play, of which we get some knowledge from the quarto edition of 1603, this complaint is lengthened out into invectives against their would-be jests and stock sayings—"though, God knows, the warm clown cannot make a jest unless by chance, as a blind man catcheth a hare." Now it will be found that there is an under layer of bitterness that crops out in various clauses of the speech of Hamlet that is under consideration. At first, as is fitting, it is the bitterness of Hamlet's own peculiar griefs: The king—the king shall be welcome; his majesty shall have tribute of me (the rightful heir or king), the lover shall not sigh gratis (neither for Ophelia nor any other). Afterwards comes Shakespeare's bitterness spoken by the refined mind of the prince: The humorous man shall end his part in peace (either by freedom from the mews and jocular interruptions of the gallery, or by the absence of the chatter and cracking of nuts among the pittites who are awaiting the sword and targetting, of the coming on of their favourite clown). And the clown; well, the clown shall please those whose brains are not capable of true humours, but whose tickle lungs laugh and explode into great throat guffaws at a mere grimace, at a blabbering of the lips, or at the looked-for jest of "Your beer is sour," or "Allow me to take off my gloves," or such like pitiful saying.

Ben Jonson, writing within a year or two of this, but probably after it (for he certainly wrote the first scene of *The Case is Altered*, whoever wrote the rest), expresses similar opinions:—

"*Ant.* [Munday]. Why look you, sir, I write so plain, and keep that old decorum, that you must of necessity like it; marry, you shall have some now [as for example in plays] that will have every day new tricks, and write you nothing but humours: indeed, this pleases the gentlemen, but the common sort they care not for't; they know not what to make on't; they look for good matter they, and are not edified with such toys.

"*Onion.* You are in the right, I'll not give a halfpenny to see a thousand of 'em. I was at one the last term; but an ever I see a more roguish thing, I am a piece of cheese and no Onion; nothing but kings and princes in it; the fool came not out a jot.

"*Ant.* True, sir; they would have me make such plays, but as I tell 'em, an they'll give me twenty pounds a play, I'll not raise my vein. Tut, give me the penny, give me the penny, I care not for the gentlemen,

I; let me have a good ground [an equivoque on the ground or pit], no matter for the pen, the plot shall carry it."

And in Act II. Sc. 3, which is in part at least by him, he says:—

"There are two sorts of persons that most commonly are infectious to a whole auditory one is the rude barbarous crew, a *people that have no brains*, and yet grounded judgements; these will hiss anything that mounts above their grounded capacities; the other a few capricious gallants that have taken such a habit of dislike in all things, that they will approve nothing," &c.

Mr. Staunton would alter *tickled to tickle*. This I presume is from the analogy of Howard's saying, and I willingly follow him. Howard probably adopted it from *Hamlet*; and while either reading gives sense, *tickle* is stronger, fuller, and more sarcastic.

(To be concluded in our next.)

LORD EYTHIN.

The Memoirs of Prince Rupert and the Cavaliers, by Eliot Warburton, contain (vol. ii. Appendix B.) a report to the king on the state of the Northern Army, dated from Newcastle Feb. 13, 1644, and entitled "A True and perfect Representation of the State of your Majesty's Army under our Command, and the Condition we are in at this present." I should be glad to ascertain into whose possession this document has passed. It was, I presume, one of the "Benett MSS." a collection comprising upwards of one thousand original letters of the leading cavaliers, purchased by Mr. Bentley, the publisher, which supplied the chief materials for Mr. Warburton's work. The report is signed both by the General, the Marquis of Newcastle, and the Lieut.-General Lord Eythin. The latter's signature appears in *The Memoirs* &c. as "Ethyn." This may possibly be a misprint, since the only other specimen of his lordship's autograph extant which I have heard of—a letter to Montrose dated May 3, 1650—is signed "Eythin," the title having been erroneously so spelt in the English patent creating the barony, instead of Ythan or Ithan, the name of the river in Aberdeenshire whence it was taken.

As it is often very difficult to recognise this General under the various titles conferred on him by different writers, it may be well to note a few of them. Queen Henrietta Maria, for instance, writes about "my Lord *Ethen*" to the Marquess of Newcastle (Harl. MS. 6966, fol. 172), which has led Mrs. Green, in her published collection of Her Majesty's letters, to insert in the text, "My Lord Ruthen (?)," and in a note "Ethen in MS." The "*Earl of Elthyn*," mentioned by Rushworth

(vol. v. p. 637) is the same nobleman who died at Stockholm in 1652, leaving no surviving issue.

C. S. K.

8, St. Peter's Square, Hammersmith.

P.S. I omitted to mention that I have examined that portion of the "Benett collection of MSS." now in the British Museum, but have failed to discover the report on the "State of the Northern Army."

WALTER DE BIBLESWORTH.—I wish to hazard the conjecture that Walter de Biblesworth, the author of the treatise printed in Mr. Thomas Wright's *Volume of Vocabularies* (p. 142), is the same as Sir Walter de Bibbesworth, or Bybbesworth, or Bibbysworth, whose family took their name from Bibbysworth Hall in the parish of Kimpton, Hertfordshire. He died possessed of the manor of Saling Hall in the parish of Great Saling, Essex, in the beginning of the reign of Edward I., and was buried at Little Dunmow (Morant's *Essex*, ii. 410). His family also held the manor of South House in the parish of Great Waltham, in the hundred of Chelmsford (*id.* p. 86). The treatise in question was written for the use of the Lady Dionysia de Montchensy, whose family was one of considerable importance in Essex in the thirteenth century. They were lords of the manor of Hanningfield in Chelmsford hundred (Morant, ii. 35), and of many others in the same county. They gave their name to Munchensies, a messuage near Halsted. William de Montchensy (died 1285), baron of Swainscamp, or Swanscombe, in Kent, married Dionysia, the daughter of Hubert de Anestie of Redgwell. She died in 1303, leaving only a daughter Dionysia, wife of Hugh de Vere; her son William having been killed in 1288 at the siege of Drossellan Castle in Wales (Morant, ii. 341). Whether, therefore, we take the treatise of Walter de Biblesworth to have been written for the benefit of the elder or the younger of these ladies, it is clear that they were contemporaries and neighbours of Walter de Bibbesworth; and I cannot help thinking it extremely probable that Biblesworth is a copyist's error for Bibbesworth. A pedigree of the Bibbesworth family will be found in Clutterbuck's *History of Hertfordshire*, under the head of "Kimpton"; and Morant's *Essex* will supply further information with regard to their property in that county.

WILLIAM ALDIS WRIGHT.

Trinity College, Cambridge.

CURIOUS BAPTISMAL NAMES.—Epitaphs in St. Peter's church, Worcester, of Mrs. *Tryphosa* Sanders (ob. 1770, æt. seventy-two), daughter of Mrs. *Tryphena* Hester (ob. 1756, æt. eighty-eight.)*

S.

* These are given in Green's *Worcester*.

EARLY USE OF SOME COMMON PROVERBIAL EXPRESSIONS.—

"I can teach you a trick worth two of that" is as old as the *Canterbury Tales*.

"'Gamelyn,' said Adam, 'it schal not be so.

I can teche the a reed that is worth the two.'"

Meddle and make.—

"After such a rate
that they shall mell nor make,
nor upon them take."

Colyn Cloute, 1018.

Rule the Roast.—

"But at the pleasure of me
That ruleth the roste alone."

Colyn Cloute, 1020-1.

Also in Turner's *New Booke of Spirituall Physik* (1555), fol. 36—

"The coningest and beste betrustrud cooke y^t they haue at this tyme, who rueleth the roste alone."

By Hook or by Crook.—

"Nor will suffer this boke
By hoke ne by croke
Prynted for to be."

Colyn Cloute, 1239-40.

Fool's Paradise: a Scripture Phrase.—See Mathew's Bible (Day & Seres, 1549), Kings ii. cap. 4, where the Shunamite says to Elisha when her son dies—

"Dyd I desyre a sonne of my Lorde? Dyd I not say that thou shouldest not brynge me in a foles paradyse."

Ka me, Ka thee.—

"'Yea,' sayde the hostler, 'ka me,
ka thee, if she
Dooe hurte me, I will displease her.'"

Merie Tales of Skelton
[Dyce's ed. i. lxxv.]

As Mad as a March Hare.—

"I saye, thou madde March hare."

Skelton's Replication, l. 84.

J. ELIOT HODGKIN.

ARCHAIC WORDS.—I was amusing myself the other day in my college library with turning over the leaves of Golding's *Ovid's Metamorphoses*. I came upon a good many odd words; *ex. gr.*:—

1. "And I'seke [I'secas] that pretie *Mops*," bk. iii. "Moppet" I know, as also the slang term "Dolly-mop," but "Mops" is new to me, as an epithet for a girl. Wright gives "Mopsey."

2. "A draught of *merry-go-downs*," the drink which the old woman gave to Ceres, bk. v. Wright gives it as a name of strong ale.

3. To *perbrake* up his meate agayne" (said of Tereus), bk. vi.

4. "And sear'd his *dossers* from his pate." It means, I suppose, his horns. I find in Halliwell "doss," to attack with the horns, but not "dossers."

5. "The *krinkes* of certain prophecies," bk. vii. "Krink" (Halliwell), a bend or twist.

6. "She quothed, and with her blood her little strength did fail," bk. vii. Not in Halliwell (?)

7. "And gusheth freshly out from underneath a sugar-chest," bk. ix. (Byblis.) Wright gives it, "a kind of tree."

8. "This goodly spitter, being voyd of drede" (a deer?), bk. x. ("Story of Cyparissus.")

9. "Besmeared all his chappes with blood *dam-baken*" (of a wolf), bk. x.

10. "And sum *Colcarper's* part doe play to spread abroad the things they heard," bk. xii. ("Temple of Fame.")

11. "In jolly *ruffe* he passid strayght from him," bk. xii. "Yet in the middes of all his bloody *ruffe* I coapt with him," bk. xiii.

12. "And with a sythe doth *marcussote* his bristled berd," bk. xiii. (of Polyphemus.)

I dare say somebody can find me other authorities for these words. Except as above noted I find no help in Halliwell or Wright. Doubtless there are scores more of queer words to be found in such a book as Golding's *Ovid*. My list is merely a not-careful gleaming. H. K.

A MINSHULL CENTENARIAN.—Have your correspondents any knowledge of the following Minshull centenarian?—

"John Minshull, of Hampton, Gent., levied a fine of lands in Hampton, co. Castr." (Harl. MSS. 2060, fol. 151.) He was buried at Malpas, 1606. He married (according to a pedigree in the Harl. MS., vol. 2142, art. 114) Mary Brereton of the Higher Hall of Edge. Their son Randle married Elizabeth, daughter of William Leicester, and was the lineal ancestor, in the third degree, of the Randle, librarian to Lord Oxford, mentioned in "N. & Q." 3rd S. iii. 278.

The forementioned John of Hampton is said by his grandson John Minshull, mayor of Chester, to have attained the age of one hundred and eight years. The sole authority which I have for this fact is a letter, in my possession, of John the mayor, dated August 6, 1827. Can you throw any light upon this subject? VERAX.

CENTENARIANISM.—The quaint Dr. Fuller seemed to have entertained similar doubts on this subject with MR. THOMAS (see chap. xix. of Supplement to *Holy War*):—

"Armies both of Europe and Asia (chiefly the latter) are reported far greater than truth. Even as many old men used to bet the clock of their age too fast when once past seventy; and, growing ten years in a twelve-month, are presently four-score; yea, within a year or two after, climb up to a hundred."

Caristbrooke.

J. A. G.

POPE AND THE TICHBORNE FAMILY.—It is interesting, during this lull of the great trial that has for so many weeks engrossed a lion's share of London conversation, to remember that the brother

of Pope's "Patty Blount" married the daughter and coheir of Sir Joseph Tichborne of Tichborne, Hampshire. The Blounts and the Tichbornes were both Roman Catholics. From a note in Mr. Carruthers' admirable *Life of Pope* (1857) we learn that Pope bound himself by a deed signed March 10, 1717, to pay Teresa an annuity of 40l. a-year for six years on condition she did not marry during that time. According to a MS. statement written by the Rev. Charles Lefebvre, and once preserved at Mapledurham:—

"There is a great probability that this agreement was with a view to a connubial settlement; but Pope was then living with his parents, whose old age and habits would probably have little agreed with the taste and inclination of a fashionable young lady."

Pope eventually quarrelled with Teresa, but retained till his death a romantic friendship for Patty. Tx.

LONGS AND SHORTS.—The sesquipedalian professor (4th S. vii. 536) reminds me of two of his contemporaries at the Irish bar, Ninian Mahaffy and Richard Colles, their comparative stature being six feet three and five feet four. Soon after the appointment of Lord Manners to the Irish chancellorship in 1807, these learned opposites were engaged in an equity case; and—*more Hibernico*—each interrupted the other with a vivacity whereto his lordship had been hardly acclimatised. "Have the goodness," said the courteous chief, "Mr. Mahaffy, to sit down." "I am sitting down, my lord," replied the tall advocate. "Be so good, Mr. Colles, to stand up." "I am standing up, my lord," replied the short one. An unemployed junior, I witnessed this passage-at-arms; but the amusement of the bar and the wonderment of the judge are better remembered than described. E. L. S.

Queries.

TIRIBUS AND TIRIODEN.

Perhaps some of your able and learned correspondents will be so good as to explain the derivation and meaning of this slogan or war-cry of the burgh of Hawick, Roxburghshire, as it is still a spirit-stirring watchword of almost masonic influence, whenever Hawick men and "callants" (boys) meet in any part of the world, though previously unknown to each other, and still animates the youth of Hawick annually at the common riding.

Locally, the derivation and meaning of the phrase have been variously rendered, but not satisfactorily so. In Wilson's *Annals and Old Memories of Hawick*, the meaning is given as "Gods of thunder and war protect us" in one sense, and in another sense, as "To battle sons of Gods." In the *New Statistical Account of Scotland*, the Rev.

Mr. Wallace thinks the phrase is derived from the Saxons or Danes, and that the first word *Tiribus* (or *Tiri-Bus*) makes

"tolerably good Anglo-Saxon *Tyr hæbbe us*—may Tyr have us in his keeping; whilst the other conjoins the names of Tyr and Odin, whose united aid is supposed to be invoked."

Jeffrey, in his elaborate *History and Antiquities of Roxburghshire*, says about it—"Were I to hazard a conjecture, it would be that all persons of every degree are called to the riding of the common, those bus'd (dressed) in *teri* (velvet) as well as *hodin*." He is also of opinion "that the phrase, as well as the song" in which it appears, is of recent date. The following are two verses of the song:—

"Though twice of old our town was burned,
Yet twice the foemen back we turned;
And ever should our rights be trod on,
We'll face the foe to 'Tirioden.'

"Up wi' Hawick, its rights and common,
Up wi' a' the Border bowmen,
'Tiribus and Tirioden,'
We are up to guard the common."

J. SEWELL.

The Lombard Exchange, E.C.

BAPTISMAL NAME.—There are several modes of changing a surname; but is there any process by which a baptismal name may be cancelled, and another substituted, with corresponding alternations, in the district register of births and the parish register of baptisms? In a case where a child was inconsiderately given the baptismal and surname of a supposed friend, it turned out in the course of four years that it had been saddled with the full name of a bitter enemy of the family, and one who destroyed his namesake's prospects! I am not aware of a single precedent for such an alteration, and doubt whether the nuisance of an offensive baptismal name could be abated by anything short of an Act of Parliament. E. E.

BARBAROUS DEATH-BED CUSTOM.—My grandmother died in 1803, at a farm-house called Southern Pills in the parish of Lawrenny, Pembroke. I have it on the very best authority that her last moments were much disturbed by the dread that her nurse, notwithstanding the presence of her adult children, would snatch the pillows from under her, and leave her head hanging down, so that she might in that position draw her last breath. What could have been the origin or meaning of such a barbarous custom? for custom, I am told, it was. QUIS.

Lynn.

BERALL STONE.—In a MS. inventory of Langley, 1485, is this entry:—"A berall stone with hdoles of a myrakyll of our lady of the place of rome." Will F. C. H. kindly explain it?

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

MARTYR BISHOP.—An ancient alabaster carving represents a bishop being tortured. He stands in a tub or cauldron, with his mitre on, and his hands raised in prayer. His executioners pour from a ladle hot pitch or molten lead upon him, and apparently also burn him with a hot iron on the breast. Other figures above hold a sword, &c. What martyred saint can be intended—St. Mabe? W. I.

DONNINGTON CASTLE, BERKS.—There are a great many prints of this castle. I think I have seen six, all differing one from the other, but all representing it in its present mutilated condition. Have any of your correspondents (some of whom are interested in Chaucer, and Chaucer's son undoubtedly possessed Donnington Castle) heard of print, drawing, or painting which gives any idea, however imperfect, of the castle in its *un*-ruinous state?

It is possible that some descendant of the Packer family might possess a drawing of the place previous to 1643. The castle, strange to say, though so perseveringly shelled and pounded with 36 lb. shot, was full of windows.

GEO. COLOMBO.

EUROPEAN DYNASTIES.—Can any of the present reigning dynasties of Europe claim descent from the ancient emperors of Rome, either directly or in the female line? And if so, what may be the connecting link, and where may information on the subject be found? T. C.

GAVACHOS.—

"The Spaniards of his party were eager to show, if possible, that even without the aid of the 'Gavachos,' as the French in Spain have been always for some unknown reason termed," &c.—Stanhope's *Reign of Queen Anne*, p. 429.

What Lord Stanhope gives up one may well despair of finding out, yet possibly a good Spanish scholar may suggest in "N. & Q." some, at least plausible, clew to the meaning of this word.

CURIOSUS.

LESLIE, EARL OF ROTHES.—Here is a genealogical "nut" of some interest for J. M., ANGLO-SCOTUS, ESPEDARE, or any of your readers who are learned in Scottish genealogy, to crack. Sir Thomas Kellie, Knt., author of that quaint little drill-book *Pallas Armata*, published in 1621 (a copy of which has just been sold at Sotheby's), dedicates his work to John Earl of Rothes—

"To testifie my humble and bound duetie to your Lo. for the honour that I haue to be tyed to your Lo. by Blood, being descended of your house by my grandmother."

This appears to indicate that his grandmother was a Leslie of the Rothes family. Who was she? From a second dedication of the work to his "fellow advocates," it appears that the knight was a member of their body; and, again, from

an epigram by W. Forbes, Philomathes, prefixed to the text, that he was a "Captaine and Gentleman of his Maiesties Priue Chamber."

If this Sir Thomas Kellie be identical with Sir Thomas Kellie of *Myreside*, who died at Edinburgh in 1633, his mother's name was Mariorie Murray, his father being Master William Kellie of Eastbarns in Haddingtonshire, and "writer to our Sovereign Lordis signet," who left five daughters. (As to these last, see the *Retours*). Now the eldest daughter of James, Master of Rothes, son of Andrew, fifth Earl, by name Margaret, married Mr. John Murray or Moray, minister of Dunfermline of the family of Abercairny; but Douglas states positively that she left no issue.

May not Douglas be mistaken, and was not Mariorie Murray, Sir Thomas Kellie's mother, a daughter of the minister of Dunfermline?

F. M. S.

MAY OR MEY.—John, Bishop of Carlisle, died in 1598. When did his brother William, Dean of St. Paul's, die? Strype, A. II. ii. 56-7 (Uni. Lib. Cambr.): the arms of the bishop are here given as Sa. a chev. or, between three cross-crosslets, fitchée, argt. On a chief of the 2nd three roses; the latter "an addition to the bishop's coat, for his brother William May, Dean of St. Paul's, had it not." Dr. John May, the bishop, married Amy, daughter of Wm. Vowel of Creke Abbey, Norfolk, "widow of John Cowel of Lancashire," and had a son John of Shouldham Abbey (who married Cordelia Bowes of London), and three daughters, Mrs. Bird, Mrs. Burton, and Mrs. Pilkington.

Can any correspondent oblige me with the pedigree of the brothers May or Mey? I think that this family was connected with that of Archbishop Whitgift, and with others named Major, Austell, Bentley. Is the May pedigree among the Harl. MSS., or at the Heralds' College?

SP.

NORWAY FAMILY NAME.—Norway occurs in the Lostwithiel registers from their commencement. As it does not appear to be a Cornish name, however, will some genealogist kindly mention the county from which the family originally came? Address

Bodmin.

REV. W. IAGO.

"PAGION-COLOR."—What is the meaning of this and following words? They occur in Gerarde's "Account of the Carnation": "Some are called *Pagians*, or *Pagion color*, *Horseflesh*, [and] *Blunket*." (Ger. *Emai*. 589.) "Horseflesh," I suppose, refers to the colour; but what is "Blunket"?

JAMES BRITTEN.

PIG-KILLING.—There are several representations and descriptions of the killing of pigs by sticking (cutting the throat) and by decapitation during the middle ages. I am anxious to know whether the barbarous and improper method of

striking them on the head before killing them was ever practised in England before it was introduced by the German pork-butchers.

F. S. A.

THE PREFIX "DE."—Are the descendants of families who derived their names from their manors (but out of whose possession they have long since passed) entitled to use or to resume the use of this prefix?

NIMROD.

QUOTATIONS WANTED.—Who is the author of—

"Finis coronat opus?"

Also of the following passage, of which only a few of the words are recollected:—

"Non his rebus nascimur, sed patria, amici," &c., demand from us our time, our abilities, &c.?

H. T. E.

"The shepherd on Tornaro's misty brow,
And the swart seaman sailing far below,
Not undelighted view the morning ray
Brighten the orient, till it breaks away
And burns and blazes into glorious day."

Can any of your numerous readers inform me where the above lines are to be found?

F. S. A.

Is this line to be found in Burns; and if not, where?—

"Death, with his gleg gully, nicks many a thread."

BAR-POINT.

Philadelphia.

CANVAS REPRESENTMENT.—Does the old practice of representing on the same canvas two incidents from the same story—one prominently, and the other on a reduced scale in the background—belong to any particular school or period of art?

WM. UNDERHILL.

13, Kelly Street, Kentish Town.

BISHOPS OF RHODES AND LACEDEMON.—These Greek prelates visited Cambridge early in the seventeenth century. The name of the latter in the record at Trinity College is given as "Lascaris," but that of the former is not mentioned. I am indebted to a gentleman of Trinity College for the above curious information; and, as the names are probably of historical interest to the general reader, I should be much obliged for any further notes on the subject.

SP.

SUTTERTON CHURCH: SANCTUS BELL.—It is stated in Kelley's *Lincolnshire Directory* that there is in Sutterton parish church "a priest's bell of the thirteenth century inscribed in Longobardic lettering." Does this mean a sanctus bell? Perhaps some of your correspondents will send you a copy of the inscription.

CORNUB.

[The Sanctus or Sacring-bell, sometimes called the Priest's Bell, is a small bell used in the Roman Catholic church at the elevation of the host at the parish mass. It is now usually, if not always, a small hand-bell carried by an attendant; but in some instances a larger bell was used, and was suspended on the outside of the church in a

small turret, made to receive it, over the archway leading from the nave into the chancel, and rung by a rope from within. Many of these turrets or bell-cotes still exist, as *e. g.* at Goxhill, Boston, and at Addington, Bucks, the "Parson's Bell," as it is now called there, and a similar aperture, minus the bell, in the tower of Merriott, Somerset.

The "Sakeryng Belle" is thus noticed in the Cotton MS. Claud. A. II. p. 66 (now 69):—

"And wen þai here þe belle ryng
to call þam to sakeryng
Teche þam to backe bothe yonge & holde
and þare hands bothe upe holde
and say þen in þis manere
fayre & softe wyt owten stere
Ihu Lord welcome þu be
In forme of brede as I þe se
Ihu lorde for þi holy name
scholde us fro syn & schame
shryfte and housyll graunt us boo
wen we sall hens goo
as þu was of a madyn borne
suffur us never to be forlorne
Bot wen we sall hene wend
graunt us blys wyt outyn hende
Teche þam þis or sum oþere thyng
to say at þe sakeryng."]

ANTHONY VANDYCK.—I find a memorandum to the effect that—

"Vandyck resided at Holland House about two years, when he probably painted the fine portraits of the Earl of Warwick and Holland, which are in the possession of the Earl of Breadalbane at Taymouth."

Probably some of your readers could give me further information on the subject confirmatory or otherwise.

LOUIS FAGAN.

26, South Molton Street, W.

"THE SEVEN WHISTLERS."—Can any one tell me more of these? I quote the following from *Nature* of June 22, 1871, p. 140:—

"The idea of ghosts whistling is still far from extinct in England. In Leicestershire and elsewhere it is reckoned 'very bad' to hear 'the Seven Whistlers,' though strict inquiry about them only elicits the suggestive fact that 'the develin,' or common martin, 'is one on 'em.'"

I always imagined that the swift (*Cypselus apus*), not the martin (*Hirundo urbica*), was the bird called "develin." (See "N. & Q." 3rd S. xii. 203, 273.)

JAMES BRITTEN.

[That the Whistler was formerly considered an ominous bird appears from a passage in Spenser's *Faerie Queene*, (bk. ii. cant. xii. st. 36), where, among "the nation of unfortunate and fatal birds" that flocked about Sir Guyon and the Palmer, it is thus noticed:—

"The whistler shrill, that whoso hears doth die."

The whistler we take to be the green or golden plover (*Charadrius pluvialis*), so poetically alluded to by Sir Walter Scott in *The Lady of the Lake*—

"And in the plover's shrilly strain
The signal whistle's heard again,"

startling the midnight traveller by its ominous shrill whistle, which sounds more like a human note than that of a bird.

Among the colliers of Leicestershire, when trade is brisk and money plentiful, disposing them for a drinking frolic, they are sure to hear the warning voice of the

Seven Whistlers—birds sent, as they say, by Providence to warn them of an impending danger, and on hearing that signal not a man will descend into the pit until the following day!]

WILLIAM WILBERFORCE.—I have seen it stated that he voted in favour of thanking the yeomanry who were concerned in what was known as "the Manchester massacre," who, I believe, were the same "yeomanry who sabred their poor starving fellow-countrymen at Peterloo," to quote from the Right Hon. Sir Henry Lytton Bulwer's *Life of Lord Palmerston*. Did Mr. Wilberforce so vote?

M. E.

[It does not appear that any motion for a vote of thanks to the yeomanry was ever proposed in the House of Commons; but Mr. Wilberforce's name is not to be found in any of the lists of the minority who voted for censure on the Government in connection with the unhappy business at Manchester. It is clear, therefore, that he supported the Government; and on reference to his *Life*, vol. v. p. 42, it will be seen that "though he had so much reason to complain of some of the members of the administration, he thought it his duty to come forward in support of the several measures which were proposed for the preservation of the public peace."]

DAVID WILLIAMS, FOUNDER OF THE LITERARY FUND.—In the *Life of Garrick* by Mr. Fitzgerald, recently published, there is an account of Williams's early pamphlet against the great actor, and of an anonymous letter found among the Garrick MSS. recommending the publication to his notice, and asking in pretty plain language to be bought off. Mr. Fitzgerald states positively that the letter is in Williams's handwriting. What evidence is there of this? Questions of autography are at best matters of opinion even amongst experts, and I do not like to see Williams branded as a scoundrel upon mere suspicion. Internally I think the evidence is against his authorship of the letter, for the *ruse* is too transparently simple for the most wretched begging-letter impostor.

C. ELLIOT BROWNE.

[It is still a moot point whether David Williams was the writer of this private letter. Consult "N. & Q." 1st S. vi. 577, and *The Athenæum* of May 16, 1868.]

Replies.

THE "FETTER-LOCK" AS A COGNIZANCE OF THE LONGS OF WRAXALL.

(4th S. vii. 423, 486, 536.)

It is satisfactory to me to find that CANON JACKSON is willing to admit the probable correctness of my opinions on the two points about which I wrote to you, viz. (1) that the story of the "fetter-lock" having been a badge of the tenure of the manor of Draycot Cerne, though of two centuries' standing, might as well be given up; and (2), that my explanation of the meaning of the badge, as an emblem of the office of "Bedel" of the hundred of Bradford, to which were at-

tached certain lands at Wraxall, is the best as yet put forth.

There are two points, in this part of his communication, on which I will make a few observations:—

1. He tells us that he did not “feel himself in a position to contradict Aubrey, who lived two hundred years before, except on a minor point.” This step, however, had been ventured on more than thirty years previously by the late Mr. C. E. Long; for in an article in the *Gentleman's Magazine* for June 1835 he had said expressly that, whether or not a “fetter-lock” may have been, as Le Neve asserts, a badge of the Cernes, it was “impossible to refer the Wraxall fetter-locks to that connection.”

2. He is mistaken in saying that, judging from my authorities, there would seem to have been *two* quantities of land attached to the office of “Bedel.” In the Shaftesbury Chartulary (of the date c. 1250) we have “William Bedel” holding *two portions* of land;—the former of the extent of *one hide*, the latter of *half a virgate*—as appurtenant to the office of Bedel of the hundred. This *half virgate* (or *yardland*) would seem in 1291 to have been in the hands of Thomas de Forde, and in 1329 to have been sold to Richard Poyntz. Further than this we are not able to trace it with certainty till 1540, when we find entries in an old terrier, which, compared with a subsequent one of 1630, show clearly that *all* the land (not only *the hide*, but the *half-yardland*) that belonged to William Bedel (c. 1250), passed in due time to the Long family.

My idea as to the possibility of the coat on the tomb in South Wraxall church, usually supposed to be that of Berkeley, being that of Berlegh (or Barley), was thrown out as a “mere conjecture.” It was not put forth without a full knowledge of the differences between them. But mistakes are made in heraldry as in other things, and Mr. C. E. Long pointed out long ago some eccentric arrangements on the monument in question. If Boutel and Papworth, as quoted by CANON JACKSON, be right, it matters little whether the crosses be *nine* or *ten*, or the charges on the chevron, roses, plates, or fleurs-de-lis; for it still may be a variety of the coat of Berkeley. Be it so—everything points, I admit, to the probability of an early match between Long and Berkeley; but what we wish to ascertain is this;—Was it through this “good marriage” that the Longs first came to Wraxall and obtained those lands, appurtenant to the office of Bailiff to the hundred, which we believe to be symbolised by the badge of the “fetter-lock”? This question remains much where it was; though I am well pleased to have elicited from my friend CANON JACKSON one or two additional facts, which may some day help in answering it.

On one smaller matter we yet differ—as to the right way of spelling the name we have so often had occasion to mention. He “declares” for Wraxhall, whilst I prefer to “go in” for Wraxall. I do this because, in the older documents relating to this parish, of which Wraxall is part, the more usual spelling is the one I adopt; and also because the form *Wraxhall* implies a derivation, which may or may not be true, but of which I am sceptical. In ancient names the termination *heal* (the Anglo-Saxon word for *hall*) is very rare indeed, as Professor Leo has observed, and tried to assign reasons for it. The name of the place in the Shaftesbury Chartulary is “Wrokesham,” and Leland calls it “Wrex-ley.”

At all events, in adopting the form “Wraxall,” I am following the practice of the late Mr. C. E. Long, than whom no one had made greater research on this subject, or was better able to form a correct opinion. In his article, so often alluded to, in the *Gentleman's Magazine*, it is uniformly spelt “Wraxall.” His opinion is seen very clearly also in Walker's book on the history of this place; for, whilst in the body and title of the work the name is written “Wraxhall,” in the genealogical tables, which were drawn up, as is well known, by Mr. C. E. Long, the word is uniformly spelt “Wraxall.” I am quite content to follow such a leader, even if I had not come, on independent grounds, to a similar conclusion.

WILLIAM HENRY JONES.

The Vicarage, Bradford-on-Avon.

A PLAGIARISM.

(4th S. vii. 531.)

The history of many a plagiarism is simply that an author, who happens to have heard or read of some striking incident, is naturally tempted to dress it up anew and use it for his own purposes. This is clearly the reason why the story which H. W. R. has cited was introduced by Webster in his play of *The White Devil*. He there makes Brachiano sit upon a rich gown of his own, and ostentatiously leave it behind him upon quitting the court where Vittoria is on her trial. When the servant says, “My lord, your gown,” Brachiano replies, “Thou liest, 'tis my stool.” It will probably be found that this story occurs elsewhere, over and over again. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

H. W. R. gives two instances of great folks leaving behind them the mantles which they had spread to sit on, because “we never carry away our seats with us.” And he thinks that the one instance is a plagiarism from the other.

In the days of Portuguese enterprise in Africa, an envoy from Portugal held conference with a certain African queen—a spirited and obser

woman. The interview took place in a large tent. Rich carpets were spread on the ground for her majesty to sit on; but the envoy was seated on a chair. Observing this difference of elevation, the queen as she entered beckoned to one of the female slaves behind her. This young woman, who seems to have been by profession a *κλιμακίς*, immediately perceived her duty, and did it. She went down upon her hands and knees on the floor; the other slaves covered her over with the envoy's carpets; and her mistress sat down on her back, raised thus to a level with the enemy—man. After the conference, our queen arose from her human seat, and turned to depart; but the slave (still knowing her duty) remained motionless, prostrate beneath the carpets. And when his excellency suggested the removal of that intrusive object—"No," said her majesty, "the chieftain of my tribe never uses the same seat twice; I have no further use for the woman." So the envoy obtained a seat and a slave for nothing.

This story is given as authentic in one of Chambers's *Tract Miscellanies*, published about 1847.

A. J. MUNBY.

SMITH.

(4th S. vi. 474; vii. 43, 175, 313.)

With the disputed spelling of the name of Smith, Smyth, or Smythe, I have nothing to do; but as it has led to the information that in many ancient MSS. the *y* was frequently doubly dotted, as in *ÿ*, I desire to confirm the assertion by forwarding a copy of a letter I have found among my family papers, which, as not only corroborating the fact of the double dot, but as containing historical evidence of the condition of the "poor town of Plymouth" in 1690, may interest some of the readers of "N. & Q." The letter is addressed by the then Mayor of Plymouth, Mr. John Paige, to my ancestor, Mr. John Trelawny of Ham, one of the representatives in Parliament of the town. I will only add that it bears the corporation seal, and the subjoined copy is here given *verbatim et literatim* :—

"Plym^t, 10th Dec^r, 1690.

"Honored Sir—I had y^r Letter of the 12th Inst^t with the Votes, for which I do most heartily thank you. I have communicated yours to as many of our Corporation as I have seen. We are all heartily glad you are indifferently well recovered, and hope in a little time to hear you are so well, that you will be able to be in the house to act there and in other places for the good of this poor Town; We have had a l^r from the good Lord of Bathe of the 6th Instant, about our fortifications, and this day we answer'd it, a Coppy of w^h I am promised to have, and am ordered to send it up to Coll^o Granville and yourself, that so you may see what is requested of my lord.

"I am likewise desired by all the Corporation to recommend the poor condition of our Towne to both of you, that so you endeavour with my lord of Bathe that

he gett an Ord^r from thr Maj^{ty} for the mending those platforms & breastworks at their Maj^{ty} own Charges, and that we may be supplied out of their Maj^{ty} Magazines with great Gunns and Ammunition suitable—for had we mony we could not here purchase fitt gunns & carriages that may be fitt for such Service—this is heartily recommended to Coll^o Granville & yourself (if possible) to get effected by my lord of Bathe's directions, that so the gunns and other things may be sent downe with all expedition, that we may make some defence agst our potent enemies. Coll^o Granvill being out of Towne, I direct this wholly to you. Sir, your Family at Ham were all very well yesterday.

"Tending you and Coll^o Granville my best respects, I rest

"Sir, Y^r Kinsman and humble Serv^t,

"JOHN PAIGE, Major."

"For Jⁿo Trelawny, Esq^r,
Member of the Honorable
House of Comons,

(Frank). Westminster."

C. T. C. TRELAWNY.

"MÉMOIRES DE CASANOVA."

(4th S. vii. 326, 480.)

As regards his death, stated (p. 481) to have taken place at Dux in 1797, or at Vienna, 1803, I would incline for the latter, having before me an autograph letter of his, showing that on April 17, 1797, at all events, he was at Dux full of life and spirit. At foot of this letter is written in pencil, in a handwriting of the same period: "Giovanni Jacobo Casanova de Saint Gall—Aventurier 1725-1803," which I take to be the years of his birth and death. I send you a copy of said letter, which may interest some of your readers:—

"Dux ce 17 Avril 1797.

"Madame,

"L'ordre dont vous m'avez honoré le quatre de ce mois m'a occupé tous les jours. Tout ce qui est sorti de ma plume m'a deplu, et par consequent je ne peux vous presenter rien qui soit digne de vous! Votre prose superbe que vous m'avez donné pour que j'en tire la quintessence est le sublime sujet d'une Ode Platonique, et étant elle meme une quintessence, je n'ai point dans mon laboratoire un alambic propre à tirer la quintessence de la quintessence.—Une epigraphe, Madame, faite pour etre inscrite à coté de votre portrait, et pour indiquer au lecteur vôtre pensée ne peut etre qu'une sentence tirée de Platon, et si vous ne voulez pas du Grec, d'un illustre Platonicien latin, ou italien, si vous aimez la langue italienne. Ce seroient les trois vers admirables que Petrarque met dans la bouche de Laure parvenue déjà apres sa mort au même troisieme ciel d'ou elle etoit partie avant de naître parmi nous. Je suis sûr, Madame, que vous concevez, qu'il est impossible que vôtre ame soit immortelle sans avoir pré-existé, et je peux vous assurer que quoique ce systeme ne soit pas le mien, parce que je trouve l'identité absurde; et les sens inseparables de leurs organes, je l'admire cependant, et je révere la profondeur des esprits qui l'adoptèrent, et qui ont la force de le suivre. Étant sûr que rien de ce qui existe est destructible, je jure que si mon ame existoit avant moi, elle existera aussi après moi; mais pas avec moi, car elle ne pouvoit pas être avec moi avant que la matiere eut formé mon corps. Voici donc, Madame, la difference qui passe entre vous et moi. Vous vous croyez

immortelle en ame, et selon Socrate vous l'etes deja, puisque vous vivez pour l'avenir. Je me crois mortel en corps, et je le suis, felicitant mon ame, si etant une substance réelle, elle doit l'etre, et regrettant de ne pas pouvoir etre temoin de son immortalité, puisque mes sens ne sauroient etre qu'invinciblement attachés à mon corps qui deperit à chaqu'instant jusqu'à ce que la mort, *ultima linea rerum* vienne s'en emparer.

Seneque dans une de ses lettres reproche à un sage ami la cruauté qu'il eut de le désabuser sur l'immortalité de son ame qu'il croyoit dans le pouvoir de rester identifiée à ses facultés sensitives après sa mort. Il se plaint qu'il l'ait privé d'un espoir qu'il appelle *Mentis dulcissimus error*. Je vous supplie, Madame, de ne pas croire que je veuille imiter l'ami de Seneque; Dieu me preserve de me mettre à l'entreprise de vous desabuser, d'autant plus qu'il se peut que je sois dans l'abus moi-même. J'avoue que je n'en sais rien; et que si pour savoir si je suis immortel j'ai besoin de mourir, je ne suis pas pressé de parvenir à la connoissance de cette verité là. Une verité qui coute la vie coute trop cher; mais s'il m'arrivera après ma mort de sentir encore, je ne conviendrai jamais d'etre mort. Pour vous, Madame, je ne peux que vous feliciter sur votre metaphysique, car elle n'a pu prendre racine dans votre esprit qu'en conséquence de vos vertus, et elle ne peut contribuer qu'à leur augmentation; mais vous me pardonnerez, si je ne peux pas desirer l'accomplissement de vos vœux, dans le cas qu'il vous tarde de jouir d'une félicité que vous ne pouvez attendre que de la mort. C'est un monstre que je deteste; puisqu'il est fait pour detruire ma raison que je dois cherir principalement parce que sans elle je n'aurois pas connu une grande partie de vos merites. Voici les trois superbes vers que Petrarque, le plus grand des Platoniciens italiens, met dans la bouche de Laure morte, et dont l'ame etoit deja retournée à sa sphere. Elle lui parle ainsi:—

"Mio ben non cape in intelletto umano;
Te sol qui aspetto, e quel che tanto amasti,
E là giuso è rimaso, il mio bel velo."

"Après ces trois vers, voila comme le grand poete amoureux finit son sonet, qui passe pour le plus beau de tous ceux qu'il fit apres la mort de sa déesse. Observez, Madame, que dans sa vision il lui sembloit qu'elle lui parloit le tenant par la main:—

"Deh! perchè tacque, ed allargò la mano?
Che al suon di detti sì pietosi e costì
Poco mancò che non rimasi in cielo."

"Observez, Madame, qu'il admettoit la resurrection du corps de la belle Laure, qui devoit se réunir à son ame, comme elle même s'en flattoit. Dans son triomphe de la mort, parlant de son cadavre, il prononça un vers, dont le sentiment, et la divine harmonie m'arracha souvent des larmes, quand la jeunesse entretenoit encore dans mon corps des liqueurs que le sentiment animoit. Le voici ce divin vers:—

"Morte bella pareo nel suo bel viso."

Il dit dans un autre charmant sonet:—

"O delle donne altero, e raro mostro!
Or negli occhi di lui che tutto vede
Vedi il mio amore, e quella pura fede,
Per cui tanto versai lacrime, e inchiostro."

"J'ai honneur d'etre plein de respect, et d'admiration,
Madame,

"Votre tres humble, et tres obéissant serviteur,
"CASANOVA."

I have scrupulously followed the orthography
and accentuation. P. A. L.

"ALL-TO."

(4th S. viii. 6.)

If *all-to* be an adverb in Judges ix. 53, as I incline to believe it is, Mr. Abbott in his *Shakespearean Grammar* (2nd edit.) supplies us with three good parallel instances:—

"That called him *all-to* nought."

Venus and Adonis, 402.

The other two are from Ben Jonson:—

"How he does *all-to* bequalify her."

"Who kist her, *all-to* bekist her twice or thrice."

Professor Key, in one of his recent philological essays, agrees with F. D. M. in making *to* an intensive prefix of the verb. It is a question not easy to settle—

"Adhuc sub judice lis est."

J. H. I. OAKLEY.

Wyfordby Rectory, Melton Mowbray.

May I refer F. D. M. to my somewhat lengthy articles on this subject in *The Athenæum*, Oct. 5, 1867, and in "N. & Q." 3rd S. xii. 465, 535? Etymology can only be rightly understood if studied chronologically. Nothing can be clearer than that, in the fourteenth century, the prefix *all* (generally written *al* in the MSS.) was added with the adverbial force of *wholly* before or *after* compound verbs beginning with the prefixes *to-*, *a-*, *bi-*, or *for-*; that, in the fifteenth century, it was rarely used except before *to-*; and that in consequence, in the sixteenth century, the *all* was supposed to belong to the *to*, and a term *all-to* was formed with the sense of *altogether*. In either case *brake* is a past tense, but *all to-brake* is a far more scientific way of writing the phrase than *all-to brake*. There are two prefixes in English, both spelt *to-*; one is equivalent to the German *zu-*, and the other to the German *zer-*; it is the latter that is here employed. (See the note on "To-" as a prefix in my *Glossary to Piers the Plowman*, Clarendon Press Series, p. 188.)

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

I can give your correspondent another instance of this compound, which I consider to be the equivalent of *all but* or *almost*. It occurs in Cope-land's old translation of the mediæval romance *Les Quatre Filz Aymon* (1504), and is quoted by Sir F. Madden in his "Historical Remarks on the Introduction of the Game of Chess into Europe" (*Archæologia*, xxiv. 203-291). Richard Duke of Normandy is described as playing at chess with Ivonnet, son of Regnant, when some officials came to arrest him, saying:—

"Aryse up, Duke Rycharde; for in dispite of Charle-mayne that loveth you so muche, ye shall be hanged now. When Duke Rychard saw that these sergeauntes had him thus by the arm, and held in his hand a lady

(dame) of ivery, where w^t he would have given a mate to Yonnet, he withdrew his arm, and gave to one of the sergeantes such a stroke with it into the forehead that he made him tumble over and over at his feete; and then he tooke a rooke (roc) and smote another w^t all on his head that he *all to* brost it to the brayne."

H. A. KENNEDY.

Waterloo Lodge, Reading.

On p. 131 of *The Visions of Government* by Edward Pettit, M.A. (London, 1681), will be found—

"For both Hobbs and Nevil do despair, and stand staring like two Scotch Runts that have *all to* bedighted the Fair."

4, Grove Place, Denmark Hill.

W. R. TATE.

In the New Testament by William Tyndale, the edition "Finished 1535," will be found in Mark xii. 4—

"And more over he sent unto them another servant, and at him they cast stones, and break his head, and sent him again *all to* reviled."

It occurs also in some other editions.

FRANCIS FRY.

Cotham, Bristol.

PURITAN CHANGES OF NAMES.

(4th S. vii. 430, 526.)

Speaking of the Commonwealth, Hume says:

"It was usual for the pretended saints at that time to change their names from Henry, Edward, Anthony, William, which they regarded as heathenish, into others more sanctified and godly."

Then he gives the names of a jury, "said to be enclosed in the county of Sussex about that time." Vague enough!

MR. PEACOCK remarks, "We may safely come to the conclusion, without verifying the passage, that these eighteen wonderful names are either a forgery or a joke"; and he adds, "I am anxious to know what contemporary authority there is for the statement in the early part of the note." I believe there is none whatever. Hume, in writing that miserable compilation which still does duty as a *History of England*, was so intent upon pouring ridicule on all persons professing a deep sense of religion derived from the Bible, that he was not likely to question the genuineness of any statement that would further this object. To him all such persons were fanatics or hypocrites, and against them any stories he could get hold of were welcome weapons. No doubt there were some persons during the period of the Commonwealth who bore names derived from Scripture, but they had received these names in the ordinary way at their baptism; for it was among the earlier puritans, at the beginning of the seventeenth century, that these names were in vogue; but they never were generally adopted, and the old Eng

are almost uniformly found in use during the period of the civil wars. The Long Parliament was pretty well imbued with puritan feeling, and yet how very few scriptural names are to be found among the members! I cannot call to mind one eminent man who took part in the public transactions of the Commonwealth bearing an unusual name. And take the puritan divines. If such changes of name as Hume speaks of had really been made, surely the ministers of religion would have been the first to make them; but we find John Owen, John Howe, Richard Baxter, Edmund Calamy, John Goodwin, John Bunyan, &c. Even Peters remained plain Hugh, and Fox plain George.

People have made themselves merry over "Praise-God Barebones," but in the first place his surname, Barbon, or Barbone (not Barebones) was an old English name, and to the puritans of Queen Elizabeth's or James I.'s time it seemed no more absurd to baptise a child by the name of "Praise-God," than it now-a-days seems to a German to call him "Gottlob," or to a Frenchman to call him "Dieudonné" or "René." Accepted Frewen, who died Archbishop of York in 1664, did not so name himself; he had been so named at his baptism.

English people in general are grossly ignorant about the rise and progress of that religious movement to which its opponents gave the nickname of "Puritanism"; they completely confuse together the religious question and the political opinions of some who belonged to that school, and they take upon trust all the caricaturing and buffoonery which the underlings of the defeated royalist party launched from the press against the enemies whom they could not beat in the field.

B. N.'s quotation from Ben Jonson confirms what I have been saying—that the odd scriptural names of the early puritans were given to them at their baptism, not assumed by them in later life. Busy was witness at Win's baptism, and *then* named her Win-the-fight.

J. DIXON.

PLANT FOLK LORE (4th S. viii. 27, 58.)—I regret the blunder in my article in *Fraser's Magazine* which MR. BRITTEN has pointed out. It is not snowdrops, but all flowers growing near the snow on mountains which are of especial sanctity on Assumption-Day.

Sprengwurzels has been identified by some with *Euphorbia lathyris*, but the conclusion has not been generally adopted by German mythologists. It seems to me referable to the famous "flowering fern" of Slavonic fables, among whose chief powers is that of bursting bars.

MR. BRITTEN will find much that is interesting in Perz's *Mythologie*. Many German works of this kind contain lists of local

and other productions. The limits of *Fraser* did not permit me to print more than a portion of the time and flower myths I have collected, and which I hope some day to offer to the public in a more complete form.

MONCURE D. CONWAY.

COOKES: COOKERY: COOKE (4th S. vii. 11, 310, 523.)—H. S. G.'s corrections* of typical errors are acceptable. The omission of the second syllable of *Cookesey* is of this description. Dugdale says (*Antiq. of Warwickshire*, 2 vols. 1730, vol. ii. p. 780): "This Thomas wedded Agnes, the daughter of Sir Walter Cookesey of Worcestershire." In the Visitation of Warwickshire in 1810, Agnes is assigned an entirely different paternity—a discrepancy which may be explained by a reference to Sir Simon A.'s holograph inventory of the materials from which his pedigree was compiled. This document passed from the writer to the British Museum. By the way, Dugdale never spells the name "*Cookesey*." I am much inclined to be of H. S. G.'s opinion, that it will be a difficult matter ever to graft *Cookes* on *Cookesey*, or *vice versa*; but as these are not, after all, names of historical note, it seems hard to exercise one's ingenuity on them. At the same time I admit that any name may acquire an interest genealogically, by being made the subject of a problem.

With regard to H. S. G.'s assertion that the "three arrows" quartered on the escutcheons of the Throkmortons on their "rich monuments" at Coughton are for Bosum, I think that he has fallen into an error, as there is no reason for the inference. On the contrary Dugdale, I believe, nowhere mentions such a family as Bosum; while, in Burke's *Encyclopædia of Heraldry* (London, 1845), the arms assigned to the latter are "Azure, three bird-bolts argent" (Bosome), and "Gules, three bird-bolts argent." On the other hand, "Azure, three arrows or," is unquestionably the coat of Archer of Umberlade, and is frequently mentioned by Dugdale as such.

Dugdale gives (ii. 752) a plate containing twenty-nine shields, from the windows of the hall at Coughton; and in the eighteenth, twenty-second, and twenty-sixth occurs the quartering of Archer (Az. three arrows or†), but he does not name these quartered arms as belonging to any family. There are also engravings of Throkmorton monuments in Coughton church, where the same quartering again occurs. Dugdale perhaps doubted that this quartering represented an *Archer*.

* The proof-sheets of the work (*Memorials of Surname Archer*) alluded to were not corrected, hence we find "Crippe" for Cripe, "Callum" for Callam, &c.; but these are self-evident, and do not mar the object of the compilation, which was to preserve in a collective form in the benefit of persons, in any rank of life, bearing the surname in question, genealogical clues which might be useful to them, in the course of heraldic good order.

† Quere the tinctures.

Moreover, in the British Museum, H. S. G. will find the original court rolls of one of the Throkmorton manors (situated between Umberlade and Birmingham) that afterwards came into the possession of the Umberlade family, and these court rolls themselves were amongst the muniments of the latter. Also an excellently (MS.) annotated copy of Dugdale, in which the author's omissions are often supplied.

In the face of these facts, I am sure that H. S. G. will withdraw his plea for Bosum, or Bosome,* as untenable.

Sr.

I am surprised at H. S. G.'s statement that, in the book referred to by Sr., "*Cookesey*" is erroneously spelt *Coke*. On turning to the tabulated pedigree therein I find, to my great astonishment, that it is H. S. G. who is in error, and that the names are correctly given, as "Agnes filia Walteri Cookesey mil."

X. A.

THE USE OF WHALES' RIBS (4th S. viii. 4.)—I have seen whales' ribs set up as your correspondent P. A. L. describes, in a field at Fleet, near Holbeach, Lincolnshire. They have been there longer than I can remember, but I do not know whence they originally came. Also in the same parish, a pair of similar ribs are fixed up in a farm-house garden, so as to form an arch, which is considered ornamental; and these probably once belonged to the same whale as the ones first mentioned. I am not aware that the notion in this instance was of Dutch origin; it is curious, however, that this portion of Lincolnshire has been for a long time officially designated the "Parts of Holland."

C. S. J.

THE ORIGIN OF ARCHBISHOP STAFFORD (4th S. vii. 253, 350, 500.)—Out of respect for your valuable (or more properly I should say invaluable) publication, and for the many very enlightened readers of "N. & Q.," it is the duty of every contributor to be as careful as possible in furnishing none but correct information. Therefore, having now again—God be praised—got into possession of my books and papers, which I thought for some months irretrievably lost, I hasten to make my *mea culpa* as regards the document I alluded to, which is signed *Bedford*, and not *Stafford*, as my bad memory made me say. Well may your fair and learned correspondent, HERMENTRUDE, have been, by my second blunder, greatly "exercised," for which I beg to apologise in transcribing through "N. & Q." the document in question. My error arose partly from a pencil note which has been added at foot of the parchment, giving 1445 as the year of the death at Rouen of John Duke of Bedford, regent for Henry VI., whereas he died in 1435. But then, what relationship is there, if

* In Fairbairn's *Crests* (London, 1840), *Bosum*, *Bosome*, and *Bosum* are treated as one and the same name.

any, between him and this Henry Bedford, Chr, Governor of Rouen in 1445, for Richard Duke of York, father of the future Edward IV., and who was killed in 1460 at the battle of Wakefield, fighting against Marguerite d'Anjou? HERMENTRUDE will perhaps kindly give me that information.

"Nous Henry Bedford Chr Lieuten des Places et Fortereses du Palais et Pont de Saine de Rouen pour T^r hault et puissant Pn^{ce} et mon T^r redoubte Seigneur, Monseigneur le Duc d'York Capp^{ne} des diz lieux Confessons auoir eu Receu 'de Martin fauel [Fauvel?] Receueur des Rentes Aides et Reuenues apparten a la dicte Ville de Rouen la Somme de Six vings cinq liures tournoiz quilz deubz nous estouer pour ung quartier dan finy le deznan Jour de Decembre devzã passe sur et tant meme de la Somme de Cinq cens liures tournoiz A nous ordonnee par Mond^r S^r Le Duc prendre et leuer sur la dicte ville pour ung an comẽcant a la Saint Michl deuz passe aussi et par les fines sur ce ordonnee pour la Mont de mil liures tournois de Gaiges ou pençon que Mond^r S^r le Duc prent par chũn an sur la d^e ville a cause de la d^e Cappitainerie delaquelle en tesmoing de ce nous aduons sign ces pñtes de N^{re} Saing Manuel et scellees du Scel de noz armes le deñr Jour de Januer lan Mil CCCC quarante cinq.

Bedford.

The seal unfortunately is missing. P. A. L.

SIR HUDSON LOWE (4th S. viii. 8.)—In Forsyth's *Napoleon at St. Helena*, vol. iii. p. 336, it is stated:

"Sir Hudson died in 1844, in the seventy-fifth year of his age. He died poor, for although while Governor of St. Helena his salary had been liberal, amounting to 12,000*l.* a-year, the expense of the situation, the high prices of every article of consumption in the island, and his own hospitable mode of living, allowed him to save little. He therefore left no provision for his family, and the late Sir Robert Peel recommended Miss Lowe, the unmarried daughter of Sir Hudson, to the Queen for a small pension, which at the time was at his disposal, in recognition of the services of her father."

It would appear from this statement that Sir Hudson died intestate, and that he left no assets.

CHR. COOKE.

QUOTATIONS WANTED (4th S. viii. 9.)—The quaint couplet on the goose and the gosling is by the old writer of pasquils, the Rev. John Skelton.

CUTHBERT BEDE.

"Hoc discunt omnes ante Alpha, &c." i

Juvenal, *Sat.* xiv. 209.

C. S. J.

"Be absolute to death," &c.

appears to be an alteration of Shakespeare's

"Be absolute for death; either death or life
Shall thereby be the sweeter."

Measure for Measure, Act III. Sc. 1.

J. H. I. OAKLEY.

Wyfordby, Melton Mowbray.

SIR JOHN BOYS (4th S. viii. 7.)—I have various original deeds (time of Elizabeth) relating to the Boys' families:—1. A fine of lands in Hawkeherst and Sandbergh in Kent, 13 Eliz. (1571); 2. William Goddinge to Richard Boys, sale of

lands called Kedebrooke, 6 June, 15 Eliz. (1573); 3. Thomas Springett to Richard Boys, sale of lands in Hawkeherst, May 13, 23 Eliz. (1581); 4. Richard Sloman to Richard Boys, Jan. 7, 24 Eliz. (1582); 5. Edmond Roberts, sale for 2000*l.* of the mansion, manor, &c. of Hawkehurst to Richard Boys and Margaret his wife, and witnessed by John Boys July 21 (1590); 6. William Adams to Richard Boys, sale of lands in Hawkeherst, also witnessed by John Boys, May 1, 34 Eliz. (1592); 7. Thomas Howlet to Richard Boys, sale of lands in Salehurst, Oct. 5, 40 Eliz. (1598.)

The fifth and sixth, having the signature of John Boys, may be interesting, and various branches of the families are named in some of them.

C. GOLDING.

THE MEMORY OF SMELLS (4th S. vi., vii. *passim*; viii. 15.)—A lady very fond of musk—a scent brought into fashion by the gracious and charming Empress Josephine—died when her only little girl was but four years old.

The child, after the death of her mother, could never be brought to sleep unless one of the dear mother's perfumed kerchiefs were laid on her pillow.

An "injuncta noverca" cured the poor little girl of her fancy by substituting one of her own unscented kerchiefs. Still, though it is nearly sixty years since, the love and memory of musk is cherished and retained by

M. C. L.

DEDICATION OF CHURCHES (4th S. vii. 388, 480, 505.)—Passages such as the following are of frequent occurrence in early wills:—"Corpusque meū ad sepeliendū infra eccliam S^{ci} Nichi de Tybber-ton."

J. C. C. S.

Ecton's *Thesaurus* and Bacon's *Liber Regis* are, as your correspondent points out, very useful for ascertaining the dedications of churches, but in some cases no saint is given, and in others, Kirton in Lindsey, for instance, confusion has taken place, and a wrong saint is named. If careful search were made among the pre-reformation wills at the various registraries, I believe nearly all the church dedications might be ascertained. Men, before the change of religion, usually stated where they wished to be buried, and commonly when they did so, specified the dedication of the church, *e. g.*

"In the name of god amen. In the yere of our lord god MCCCC xliijth the xxiiij day of februarie I John Pecoke of the paryshe of belton, holle of mynd and of gudd remembrance, doth make my testament and laste will in manner and forme folowing: fyrst, I bequethe my soull to almightie god and to our lady sent marye and to all blissid aungelles and scyntes in heuen, and my body to be buried in the churche yerde of all hallowes in belton . . . Proved at Lincoln, 11 April, 1544."

The Belton above mentioned is in the Isle of Axholme.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

HERALDIC (4th S. vii. 409, 483; viii. 12.)—It may seem not a little singular that the instances cited by J. CK. R. and WM. HALYBURTON are all Scottish. I had understood the query as of English usage, and would prefer not to follow the question over the Border; seeing that clanship may be considered as a thing quite apart from heraldry.

A. H.

"ESSAYS ON THE SOURCES OF THE PLEASURES," ETC. (4th S. vii. 474.)—The author was Dr. William Greenfield, minister of the High Church in this city, and Professor of Rhetoric in the University of Edinburgh.

T. G. S.

Edinburgh.

DERITEND, BIRMINGHAM (4th S. viii. 4.)—The *t* is an interloper. Der[t]end may mean "end of the Der or Dour"; lit. of the water (*dwr*). Conf. Dortmund, "mouth of the Dor"; Stortford, "ford of the Stor." Wachter shows that *dur*, in geographical names, is sometimes = ford. *Donva* is a different word from *Doura*. It is *i. q.* Taoûa, Tavus, Tay.

R. S. CHARNOCK.

Gray's Inn.

"CHALK FOR CHEESE" (4th S. viii. 6.)—An earlier instance of the use of this proverb than that mentioned by F. W. C. is to be found in the "Prologus" of Gower's *Confessio Amantis*: "Lo! how they feignen chalk for chese."

J. E. HODGKIN.

In Thomas Churchyard's *Chippes*, 1575 (p. 128, of Mr. Collier's reprint), we have —

"To French and Scots so sayr a taell I tolde,
That they beleevd whyt chalk and chees was oen."

And in *An Antidote against Melancholy*, 1660 (p. 92 of Mr. Collier's reprint)—

"What! dost thou think her knows not chalk from cheese?"

X.

DUTCH-ENGLISH PHRASE-BOOK (4th S. vii. 339.) If MR. BAXTER examines the little volume, *The English Schole-Master*, from which he quotes the form of a bill of lading, he will find some more curious passages. The title-page, dated 1663, gives no notice of this being other than a first edition, but there must, I think, have been an earlier one, as in the quaint dedication the author speaks of the connection between the Netherlands and England having "bin of late confirmed and made more sure (as we hope) by the marriage of the eldest son of his highnes Frederick Henry by the grace of Godt prince of Orange, &c., with the eldest daughter of our Sovereigne Charles by the grace of Godt Kingh of Englandt," &c. The examples of letters, &c., at the end of the volume are dated 1646. The compiler of the work claims to be an Englishman, but either during his long stay in Holland he must have impaired his English, in spite of being a professed teacher of it, or

else the claim must be false, as I believe it to be. The Dutch is throughout correctly enough printed, but the mistakes in the English are quite ludicrous.

The book begins with an essay (in Dutch) on the English language, which certainly must have been written by a foreigner. Difficulties of pronunciation are waded in a most amusing way by saying that the vowels *a, e, i, o, u*, have so similar a sound in the two languages that it is needless to remark upon them. The letter *o* being really the only one alike in both English and Dutch.

Some of the dialogues are very droll. The stiff formal way in which the schoolboys talk to one another is most amusing. The dialogue between master and scholar illustrates the school life of the day, but it is not all quotable. It begins thus:—

"S. May it pleas you to give me leave to go out?—*M.* Whither?—*S.* Home.—*M.* How is it that you goe so often home?—*S.* My mother commanded that I and my brother should come to her this day.—*M.* For what cause?—*S.* That our mayd may beat out our clothes.—*M.* What is that to say? Are you louzie?—*S.* Yea, very louzie."

There are about a hundred pages of proverbs in Dutch and English.

JAYDEE.

BONAPARTE'S COACHMANSHIP (4th S. viii. 7.)—In Sir Walter Scott's very partial and defective *Life of Napoleon Bonaparte*, of which the great emperor's brother, Louis Comte de St. Leu, wrote a refutation, and said, not inappropriately, speaking of the celebrated novelist as an historian—"Tel brille au second rang qui s'éclipse au premier." In this life is the account of Napoleon's mishap inquired after by your worthy correspondent F. C. H. (chap. lv.):—

"While on the subject of Napoleon's exercises, we may mention another danger which he incurred by following an amusement more common in England than in France. He chose at one time to undertake the task of driving a carriage, which he overturned, and had a severe and dangerous fall. Josephine and others were in the vehicle. The English reader cannot fail to recollect that a similar accident happened to Cromwell, who, because, as the historian says, he could manage three nations, took upon him to suppose that he could drive six fiery horses, of which he had just received a present; and being as unsuccessful as Napoleon in later days, overturned the carriage, to the great damage of the Secretary Thurloe, whom he had placed inside (or taken in), and to his own double risk both from the fall and from the explosion of a pistol which he carried privately about his person. Buonaparte's sole observation was—'I believe every man should confine himself to his own trade.'"

Napoleon was not more fortunate whilst out shooting. Having one day honoured the Prince of Wagram and Neufchatel with his company at Grosbois, a stray shot from the imperial fowling-piece struck the eye of Massena, Prince of Essling, who, smarting under the blow, exclaimed, "Oh,

mihi!" Berthier, who was at the time standing near the emperor, very gallantly took to his own account this unfortunate stroke, which cannot precisely be called "un manque à toucher," only it was evidently not "the right shot in the right place."

The above-mentioned *Life of Napoleon*, which no one thinks of reading now, was at once severely judged even in England. I recollect seeing in London at the time it appeared, simultaneously with Tom Moore's *Epicurean*, a very spirited caricature representing the small light figure and smiling face of the author of the *Irish Melodies* holding up his small single volume, on which was written "The Epicurean," and having much greater weight in "the scale of public opinion" than the tall heavy figure, sorrowful countenance, and bushy eyebrows of Sir Walter groaning under his ten ponderous volumes.

P. A. L.

LADIES ON HORSEBACK (4th S. viii. 8.)—In Anglo-Saxon MSS. ladies are often represented riding sideways, but always on the right-hand side of the horse. This explodes the statement usually given that side saddles were introduced by Anne of Bohemia, queen of Richard II.

Mr. Thomas Wright, in his *Womankind in Western Europe*, observes that the staid dames of the feudal period rode their horses sideways, and the *faster* ones astride. He says that in all illuminated MSS. older than the sixteenth century with which he is acquainted the lady when riding sideways always sits with her legs on the right side of the horse, with her left-hand towards its head. One example to the contrary he knows in a late fifteenth century *Life of S. Edmund* by Lydgate, but in this a lady deprived of her hands and feet has been placed on a horse in a knight's saddle to go to a shrine to be cured, and therefore is she not strictly speaking *riding*. Mr. Wright thinks that about the time of Henry VIII. ladies began to ride more spirited horses, and then changed their position to the left side. In confirmation of this he engraves the great seals of Mary and Elizabeth, in both of which they are represented on their horses on the left side as at present.

JOHN PIGGOT, JUN.

I do not know when the present custom was introduced, but I know that the former one was not extinct fifteen years ago, as I was then in the north of Brazil, and met many ladies riding, who all sat on the right-hand side of their horses. If my memory be correct, wheeled vehicles and horsemen kept the right-hand side of the road when passing one another. Perhaps the one practice leads to the other.

GORT.

CEREMONY (4th S. viii. 7.)—*Cerimonia* by its termination leads one to connect it with a verb root, and entirely to deny its connection with *Care* or with *Ceres*. As *alimonia*, *querimonia*,

parcimonia come from *alo*, *queror*, *parco*, so *ceremonia* is, I believe, from *curo*, the old spelling of which was *cæro*. Jos. Scaliger derives it from *cerus*, an obsolete word in the *Carmen Saliare*, variously interpreted. The late Dr. Donaldson fancifully refers *ceremonia* along with *carmen* to the Sanskrit root "to make." I repeat that the derivation from *curo* seems the most probable.

J. H. I. OAKLEY.

In 1841 and 1842 I studied modern Greek (Romaic) in the Island of Paxo. I asked my master (a Greek priest) the Greek translation of the Italian word *ceremonia*, which I had not been able to find in the dictionary. He said *ῥεπεμονία*. To this I objected, saying it was an Italicism, or at best a Romaic barbarism. Next morning my master came into my room in high glee, and stroking his long black beard with both hands, said *εὐρηκα*. He then told me the Greek equivalent for *ceremonia* was *χειρονομία*. (Anglicè hand-rulership, or rather an indication by the motion of the hand as to what is fit to be done or received.) I think he was right, and that the word *ceremony* is derived from *χείρ*, hand, and *νόμος*, law.

M. U. OBERT.

SWALLOWS FORMERLY USED IN MEDICINE (4th S. viii. 5.)—MR. CORDEAUX will find many instances of swallows used in medicine. Not to go further back, here is one from Mr. Cockayne's translation of an Anglo-Saxon *Leech-Book*:—

"For cheek disease, take the whorl, with which a woman spinneth, bind on the man's neck with a woollen thread, and swill him on the inside with hot goat's milk; it will be well with him. For jowl pain, delve up way-bord before the rising of the sun, bind upon the man's neck. Again, burn a swallow to dust and mingle him with field bees' honey; give the man that to eat frequently."—*Leechdoms, Wortcunning, and Starcraft*, ii. 318.

An Anglo-Saxon receipt-book in the same collection contains the following cure for an erysipelatous swelling:—

"Take a swallow's nest and break all up together, and burn it with sharn altogether, and rub to dust and mingle with vinegar, and smear therewith."—iii. 45.

Nicholas Culpeper, gent., "Student of Physick and Astrology," informs us that—

"Swallows being eaten, cleer the sight, the ashes of them (being burnt) eaten, preserves from drunkenness, helps sore throats being applied to them, and inflammations."—*Pharmacopœia Lond.* 1654, p. 64.

Several books of popular medicine, published since Culpeper's time, contain similar information. It is highly probable that if inquiry were made in the right quarters we should find that the supposed curative properties of swallows are not yet forgotten or disregarded.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

PLANXTY (4th S. vi. 300, 512; vii. 42, 173.)—I doubt much whether this word is derived, as

Mr. Eugene Curry conjectures, from *flaxsaraidh* (quoted by DR. RIMBAULT). The Gaelic word for "flax" is *lion*. The Gaelic has, however, *fòlach*, long grass; and Armstrong renders *saoradh*, a redeeming, ransoming, rescue, and *suradh*, an obstacle, opposition, stop. Bunting (*Anc. Mus. of Ireland*, Dubl. 1840) writes the word variously, *planxty*, *plangsty*, *piangstae*, *plangstigh*, in Irish character.

In a work entitled *Lays of the Minnesingers* (Lond. 1825) I read of "the wearisome distinctions of *plahns*, sixtines, descants, refrains, bref-doubles, &c."; but I do not find the word *plahn* in any dictionary. Is it possible that *plahn* and *planxty* may be connected with *plain-chant*, *plain-musique*? If so, the last part of *planxty* or *plangstigh* would seem to be from *stich*, formerly used in poetry for a verse, from *στίχ*, i. e. *στίχος*. R. S. CHARNOCK.

Gray's Inn.

SEGDOUNE, SEGGIDUN, ETC. (4th S. vii. 396, 499.)—I cannot agree with J. CK. R. that many Scottish rivers are named from personal names of Norsemen. Garry, as a river name, is the same as the Yar in Yarmouth (called by the Saxons *Garmud* and *Jiarmud*); and Crummen in Gaelic would translate "crooked river" (*crom -an*, i. e. *amhairm*). Neither can I agree with your correspondent's derivation of Glenroy and other valley names from Norse personal names, Hóri, &c.; nor that the name Dundee is = Sanskrit *dunde*, assuming the existence of such a word. The name Dundee is derived from *Dun Tatha*, "hill of the Tay." (Conf. Broughty, i. e. *Bràigh Tatha*, "the brae of Tay." *Abdie*, i. e. *Abaid Tatha*, "Abbey of Tay.") This is confirmed by the fact that in Latin writers the place is called *Taodunum*, and in several ancient records *Dondé*, *Dondie*, *Dondeagh*. Another Latin name for Dundee, viz. *Donum Dei*, is simply a corruption of *Dunum Tave* or *Tavi*.

R. S. CHARNOCK.

Gray's Inn.

P. S.—The word *gil*, for a ravine or mountain fissure, is not found in either Schulze (*Goth. Glos.*), Lye's *Dictionary*, or Ihre's *Lex. Suio-Goth.* Neither is *dunde* found either in Gothic or Sanskrit for a rock. The word does not occur at all in Benfey. Again, valley-names are not usually derived from personal names, but from streams and other natural circumstances, or from a village or mountain, as the Möllthal, Octzthal, Wippthal, Innthal, respectively from streams called the Möll, Oetz, &c.; the Klösterthal from the village of Klösterle. Glenroy may mean the red glen; Glenlocher, Glenarklet, the glen by the water. Glengarnock is probably derived from a stream, for Garnock is the name of a small river, county Ayr; and Forteviot, without doubt, had its name from an ancient appellation of the Earn, Teviot being the name of a river, county Roxburgh. The

word seems to be a diminutive of Taw, Tau, Tay, Tivy, or Teivi, Tavy, or Theve, Tave. I would further observe that several of the river names of Scandinavia are traceable to the Celtic.

PASSION PLAYS (4th S. vii. 475; viii. 33.)—Mystery or Passion plays were formerly acted on our Cornish downs, in rounds or amphitheatres open to the heavens, some of which rounds still remain; and there are six dramas extant in the old Celtic vernacular of the county. It may perhaps interest ST. SWITHIN to know that something somewhat similar has been revived in the last few years among the Wesleyans, Bible Christians or Bryanites, and other Methodists. I have from time to time seen placards announcing that "Joseph and his Brethren," or "Moses among the Bulrushes," or "Hagar and Ishmael," or "Naaman and the Captive Maid," &c., would be acted in or near one of their chapels; and I have been told that "thousands" go to see the performance. The actors, as many perhaps as twenty, are dressed up in character, and commit their parts to memory. I was shown the manuscript of one—"Joseph and his Brethren"—in three parts (the words taken from Gesner), and was told it would take two hours to perform. My informant, an old schoolmaster, said he and his party, Sunday-school teachers and scholars, have been asked to go miles to act it. He claimed the honour of having revived this old custom.

JOHN BANNISTER.

St. Day, Cornwall.

LORD PALMERSTON'S DISMISSAL FROM OFFICE (4th S. v. vi. *passim*; vii. 496.)—As soon as the question of Palmerston's dismissal was broached in "N. & Q.," I clearly foresaw what the inevitable result would be—"much cry and little wool." The simple fact is the truth: i. e. the whole truth cannot yet be told. It is known to hundreds, both in England and on the Continent; but in our age, as in preceding centuries, there are state secrets which only leak out when the chief actors are at rest in the land of the leal. So will it be in this case. It is a consolation to me to know that, at any rate, the next generation will be able to appreciate the value of Lord Palmerston's services as Foreign Secretary. He was worth to his country an army of half a million of men. P. A. L. says he hopes to be able to send to "N. & Q." Lord Palmerston's original letter to Walewsky: were I at his elbow I would whisper, or rather shout, into his ear *Punch's* advice to those about to marry—"Don't!"

RUDE DONATUS.

Lake Lemau.

CORNELL FAMILY (4th S. vii. 343, 446.)—One of the best known families in Venice is that of Cornaro: four of them were Doges, A.D. 1365, 1624, 1656, and 1709. I have a dollar struck by the Doge Giovanni Cornaro, and the reverse bears

the legend JOHANNES CORNELIO DUX VEN. A Felix Cornicola was Magister Militum in Venice as early as 738. OUTIS.
Riseley, Beds.

HONOURABLE SIR THOMAS LOWE (4th S. viii. 27.)—Sir Thomas Lowe was knighted July 26, 1803; was Lord Mayor of London in 1804; and M.P. for London in 1814 and 1821. L. L. H.

WHAT'S HIS NAME? (4th S. viii. 25.)—The incidents of the anecdote of Sheridan Knowles will be found in an article called "A Child of Nature," which appeared in the *Cornhill Magazine*, ix. 487. I have always been curious to identify the Mr. T. whose peculiarities are there described, and shall be glad if this should serve to elicit the information. C. W. M.

"THOLE AND THINK-ON" (4th S. viii. 10.)—*Thole* is a common old word, meaning *to suffer*, occurring in Chaucer, Langland, &c.; from the A.-S. *þolian*, to suffer; cf. Lat. *tolerare*. To *think-on* is a provincialism for, to exercise forethought; I have heard it frequently in Shropshire. "Thole and think-on" is, therefore, "Suffer and be careful"; in other words, "Endure adversity and be prudent for the future." WALTER W. SKRAT.
1, Cintra Terrace, Cambridge.

K. W. S.'s query recalls the ludicrous misconception of the late Dr. Clelland, who, in noticing the figure of the Paschal Lamb (with its flag and nimbus) underwritten with the inscription ORA PRO XONIS, set this down in his *Annals of Glasgow* as "A holy lamb, or a *Pronobis*!" "Thole and thinkon" should be read "Thole and think on"; that is, "Think, and continue to think your own thoughts, only submit and endure without complaint"—a kind of prudential or time-serving motto, kindred in significance to the Scotch proverb: "Jouk an' lat the jaw† gae by," viz. "Don't oppose yourself to the force of the wave, but stoop and allow it to pass over you." I lately picked up at a bookseller's stall a copy of Pinkerton's *Enquiry*, &c., within the boards of which, as it so happens, is a book-plate bearing the name "John Newman Tweedy," and engraven with the arms, Argent, a saltire engrailed gules, on a chief azure in middle point, a martlet, apparently for difference; crest, a lapwing (*vanellus*) rising, with the motto "Thole and think on." Possibly the arms contained on the stained glass in Braddon church are those of the name of Tweedy. The word *thole* in the dialect of the North of England, and vernacular of the Scottish Lowlands, means, to bear with, not to oppose, to endure, to tolerate, to exercise patience under suf-

* This is an actual fact. The unfortunate Doctor was mercilessly scarified by the *Edinburgh* and *Quarterly*, in which his book was reviewed.

† *Jaw* means a wave. It also means coarse raffery jerked out as water.

fering, &c. It is the Icelandic word *thol*, patientia. An example of its use is found in "The Two Dogs" of Burns:—

"Poor tenant bodies, scant o' cash,
How they maun *thole* a factor's smash."

What follows shows what, in the view of the poet, is meant by the expression "To *thole* :—

"He'll stamp an' threaten, curse an' swear,
He'll apprehend them, point their gear;
While they maun stan', wi' aspect humble,
An' hear it a', an' fear an' tremble!"

SIXE NOMINE.

"ROUGH" (4th S. vii. 431, 551.)—Like JAYDEN I was puzzled by Elizabeth's *rough*, until I saw that it could be pronounced as, and was a foreigner's misspelled attempt at, *rogue*. *Rogue* commends itself as a most Elizabethan and Elizabeth-like word; and it is to be remembered that one of its meanings, and probably its primary one, was tramp or vagrant, and thence a low fellow generally. In this sense Hamlet, the king's son, exclaims—

"O, what a rogue and peasant slave am I,"—

and so Shakespeare elsewhere, and other writers. Thus read, the account agrees with that given by other authorities. Lingard, the only one I can at present refer to, says that the Lord Admiral reminded her of what she had said to him at Whitehall, that her throne was the throne of kings, and asked her regarding the succession, to which she replied: "I will have no rascal to succeed me. Who should succeed me but a king?" B. N.

GNATS versus MOSQUITOES (4th S. vii. 352, 416, 506.)—It may be as well to note that the worst place in Europe for mosquitoes is Salo on the Lago di Garda, and the best protection against them is *Eau de Bully*. R. S. CHARNOCK.

Gray's Inn.

THE PIANO (4th S. vii. 143; viii. 11.)—It is certain that the piano was not invented early enough to admit of one being possessed by Queen Christina of Sweden, who died in 1689. The Italians claim the invention for Bartolomeo Cristofali of Padua, who made one in 1710, thus described by Scipione Maffei:—

"Signor Bartolomeo Cristofali of Padua, harpsichord player of the most Serene Prince of Tuscany, has already made three harpsichords, in which the production of more or less sound depends upon the force the player uses in pressing on the keys; by regulating which, not only are the piano and the forte heard, but also the degrees of tone, as in the violoncello."

The French claim the invention for Marinus, a manufacturer, who submitted two instruments to the Académie des Sciences in February 1716. The Germans put forward a claimant in Schröter, the son of an organist, who says in 1717, when eighteen years of age:—

"I constructed at Dresden, after much consideration, the model of a new clavier, *with hammers*, upon which one could play loudly or softly."—Brinsmead's *History of the Pianoforte* (Cassell), p. 42.

From these facts it appears that the earliest claim put forward is of the date 1710. The instrument mentioned by your correspondent was probably a harpsichord.

JOHN PIGGOT, JUN., F.S.A.

"IN THE STRAW" (4th S. vii. 407, 482; viii. 17.)—Halliwell and Wright give this expression as an archaism, but without instances of its use. It is not found in the older phraseological dictionaries. Hotten derives it from the uses of the farmyard; Webster from the supposed practice of making beds of straw. The more probable derivation is that given (in "N. & Q." vii. 482) from the practice of laying down straw before a house in which a lady was confined. I believe that the expression was only applied to persons of condition.

I am reminded of a characteristic witticism uttered by a celebrated judge, many years ago, in connection with this practice. He was on circuit; and, going in state with the high sheriff to the Court House, the street in front and round the court was found covered with straw. Some curiosity was expressed by the sheriff to know why this was done. The learned judge said, he supposed it was on account of the *gaol delivery*.

G. B. B.

Stevenage Rectory.

MRS. HARRIET CLARKE, AGED 106 (4th S. vii. 511; viii. 32.)—Much about the time this lady is supposed to have been born, or a little earlier—say in 1739—T. Hudson painted a portrait (of which I have a good mezzotinto engraving by J. Faber, at the Golden Head in Bloomsbury Square) of a Mr. Henry Clarke, standing apparently at a window, with a cocked-hat under his left arm, and the right hand stretched out. I should like to know if he was a man of any note (the engraving was on sale), and whether there was any family connection between him and Mrs. Harriet Clarke.

P. A. L.

"CLIBBOR NE SCEAM" (4th S. viii. 9.)—This motto clearly means "a burden shames not," i. e. what is laid upon a man by the hand of God is no shame to him. *Clibbor* is not, as your correspondent supposes, a Saxon adjective, but a rare substantive, meaning load or burden. Lye refers to the *Menologia*, or Saxon martyrology. The motto is very interesting, inasmuch as it must have been chosen by one who was well versed in the Saxon tongue, and perhaps has come down from Saxon times.

J. N. T.

THE DONCASTER MAYOR (4th S. viii. 26.)—A. O. V. P. will find the song he requires, and of which the verse quoted by him is the second, in

The Syren, No. CCCLXXXIV. p. 322. The chorus to each verse is as follows:—

"With hei the toe bent, and hei the toe bent,
Sir Piercy is under the line.
God save the Earl of Shrewsbury,
For he's a good friend of mine."

There are eleven verses in all; and if we may judge from the first line—

"In Lancashire where I was born,"—

and from other allusions, it would seem to be a Lancashire or Cheshire song; and I should think composed about the time of Queen Anne. Sir Walter Scott, unless my memory deceives me, has quoted one or two verses of it in one of his novels.

E. A. D.

Shillingstone.

EDGE OF HORTON (4th S. viii. 24.)—There are various scattered notices of this family in the *History of Leek* (Russell Smith, 8vo, 1862); notably at pp. 190-1, where occurs one Timothy Edge, a Parliamentary Commissioner. The only other entries I found, in the Leek old register, were the marriages of James Edge and Elizabeth Ashton on Sept. 18, 1639; and of William Lanslete and Mary Edge, Feb. 13, 1653.

Edge, as applied to the ridges or crests of the Pennine chain hereabouts, is common enough, e. g. Froggatt-edge, Longsdon-edge, More-edge, &c.

JOHN SLEIGH.

Thornbridge, Bakewell.

Miscellaneous.

NOTES ON BOOKS, ETC.

Polychronicon Ranulphi Higden Monachi Cestrensis; together with the English Translation of John Trevisa, and of an unknown Writer of the Fifteenth Century. Edited by the Rev. Joseph Rawson Lumby, M.A., &c. Vol. III. (Longmans.)

The Annals of Loch Cé: a Chronicle of Irish Affairs from A.D. 1014 to A.D. 1590. With a Translation by William M. Hennessy, M.R.I.A. In Two Volumes. (Longmans.)

The work, which at the wise suggestion of the late Sir George Lewis, then Chancellor of the Exchequer, the Treasury thought fit to entrust to the Master of the Rolls, Lord Romilly, is carrying on with great judgment and success. We have now to call attention to three new volumes of *The Chronicles and Memorials of Great Britain and Ireland during the Middle Ages*. The first of these is a new volume (the third) of Ralph Higden's well-known *Polychronicon*, with the two curious early English versions: one made in the fourteenth, and the other in the fifteenth century. The present volume, which contains Higden's second and third books, is produced by the Rev. J. R. Lumby, who has succeeded Professor Babington in the editorship. The second work is a very important contribution to Irish history, the importance of which is clearly pointed out in the long and interesting Introduction which Mr. Hennessy has prefixed to it, in which he not only gives us a history and description of the *Chronicles* as described by the most eminent Irish antiquaries, but points out the relation it bears to the *Annals of the Four Masters*, and the new

light it throws upon many obscure points of history. The work is one which will be welcome to all Celtic scholars, and indeed to all who are interested in the literature and history of the Sister Island.

Marciano; or, The Discovery. A Tragi-Comedy. By William Clark, Advocate. Printed for Private Circulation.

Though it is not our custom to notice private reprints of rare books, we are induced to depart from our ordinary course on the present occasion, partly from the rarity of the original edition of the Tragi-Comedy here reprinted, which was published at Edinburgh in 1663, and partly from the merits of *Marciano*, which, as the Editor in his interesting introductory notice justly remarks, are of no common order.

BOOKS RECEIVED.—*The Life of Sir Walter Scott, reprinted with Corrections and Additions from the Quarterly Review. By the Rev. G. R. Gleig, M.A. (A. & C. Black.)* Our readers will doubtless recollect the very pleasant "Sketch of the personal career and individual Character of Walter Scott, the Man," which appeared in the *Quarterly Review* for January 1868. This sketch, from the accomplished pen of the Chaplain of the Forces, is now reprinted with additions and corrections, and will serve to supply a popular want at the ensuing Centenary of Sir Walter's birth.—*A Chart of French History, showing the Succession of the Houses of Angoulême, Bourbon, and Orleans, also the Republic and Empire from A.D. 1498 to A.D. 1870, by A. Quincey. (Longmans.)* A very useful shillings-worth, at a moment like the present, when so many dynastic questions, and questions relating to the future government of France are under consideration.

THE papers by "Q." on the "Dramatists of the present Day," are to be published immediately by Messrs. Chapman & Hall.

MR. W. H. LOGAN, the editor of the reprint of *Marciano*, is preparing to reproduce, in an impression limited to seventy-five copies, *The Poems of the Hon. Lord Craig*, one of the Senators of the College of Justice, a cousin of Burns's Clarinda, and a contributor to *The Lounger*, and other periodicals of his day.

ARCHÆOLOGICAL INSTITUTE.—The Annual Meeting of the Archæological Institute, which will commence on Tuesday next at Cardiff under the patronage of the Duke of Beaufort, the Earl of Cawdor, and Lord Tredegar, and under the Presidentship of the Marquess of Bute, promises to be one of considerable interest. Mr. Freeman will preside over the Historical Section, Mr. Clark over the Architectural, while that of General Antiquities will have for its President Lord Dunraven; and Mr. Charles Tucker will again undertake the important duty of the Directorship of the Museum.

BRITISH MUSEUM.—Mr. R. Cowtan, who for the past thirty years has been connected with the Museum, and is probably known to many of our readers as the author of "Autobiography of a Man of Kent," is about to publish a volume of "Memories of the Library of the British Museum, 1835-1871." It is intended not so much for the use of bibliographers and scholars as to tell the reading public how the books in the finest and largest library in the world were got together, and something about them.

"THE BATTLE OF DORKING."—The *Pall Mall Gazette* has the following:—"As a good deal of curiosity exists as to the authorship of the *Battle of Dorking*, we believe we may state with confidence that it was written by Colonel George Chesney, the author of *Indian Polity*."

LIEUT.-COL. FRANCIS CUNNINGHAM has in the press three volumes of a Handbook for London. The work is an enlargement and continuation of the well-known book by the Lieut.-Colonel's late brother, Mr. Peter Cunningham.

Mr. MURRAY will publish in November Mr. Grote's *Aristotle*, on which work the author has been engaged for many years. It will be published as Mr. Grote left it.

COMPLETION OF ST. PAUL'S.—A correspondent of *The Times* suggests that, among the plans for adorning St. Paul's Cathedral, something should be done to recall the memory of the famous men whose bones and monuments perished in the Great Fire. Two in particular, it is suggested, ought not to be forgotten—John of Gaunt and Sir Philip Sidney, both of whom were buried under the pavement of old St. Paul's.

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Notices to Correspondents.

R. S. FOSTER.—*Autermony* is the name of a mansion-house in the parish of Campsie, in Stirlingshire. For some account of Mr. James Bell, the traveller, consult *The New Statistical Account of Scotland*, viii. 245.

CHARLES WYLIE.—The quotation, "War is a game," &c., is from Cowper's *Task*, book v., "Winter-Morning Walk."

W. T. M.—The History of Jemmy and Jenny Jessamy is noticed in our last volume, p. 342.

TYPO will find the distinction between legend and myth in "N. & Q." 1st S. vii. 326, 575; viii. 537; ix. 44.

J. B. S.—The inscriptions given by you have already appeared in our columns.

J. P.—We do not remember receiving your paper on the *Compass Flower*. Vide "N. & Q." 4th S. vi. 354.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

All communications should be addressed to the Editor, at the Office, 43, Wellington Street, W.C.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, JULY 29, 1871.

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Notes.

SHAKESPEARIANA.*

"GET THEE TO YOUGHAN."—*Hamlet*.

"First Clown. . . . Go, get thee to Youghan; fetch me a stoup of liquor."—Act V. Sc. 1.

According to the most reasonable conjecture, Youghan was the keeper of a public, and, I may add, of one which, while sufficiently known to the audience to make the allusion take, was probably near the theatre and inclusive in its gentility. Corroborative evidence however was wanting, and I bring forward therefore two or three unnoticed passages which may be thought to render the opinion more probable, if only we alter Youghan into Youghan. In *Every Man out of His Humour* (Act V. Sc. 6), Carlo, jeering Sir Puntarvolo on the loss of his dog and dog-venture, recommends him to "get me somewhat a less dog, and clap into the skin"; adding, "here's a slave about the town here, a Jew, one Yohan, or a fellow that makes perukes, will glue it on artificially." Thus about the time, or perhaps a little before, Shakespeare spoke of one Youghan (for the name does not appear in the quarto *Hamlet* of 1608), Ben Jonson, writing for the same Globe company, mentions a foreign and probably German Jew named Johan, or, according to its pronunciation, Yohan or (as *though* for *do*) Youghan. Like Youghan also this Yohan, though not a fashion-

able perruquier, but only "a slave about town here," and an undertaker of odd jobs, must have been sufficiently known to the frequenters of the Globe to allow of his name being mentioned with effect. And considering his status and nation, and that his name is quoted in a play, and by Carlo a professional jester, drawn probably after the type of some player, it seems no unlikely supposition that he may have had to do with the theatre and its costuming and frippery.

Again, in *The Alchemist*, which was produced by the Globe company eleven years afterwards, Subtle, at high words with Face, says (Act I. Sc. 1):—

"Slave, thou hadst had no name,
Never been known past equi olivum,
The heat of horse-dung, under ground, in cellars,
Or an ale-house, darker than deaf John."

Thus again, just as Shakespeare couples Youghan and the obtaining of liquor, so Jonson speaks of an ale-house known to the audience as deaf John's—a name which sounds like that of our foreign John, Anglicised and made deaf by lapse of time.

Thirdly, it appears that there was actually an ale-house attached to the Globe theatre, sufficiently well known to be mentioned with it in the "Sonnet upon the Burneing" of that playhouse. According to the sixth stanza of this remarkable production (*Collier's Annals of the Stage*, i. 388):—

"Noe shower his rain did there down force,
In all that sunn-shine weather,
To save that great renowned house,
Nor thou, O ale-house, neither."

Is it then unlikely that our wandering Jew, either in search of a business or as a profitable extension of his theatrical connection, set up or took "the Globe public-house"; and was thus, as the known refresher of the thirsty actors and audience, mentioned both by Shakespeare and Ben Jonson? The name was sufficiently foreign, and even Danish, to be admitted into the play; and the associations of the name were such, as to bring the scene home to the spectators and make them one with it.

If I am right also in believing that Day's *Isle of Gulls*, played by the pestilent cyrie of children, hits at Burbage's *Hamlet* through this very scene, there is an additional argument for this identification of Youghan; for it intimates that the second clown stood as mute, and must therefore have returned quickly. Such a stage arrangement, it may be added, is not at all unlikely, as his presence would incite his elder mate to bestir himself in his wit combat, and put down the gentleman; while he himself would be a grinning backer or supporter, and act as a kind of fogleman to the audience. But, *permissus ed.*, the reader shall some short time hence judge for himself as to the force of this argument.

* Continued from p. 83.

FAP OR SAP.—*Merry Wives of Windsor*,
Act I. Sc. 2.

"Bard. Why sir, for my part, the gentleman had drunk himself out of his five sentences.

"Evans. It is his five senses; fie, what the ignorance is.

"Bard. And being fap, sir, was, as they say, cashiered; and so conclusions passed the careires."

In a former note it was shown from Cotgrave that "to be learned" was a cant phrase for being drunk; and in noting from the same authority the French equivalent *savoir l'ebreu*—a pun on *Hebreu* and *ebrius*—it was attempted to be shown that Shakespeare had probably punned in the same way. I had then conjectured that *fap* was a misprint for *sap.*, a cant contraction for *sapiens*, but awaited corroborative evidence. This has, I think, been found for me in Marlow. Ovid's *Eleg.* 8, Amor I., begins thus:—

"Est quædam (quicunque volet cognoscere lenam
Audiant), est quædam nomine Dipsas anus,
Ex re nomen habet: nigri non illa parentem
Memnonis in roseis sobria videt equis."

This Marlow translates as follows:—

"There is—whoe'er will know a bawd aright
Give ear—there is an old trot Dipsas hight,
Her name comes from the thing: she being wise
Sees not the morn on rosy horses rise."

And on it Lieut.-Col. Cunningham remarks (*Mermaid* edit., p. 356):—

"*Dipsas* means thirsty. Mr. Dyce remarks that *wise* is a strange translation of *sobria*. I suspect it was one of the thousand and one euphemisms for *inebriated*."

When we look to the passages, and see that *wise* is the translation of *non sobria*, and look back also to the phrases just quoted, and remember that one drank deep who drank of Bellarmine, it will, I think, be granted that Lieut.-Col. Cunningham's suspicion is correct; and, therefore, that *fap* may be probably *sap.* for *sapiens*. From the analogy of the phrases it may have been a term applied to any grade of drunkenness, or it may have been more properly and specially applied to that stage when men are wiser than ever in their own conceits, and prove the old saying given in the Earl of Sterling's *Cræsus* (Act I. Sc. 1), as—

"Who think themselves most wise are greatest fools."

In either case, Bardolph's unintentional irony would be perfect. He is no humorist, and this is the only speech in the three plays in which he wanders out of ordinary English. He does it in imitation of Pistol and Nym, partly because he sees the good effect of swaggering, and partly from an ill conscience that seeks refuge in impudence, and part of the humour of his speech lies in his confounding simple Slender with this impromptu collection of cant terms, and part in his own blundering use of them. Just as he talks of five sentences (and Sir Hugh is made of purpose to notify this commencement of blunderings to

the audience), so he immediately adds that Slender, being *sap*, was therefore cashiered.

Cashiered was probably a tavern-military joke and pun, meaning, to be eased of one's cash, or cleaned out like a disbanded soldier; and, whatever the true meaning of "conclusions passed the careires" may have been, I apprehend that Bardolph would signify, either that Slender's after-conclusions ran tilt, or, as we would say, full butt at them (instead of against the real thieves), or that his conclusions ran out of bounds or ran away with him.

BRINSLEY NICHOLSON.

LOFTUS FAMILY.

Who was Sir Edward Loftus, called also "the right honorabel Lord Loftus" in Atthill's *Church of Middleham*, published by the Camden Society in 1846? I have not seen any peerage under this title in the *Extinct Peerages* to which I have had access.

As inquiries have been more than once made in your columns as to the ancestry of the celebrated Archbishop Adam Lofthouse or Loftus, and as I believe no pedigree of the family has been compiled which goes further back than the name of this prelate, I venture to subjoin the following notes and queries, with a request for further information, if any exists:—

In Burton's *Monasticon Eboracense*, p. 422, mention is made of Edward Lofthouse of Swynside, bailiff to the Abbot of Coverham at the dissolution. Was he father of the archbishop? Had he any grants of abbey-lands? How was he related to the Lord Loftus named above? In the same volume (p. 289) Henry de Lofthouse is a tenant under the Abbey of Kirkstall. When was this? Is he the Henry mentioned in vol. xlix. of the Surtees Society?

At p. 362, Richard Loftus "de Normanby," with the consent of his sons Roger and Ernald, gave fifteen acres of land to Lowcross Hospital in York. What is the date of this transaction?

At p. 292, Beatrix, the daughter of Serlo "de Lofthusum," is the wife of Hugh de Burg. They jointly give lands in "Burdun" to Kirkstall Abbey. What date?

In 1460 Christopher Loftus became Prior of Helagh. He is mentioned by Burke, but not the additional fact (Burton, p. 120) that in 1471 he was elected Prior of Emmesay.

In Burton also I find mention of an individual to whom some mystery attaches, but whose importance in the pedigree is very great. This (p. 374) is William, son of Ralph Fitz Ralph, who before 1199 (?) confirmed lands in Frithby to Kirkshaen. Is he the same as William Fitzralph who was on a jury at York about 1150 (Drake, *Ebor.* p. 303), and who (Drake, p. 618) is spoken of as William Fitz Ralph "de Loft-

huses," and gives lands in Lofthouse to St. Mary's Abbey at York? What is the probable date of the deed? If this William was of Lofthouse in Harewood he was probably father or grandfather of Henry spoken of above. Perhaps his son was Jordan de Lofthuses, a witness to this deed. But who was Ralph the father of William? There was at least one family of the name in Richmondshire: they were lords of Middleham Castle from the Conquest until an heiress carried it to the Nevils. I find one Ralph Fitz Robert, the third son of Robert Fitz Ralph, the builder of Middleham Castle, by Helewise, daughter and coheir of Ralph de Glanville, the justiciary. He seems to have inherited Coverham from his mother, whose estate it was, and to have removed thither the monks of Swainby, 1214. Whitaker (*Richmondshire*, i. 340) tells us nothing further about him, and as the estate of Coverham seems to have reverted to the descendants of his elder brother, it may be supposed he died *s. p.* But if the note at p. 26 of Atthill's *Middleham* be correct there is nothing forced in conjecturing that he was father of the William Fitz Ralph "de Lofthuses;" or possibly, if he is rightly called in Burton the son of Ralph Fitz Ralph, this *Ralph Fitz Robert* may have been the grandfather of William. The note in Atthill runs thus:—

"The family of Lofthouse was seated at Swineside, a hamlet in the parish of Coverham, and not far distant from Middleham, for many centuries."

It is certainly curious that (1) no account of Ralph Fitz Robert's descendants should be in Whitaker; (2) that the Lofthouses should be seated in Coverham so early if they were not in some way connected with the Fitz Ralphs; (3) that the only female name in the list I have given above of members of the family should be a Beatrix, this being one of the regular family names of the Fitz Ralphs—Ribald, first lord of Middleham, having married a Beatrix whose parentage seems unknown.

One more query. Of what family was Richard Fitz Ralph, Archbishop of Armagh from 1347 to 1360? It would be curious if he was related to Adam Loftus, Archbishop of Dublin.

I recently mentioned in your columns the Kentish family tradition which connects the Richard Plantagenet of Hull's ballad with William Loftus of Westwell, circa 1490, and the further information respecting the family which I now offer is curiously confirmatory of the story; for, as is well known, Richard III. was at Middleham Castle immediately before the battle of Bosworth, and nothing can be more likely than that William Loftus, from the adjoining parish of Coverham, and, so to speak, of founder's kin to the lord of Middleham, should follow in his train. The crest of the present family in England and of the Irish branch is a "Boar's head erased and erect, ar-

gent," in allusion, I suppose, to Swineside or Swineshead; the arms "Sable a chevron between three trefoils argent," the chevron sometimes, as in Lord Ely's coat, blazoned as "engrailed and ermine," must be of recent origin. Perhaps the date of the grant, if any, to the archbishop may be discoverable.

FITZ RICHARD.

LOST BOOKS.

Lord Paget's "Common-place Book."—William Lord Paget, "an old courtier of the queen's" left a common-place book, which in 1818 was in the possession of his descendant, Lord Boston. Has it ever been printed, and where is it now?

Théveneau de Morande's "Life of Madame du Barry."—I should be glad to be referred to any notices of this famous, or rather infamous, adventurer during his residence in London. I mean, of course, particulars in contemporary journals and records not to be found in such common sources of information as the *Biographie universelle*, Loménie's *Beaumarchais*, &c. There appears to be good authority for the statement that three thousand copies of the *Memoirs of Madame du Barry* were printed in London. Beaumarchais was sent on a mission to buy the writer and suppress the book, and he states in his correspondence that the entire edition was burnt. But surely some must have escaped the flames. Has any one seen a copy of *Mémoires secrets d'une Femme publique*, probably printed in London in 1774, which was most probably the title? The *Anecdotes sur la Comtesse du Barry*, published in 1776, is certainly not the book, although ascribed to Morande in the *Biographie*.

Conyers Middleton's "Treatise on Prayer."—Dr. Middleton is said to have left a treatise "On the Inefficiency of Prayer," which Dr. Heberden purchased from the widow and burnt. There is an account of this circumstance in the "Life of Heberden" in the *Medical Portrait Gallery*. Is anything known of the MS. or of the burning?

John Wilkes's "Autobiography."—At the death of Wilkes it was stated in many of the journals (and not contradicted) that a manuscript autobiography was in the possession of his daughter. Is this still in existence?

Cambridge Satires.—In the once famous William Trench's *Defence* of himself against the Cambridge authorities, he says:—

"We have all of us either seen or heard a variety of epigrams, circulated not many years ago, full of reflections and scurrilous remarks on the heads of colleges and men high in rank and office among us."

Does this refer to anything printed privately? Trench attributes the authorship to Mansell, the public orator.

Books published in the Provinces.—Everybody engaged in bibliographical pursuits will have experienced the difficulty of obtaining informati

about books published in the country during the early part of the present century, before the custom of having a London publisher was so generally adopted as at present. A small proportion only appear in the various editions of the London catalogues. In 1816 Mr. Evans of Bristol issued a circular to the bookselling trade offering to become the publishing agent of all books printed in the West, and undertaking to prepare a general catalogue of books printed in the provinces in the manner of Bent's *London Catalogue*. Did anything come of this? Considerable interest is attached to the Bristol press, as many of the early works of Coleridge and Southey and their friends were published there. C. ELLIOT BROWNE.

JAMES BRINDLEY, THE ENGINEER.

The *Liverpool Commercial Pamphlet* for October 9, 1772, contains an item or two which may be of use to some future biographer of Brindley, should Dr. Smiles not publish another edition of his interesting life of this great engineer. The editor thus announces his death:—

"We are concerned to inform the public that the world and his friends are deprived of that original genius and excellent engineer, Mr. James Brindley, after a long illness which gradually wore him away, and which was brought on him by too intense an application of mind to accomplish the great works in which he was engaged. He departed this life the 27th ult. [September 1772] at Turnhurst, in Staffordshire. This great genius of mother-wit, and wise without the schools, very early in life gave indications of uncommon talents, and extensive views in the application of mechanical principles. A happy coincidence of circumstances, the chief of which was the truly noble patronage of the Duke of Bridgewater, gave him an opportunity of unfolding and displaying his wonderful powers in the execution of works new to this country, and such as will extend his fame and endear his name to future time. The public in general could only recognise the merit of this truly great man in the stupendous works his genius produced to their view; but those who had the happiness of conversing with him intimately, and knowing him well, revered him still more for the uniform and unshaken integrity of his conduct; for his steady attachment to the public interest; for the vast compass of his mind, that seemed to have a natural affinity with all great objects; and likewise for a multitude of truly noble and benevolent designs, constantly generating in his mind, which the variety of his engagements and the shortness of his life prevented him from bringing to maturity. For, with a constitution that might well have lasted a century, his body sunk under the constant labour of his mind at the age of forty-five."

In the *Pamphlet* for October 30, 1772, we have the following lines on Mr. Brindley, who is described as "Architect to the Duke of Bridgewater's Canal":—

"TO THE MEMORY OF MR. BRINDLEY.

"'Tis not an epitaph, or formal stone,
Will make thy many virtues, Brindley, known;
Be in Elysium then, dear shade, content—
Thy works shall be an endless monument."

T. T. W.

ANECDOTE OF CHARLES X.—The following touching incident of the unfortunate monarch Charles X. has not, I believe, appeared in print, but well deserves to be saved from oblivion. After residing in honourable exile at Holyrood Palace, in Edinburgh, for about two years, and endearing himself to all around him by his amiable unostentatious manners and profuse charities to the poor, the venerable monarch quitted Edinburgh with great regret, to seek another place of refuge in his last years of life and misfortune. It is generally understood that he was in a manner forced away by the government. Certain it is, that he had become greatly attached to Holyrood, and that he left it with great sorrow and reluctance. A friend of mine paid a visit to Holyrood a few years after the royal departure, and learned from the old housekeeper that, the day before the king left the palace, which he did on September 17, 1832, she saw him from a small window alone in the flower-garden, which he had himself cultivated with great delight. He was gathering seeds of various flowers, and folding them up in little square papers which he had prepared. The tears were running down his aged cheeks, as he collected these simple memorials of his happy residence at Holyrood, to take with him to sow in his new place of exile at Goritz, where perhaps they flourished long after his royal hand could tend them; for he died there only four years afterwards, Nov. 6, 1836. F. C. H.

GREEK PRINCES.—Mr. Disraeli's allusions to the Prince of Samos in *Lothair* are calculated to encourage the false impression that the Greek princes, who abound at *tables d'hôtes* on the Continent, have some legitimate right to the titles which they bear. It is evident, however, on reflection, that the title of prince can only be legitimately borne by those who have had it legally conferred on themselves or their ancestors by some ruling sovereign. By whom then can these Greek princes have been created? Until Greece became an independent kingdom, the Greeks had been for many centuries the despised subjects of the Turks, and hereditary titles of honour are unknown in the Turkish empire. Since the independence of Greece, King Otho certainly created no princes, and the constitution of 1844 ignores all distinctions of nobility whatever.

The real origin of these Greek princes, and the estimation in which such titles are held by their countrymen, are graphically described by M. About in his *Greece and the Greeks* (translation, Edinburgh, 1855, p. 41):—

"The Greek princes, whom we hear announced in the salons of Paris, do not belong to any aristocracy, but they have made themselves what they are. All Greeks who, under the Turkish rule, have filled the temporary functions of hospodar or bey, that is to say, of administrator, have exchanged the title they no longer had for

the more pompous one of prince. Their children and grandchildren of both sexes, to make sure of inheriting something, take in their turn the title of prince or princess. If a dismissed sub-prefect gave himself the title of prince, and if all his children made themselves princes after him, we should laugh heartily. This is what the Greeks do, and they have never believed in earnest in the Fanariot principdoms with which Athens is inundated. The Greek princes have two kinds of visiting cards: on the one they write John, Constantine, or Michael X—; on the other, the Prince X—. The first are for the Greeks, the latter for the dupes."

TEWARS.

PARISH REGISTERS AND INDEXES OF DISTRICT WILLS.—I am well aware of the general favour shown to the maxim "Let well alone," and therefore can hardly hope to see the following suggestions adopted, albeit I feel convinced that their adoption would be a boon to a very large portion of the community, and no injury whatever to the smaller portion interested in the question. Moreover, increased security for ancient records would be obtained:—

1. In Scotland all the original parish registers prior to 1800 are deposited in the Register House, Edinburgh, and are at once accessible. The same arrangement exists in Jamaica, or at any rate copies of the older parish registers are preserved in the Island S. Office. Would it not be a great convenience to the public to do the same in England? The Record Office would be a suitable depository."

2. There are many valuable wills of the fifteenth and three following centuries in the district courts of probate. In one of the latter some of the older and more valuable are kept in little wooden boxes in ill-ventilated rooms, where, in the course of time, they will moulder away. The indexes of these more ancient wills are not perfect.

Would it not be advisable to preserve in the metropolis duplicate indexes, or to have a general rearrangement of all these documents, with new indexes, and even to add to the latter the dates of the wills, and all the proper names mentioned in each? S.

CHARLES ERSKINE: LORD JUSTICE CLERK TINWALD.—His lordship, when at the age of twenty, was appointed a regent or teacher of Latin in the college of Edinburgh. He afterwards studied law, and in 1741 entered the Faculty of Advocates, of which he became a distinguished member. After some intermediate steps of promotion he was in 1744 made a judge of the Court of Session, and took the title of Lord Tinwald. He was afterwards promoted to be Lord Justice Clerk; he died in 1763.

On one occasion a young lawyer, in arguing a case before him, made a false Latin quantity, when the judge, who was known for his kindness of manner, remarked to the young counsel, with a good-natured smile, "Are you sure, sir, you are

correct in your quantity there?" The young man, nettled by the query, and adverting to his lordship's early history, replied petulantly, "My lord, I never was a schoolmaster." "No, sir," rejoined Lord Tinwald, "nor, I think, a scholar either." G.

Edinburgh.

TOURISTS' WIT.—It is to be regretted that the visitors' books at our "show places" are so often disfigured with vulgarity, which is supposed to do duty for wit. The following lines, however, which I lately noticed written in pencil on the sash of a window of the roadside inn by Lodore (the panes of which were disfigured by the scratches of those afflicted with the *cacoethes scribendi*) are so far above the ordinary run that I crave for them a corner in "N. & Q.," asking at the same time whether they have before appeared in print?—

"When I see a man's name
Scratched upon the glass,
I know he owns a diamond,
And his father owns an ass."

JAMES BRITTEN.

CENTENARIANS: JOSHUA MILLER: ELIZABETH BROAD.—There is now living in the workhouse at Morpeth, in Northumberland, a man aged one hundred and ten, who, until very recently, might be seen walking about the town and in the possession of all his faculties. He is a native of Whickham, where his baptismal register has been sought for and found. He was in early life seized by the press gang, and served for some time under Nelson in his own ship. There is a photograph of this old fellow, and a comely portrait it is. His name is Joshua Miller.

On a tombstone in the churchyard of Offham, Kent (Jack Straw's native parish), is this inscription:—

"Sacred to the memory of Thomas Broad, late of this parish, who departed this life 18th of April, 1833, aged 78 years. Also of Elizabeth Broad, relict of the above, who departed this life Feb. 26th, 1863, in the 108th year of her age."

I saw the person who took care of the old lady, and had no doubt about her age. Her maiden name was Hutton; but as she did not originally belong to Offham, it was of no use to search the register. Her photograph was also shown to me; and I was told that she lived six days after completing her one hundred and second year.

E. H. A.

PECK PRIZES.—Will "N. & Q." kindly publish the conditions (if known to the Editor) of the prizes announced as being offered by Mr. Peck for the three best essays on the connection between Church and State? The *Morning Post* announced the matter recently, as prizes of 400*l.*, 300*l.*, and

100% for the three best essays on the subject; but did not give conditions of any kind, or say in what manner or to where, or when, the essays were to be sent; or whether with names of writers, or epigraphs and sealed names, or in fact anything but the bare fact of the prizes being offered, and the names of the judges.

A. M.

[Perhaps some correspondent will kindly furnish us with these particulars.—Ed. "N. & Q."]

Queries.

BEAR AND BEER.—Can any reader of "N. & Q." inform me whether at any time, in any part of Britain, the words *bear* (the name of the animal) and *beer* were pronounced alike?

WM. PENGELLY.

Torquay.

BELLS OF HOLYWOOD, DUMFRIESSHIRE.—There are two bells of excellent tone in the parish church of Holywood, Dumfriesshire, the site of the ancient abbey of Dar-congal or Haliewode. They belonged to the old abbey, and on one of them is an inscription bearing that it was consecrated by John Wrich. The *Statistical Account* says that he was probably abbot in 1154. Is anything of this abbot known? Where can the history of this abbey be found?

C. T. RAMAGE.

SIR JOHN BENTLEY.—Wanted any information about the pedigree of Vice-Admiral Sir John Bentley, Knt., who entered the navy about 1738, and died in 1772. Was he of Shropshire origin? The Shropshire Bentleys returned a member to Parliament for Shrewsbury in 1420.

A. H.

"BETTER LATE THAN NEVER."—Is this proverbial expression found elsewhere than in the following sentence of Dionysius of Halicarnassus (ix. 9)?—*Κεῖντον ὁρῶν ἀνασθαι ἀπὸ τὰ δέοντα πρῶτον ἢ μὐδένον.* "It is better to begin late doing our duty than never."

C. T. RAMAGE.

JAMES BLAIR, M.A.—Can any of your correspondents aid me to discover the ancestry of Rev. James Blair, A.M., first commissary of Virginia? Mr. Blair, we learn from his tombstone, was born in Scotland in 1655; was educated at the college of Edinburgh; thence he went to England, and in 1685 was sent to Virginia as commissary by the Bishop of London. He died in 1743, leaving no issue; but his brother, Dr. Archibald Blair, who accompanied him to Virginia, and settled in Williamsburg, left a son, the Hon. John Blair, President of the King's Council, &c., who was father to the Hon. John Blair, one of the original Judges of U. S. Supreme Court.

W. M. CARY, JUN.

Baltimore.

CARDS WITH FIGURED BACKS.—A patent was granted in 1767 to John Berkenhout for "a method, entirely new, of dising, flowering, colouring, or marking playing cards so as to render them easily distinguishable from the white cards now used." The inventor proposes to mark or colour the backs of cards in any manner so as to render them "different in appearance from the cards now in use, and thereby prevent the inconvenience arising from mixing of two packs, which are not thus distinguished from each other."

My query is, whether cards with figured backs were not known and commonly used in England long before the year 1767. According to Mr. Singer such cards, called "tarots," were made in France at a very early period.

R. B. P.

CUTTING A CROZIER.—In the *History of English Monasticism*, by O. T. Hill, I have come upon the following passage:—

"This grant he" (King Edgar) "confirmed with an ivory crozier adorned with gold, which he placed on the altar, and which was cut through the middle in his presence."

I should be glad of any explanation of this ceremony, and also a reference to any book which gives information on the subject.

W. H. B.

MR. DAY.—Can any information be given concerning the existence or destination of the MSS. and drawings of Mr. Day (Christian name unknown)? He was a connexion or intimate friend of the eminent water-colour artist Varley in the year 1824. A brief biographical notice would also be very acceptable.

C. D.

DUDEBERG.—Haverley Abbey possessed in the reign of King John lands in Dudeberg. Where is this place, and what is its present name?

TEWARS.

TIME OF FUNERALS.—MR. MORRIS, in his very interesting note on the Passing-Bell (p. 409), speaks of the funerals at Tilston and Coppenhall taking place "in the morning." Is the morning—i.e. afore noon—the usual time of funerals in those neighbourhoods? In some parts of England aforenoon funerals are nearly unknown, the burial usually taking place after noon. In what other neighbourhoods are funerals aforenoon customary?

A. M. A.

"GIRL'S THISTLE."—What is this? It occurs in a quotation from an "Ancient Calendar of the Romish Church," cited in Brand's *Popular Antiquities* (i. 311, Bohn's ed.) The whole sentence is as follows: "June 23. . . . *Girl's thistle* is gathered, and an hundred crosses by the same." What means the latter part of the sentence?

JAMES BRITTON.

GOTE IN THE SENSE OF DRAIN.—In an old work entitled—

"The History of the Ancient and Present State of the Navigation of the Port of Kings Lynn and of Cambridge, and of the Draining of the Bedford Level in the Province of Marshland," &c.,

published in 1766, I find the following statements:—

"The old Fleet served anciently to bring the water from Sutton Fields by a *gote* of old laid under the sea dike almost against the church before the other was laid." [and] "The head of the four Lincolnshire *gotes* is preserved, especially in summer, by two great fens brought off the marshes just to the mouth of them, which on every spring-tide afford store of water to grind down the Channell."

Can any of your readers inform me what a *gote* is, how it was constructed, what is the derivation of the term, and what is the meaning of the last-recited sentence? E. J. H.

[A *gote* is a drain, sluice, or ditch, in which is a run of water. Thre traces the word as well as Su. G. *flodgiuta canalis*, whence floodgate, to *giut-a* fluere, to flow. Hence the origin of the word gutter.—Jamieson, *Scottish Dictionary*.]

JOHN HOYLAND.—Can any of the readers of "N. & Q." kindly give me any information respecting the life of John Hoyland, who wrote *A Historical Survey of the Gipsies*, published at York in 1816? HUBERT SMITH.

St. Leonards, Bridgnorth.

HERALDIC.—Wanted, the name of the family to whom the following arms, &c. belong: Argent, a cross-saltire gules. Crest, a lion rampant gules, crowned or. Motto, "Dieu est mon espérance."

C. W. B.

ISAAC.—What is the origin of the phrase—"He looks like frightened Isaac"? It is in common use in the West of England to describe the amazed look of a person suddenly awakened out of sound sleep.

C. W. PENNY.

Wellington College.

MANNEERHEAD OR MANNERS; RAISON OR REASON FAMILIES.—I am anxious to ascertain some particulars of the family of Inglis, of Mannerhead and Manners in Scotland, during the second half of the sixteenth century; also of the family of Raison or Reason, during the same period. My object is to explain, if possible, a coat of arms on an old picture, and I should feel thankful to any correspondent of "N. & Q." who would furnish me with such particulars, or inform me where the Inglis and Raison pedigrees may be seen. G. S.

Ashley Place, S.W.

HENRY PARTS, BELL-FOUNDER.—The parish church of Aghalee, co. Antrim, possesses a bell hung in the tower bearing the following legend, which is in one line running completely round the upper part of the bell:—

"HENRY PARTS MADE MEE . FOR A RIGHT GOOD
SOVNDING BELL TO BEE."

When and where did Henry Parts live? The church was built about the time of the Restora-

tion, and the bell is believed to be contemporaneous with the church. W. H. P.

PHYSICIANS AND APOTHECARIES.—In *The Diary and Correspondence of Lord Colchester*, a book which contains a vast amount of curious information illustrative of manners and social changes—there is at vol. i. p. 25, under date January 1796, the following curious statement, showing that during the last century physicians, like barristers, did not see their clients, but were communicated with by the apothecaries:—

"Dined with the Master of the Rolls and met Sir W. Wynn, Sir W. Scott, and Dr. Pitcairn. The practice of physicians is so much altered of late years, that even in Dr. Mead's time (who died 1754) no physician visited the ward of any hospital, nor ever saw the greater number of his patients. The business was conducted by consultations held at the physician's house with the apothecaries who related the patients' cases. Dr. Mead used to go into the city to Batson's Coffee House and meet all the apothecaries and prescribe. Dr. Friend and Dr. Radcliffe were both of them members of the House of Commons."

Is there any explanation of the origin of this strange mode of procedure? P. A. A.

"RADICAL" AND "WHIG."—The following verses are illustrative of the different meanings attached to the two words in Sir Francis Burdett's generation. They were written, I believe, by a Mr. Marsh, and appeared in the *John Bull* newspaper, Harry the Ninth being Henry Hunt. I should be much obliged to any one who would supply me with the rest of the ode:—

"Reforms like these we Radicals choose,
Who have something to gain and nothing to lose:
Unlike Sir Frank and the Whiggish train,
Who have something to lose and nothing to gain."

"Then march, my boys, in your Radical rags,
Shoulder your sticks and flourish your flags,
And we'll lay the throne and the altar flat
With a whisk of Harry the ninth's white hat."

G. F.

RUSSO-GREEK CHURCH.—Can any one furnish me with further information respecting the very extraordinary practice of the Russo-Greek Church, as described by Mr. Hepworth Dixon in his book entitled *Free Russia* (ii. 117), where he says:—

"A bell of singular sweetness soothes the spirits like a spell. At one stall you drink tea, no stronger liquor being sold at the convent gate. At a second stall you buy candles, to be lighted and left on the shrines within. At a third you get consecrated bread, a present for your friends and domestics far away. This fine white bread being stamped with the cross and blessed, is not to be bought with money—for how could the *flesh of our Lord* be sold for coin? It is exchanged: you give a man twenty copeks, he gives you a loaf of bread," &c.

The inference to be drawn from the above is that the sacramental bread, or Host, is exchanged for money—a proceeding in direct opposition to the canons and spirit of the ancient church.

R. OSBISTON.

EARLDOM OF SALOP.—William of Malmesbury asserts that at Christmas (1126) Henry I., in full Court at London, gave the county of Salop to his queen Adeliza. Mr. Eyton, the learned historian of Shropshire, remarks (i. 247):—

"This gift rests on good authority in the first instance, but I have never met with anything in illustration of it."

Is not this assertion a mistake of the chronicler or his transcriber, which can be easily accounted for? Robert de Beleême held, before his forfeiture in 1102, two distinct earldoms in England—that of Shrewsbury or Salop, and that of Arundel or Sussex, which both came into the king's hands as escheats. We know that the earldom of Arundel became the fief of Queen Adeliza, and that it descended to her issue by her second husband, William de Albini. Is it not then most probable that the grant in question was in reality of the county of Sussex, and that one earldom has by a mere slip of the pen been substituted in the text for the other? TÉWARS.

SCARTH FAMILY.—Could any of your readers kindly oblige me with any information respecting this family, and particularly with respect to the descendants immediate of Arthur Scarth of Westmoreland? C. W. STYRING.

Eldon Mount, Leeds.

Tocsin.—Comes from the old French word *toquer* = *toucher*, and *sein*, *sing* = *signum* or *segno*, a bell. *Tangere signum*, the ringing of a fire-bell, or an alarm-bell against enemies. In Noël and Carpentier's *Etymological Dictionary* it is described as "*bruit d'une cloche sonnée à coups pressés*," and they add, *seing* was used formerly for a bell, because bells served as signs for church-going. Can anybody say what constitutes the tocsin? The "*coups pressés et redoublés*" assist me but little. "*On en fait bien les sings sonner*" is a proverb for they make a great noise. Borel gives *seing* for a bell in a tower. It appears to me that our phrase "*sing-song*," meaning monotony in delivery, may be connected with this, as "*ding-dong*" is an onomatopoeia for the sound of a bell. The Gaelic *seinn* Wedgwood gives as to ring a bell, sing, or chaunt. Was the tocsin rung from the Hôtel de Ville or the church? Was the curfew rung in towns in England by the tocsin bell? C. A. W.

Mayfair.

TROPARIUM: TRIFORIA.—In an inventory of Pontificalia, surrendered by the abbey of Furness to the incoming Bishop of Sodor, are mentioned one *troparium* and two *triforia*, under date A.D. 1193. *Troparium* is a service book. What are *triforia*? A. E. L.

[*Triforia* are rich ornamented edges or borders, whether in the form of setting in precious metal, or of an ornamental set-off in stuffs used in church ornaments.

Consult a note in Warton's *History of English Poetry*, edit. 1840, ii. 325; Walcott's *Sacred Archaeology*, p. 589; and "N. & Q." 2nd S. viii. 521.]

BARONS OF WIGTON.—Can any of your obliging correspondents inform me who was the first Baron of Wigton? Was Guarinus de Logis (*Hist. Normanorum*, p. 1039) and Geri or Roger de Logis, who accompanied the Conqueror to England, and died seised of the manor of Guiting Powers, in Gloucestershire, of this family? Roger de Logis, or Loges, served twice as sheriff of Sussex and Surrey temp. Hen. II. NIMROD.

WHITGIFT.—Is there any pedigree of the archbishop's family, with collateral branches of his father, Henry, and grandfather John of Great Grimsby, with their matches? A.

"**WANDERING HERBS**"; "**GAMAHELY.**"—What are these?—"I teach them to find . . . the *wandering hearbs*, the *gamahely*." From a "very curious catalogue of superstitions on the Continent," quoted in Brand's *Popular Antiq.*, i. 312-314 (Bohn's edition). JAMES BRITTON.

Replies.

SIR FULKE GREVILLE, LORD BROOKE.

(4th S. viii. 22.)

There is no doubt that Sir Fulke Greville did not sit in the House of Lords till after the summer adjournment in 1621, and that during the whole of the early part of the session, from January to June, he did not sit in the House of Commons. Nevertheless there cannot be the slightest doubt that his patent of peerage dates from January 29, 1620-1, the day before the session was opened by the king's speech.

The Grant Book which Dr. Buff throws overboard so easily is a contemporary index of certain entries on the Patent Rolls, and there we find the date given as January 29. If we turn to the rolls themselves (Patent Rolls, 18 James I., part 13), we find the same date. The clerks who wrote the Patent Rolls were certainly fallible mortals, but to suppose that they not only put January 29 instead of July 15, but that they got the entry inserted on the roll of the eighteenth year instead of the nineteenth year of the king, would be to credit them with a double blunder, which is almost inconceivable. If any doubt were still possible, it would be put an end to by the independent testimony of the docket book of the Signet Office, where the entry is made under January 1620-1, and not under July 1621.

Such being the authoritative statement of official documents, let us see how they can be explained.

In January 1620-1 it was the most natural thing in the world for Greville to resign the Chancellorship of the Exchequer, and to be re-

warded for his past services by a peerage. He had, ever since Suffolk's fall, had, in addition to his official post, the distinction of being a member of the Treasury Commission. Consequently, when Mandeville became Lord High Treasurer in December 1620, and so superseded the commissioners, Greville must have felt it a kind of deposition to remain in his old office without the additional rank of a commissioner. To the king, however, nothing could be more inconvenient than his promotion at this moment. A session of Parliament was imminent, and it would be running needless risk to meet it with a new Chancellor of the Exchequer, ignorant of what had passed in his department. But Greville could not afford to wait. He was a childless old man, and having no doubt obtained the promise that his peerage should descend to his cousin, the Lord Brooke of the Civil Wars, he may well have been afraid of running the risk of ruining his cousin's prospects, if, as might easily happen, he did not himself survive till the session was over. Is it not therefore probable that a compromise was effected?

From a letter from Woodford to Nethersole, written Feb. 2, 1620-1 (*Stat. Pap. Dom.* cxix. 61), we learn that "your ould friend the Chancelour of the Exchequer is to be made a baron by the title of L. Brooke, but his pattente is not yet sealed." This means, no doubt, that the patent was made out formally and the rank was conferred. But it rested with Greville to make it valid whenever he pleased by passing it under the Great Seal, and he did not please to pass it till it suited the king for him to do so. He was therefore able to remain a commoner till after the adjournment; but his peerage was conferred on the day when the patent was dated, not on the day when it was sealed. Camden's date of July 15 would then be the date either of the sealing of the patent or of some public appearance of Lord Brooke in his new rank.

SAMUEL R. GARDINER.

I see by an order for part payment of the Lady Elizabeth's pension to Mr. Abraham Williams, agent for the Prince Elector Palatine, signed by Lord Chancellor Bacon, Sir Fulke Greville, and Sir Julius Cæsar on April 6, 1619, that at that date, at all events, he was not yet promoted to the peerage.

P. A. L.

HEBREWS IX. 16.

(4th S. vii. 513.)

The passage adverted to by MR. McILVAINE has probably given rise to greater difference of opinion than any other in the New Testament.

I fear that the Revising Committee will hardly be able to dispose of it in the summary way recommended by your correspondent. The exact

meaning of *διαθήκη* and *διαθέμενος* has been a stumbling block to all commentators from Calvin downwards. With many minor shades of difference, the controversy mainly hinges upon the translation of *διαθήκη*, whether it should be *testament* or *covenant*. The former has the advantage of antiquity on its side, being first found, if I mistake not, in Lactantius, adopted in the Latin Vulgate, and perpetuated in all succeeding versions. Every English version, Wickliff, Tyndale, Cranmer, Geneva, Rheims, the Authorised, Luther in German, Ostervald in French, Diodati in Italian, have all adopted the testamentary view, which is also supported by the high authority of Dean Alford and Professor Stuart. The preponderance, however, of modern commentators inclines to the interpretation of *covenant*. Codrucus (*Critici Sacri*, vii.), Whitby, Macknight, Schmidt, Michaelis, Ebrard, Hoffman, Albert Barnes, Thos. Scott, Dr. Adam Clarke, are all in favour of this view. Wesley (*Notes on the New Testament*) says:

"It seems beneath the dignity of the Apostle to play upon the ambiguity of the Greek word as the common translation supposes him to do."

On the other hand Conybeare and Howson (*Life and Epistles of St. Paul*) argue strongly on the other side. They say:—

"The Authorised Version is unquestionably correct in translating *διαθήκη*, *testament*, in this passage. The attempts which have been made to avoid this meaning are irreconcilable with any natural explanation of *ὁ διαθέμενος*. The simple and obvious translation should not be departed from in order to avoid a difficulty; and the difficulty vanishes when we consider the rhetorical character of the Epistle. The statement in this verse is not meant as a logical argument, but as a rhetorical illustration, which is suggested to the writer by the ambiguity of the word *διαθήκη*."

With these wide differences of opinion amongst learned and able men, it is probable that the Revising Committee will pause before disturbing a translation which, if not exactly coming up to the Catholic test of having been received "*semper, ubique, et ab omnibus*," has at least antiquity and numbers on its side.

J. A. PICTON.

Sandyknowe, Wavertree, near Liverpool.

THE DOCTRINE OF CELTICISM.

(4th S. vii. 349, 525; viii. 31.)

I must state to MR. RANKIN that I think it highly probable that Professor Huxley knows much better than Tacitus who the Caledonians were, as he lives about seventeen hundred years later than Tacitus, and has access to much information and discussion on the subject that were not accessible to that eminent writer. Further, MR. RANKIN makes far too much of Tacitus' statement, which is that the ruddy hair and large limbs of the Caledonians indicate a German deri-

vation. As Tacitus enters into further particulars regarding other inhabitants of Britain, it may be judged, as may be inferred also from the words of the assertion, that he had only the ruddy hair and large limbs from which to draw the inference which he suggests, rather than lays down positively. But these are very scanty and uncertain data. Marcellinus, who lived among the Gauls (undoubted Celts), describes them as "tall of stature, very fair, and red-haired." Latham gives red as one of the colours of hair prevailing among Celts; does not give red hair as a characteristic of the Goths; and golden and yellow hair are ascribed to the Gauls by other authors. These tints run into red, so that altogether the curt statement of Tacitus is of extremely little value in enabling us to judge whether the Caledonians were Celts or Teutons.

MR. RANKIN states also that "Tacitus makes no mention whatever of Celts in Great Britain." If he had read a few lines beyond the passage already referred to he would have found that Tacitus expressly declares that the inhabitants of Britain nearest Gaul resemble the Gauls, that the sacred rites and superstitions of these people are discernible amongst the Britons, and that the languages of the two nations do not greatly differ: much more detailed information than the brief unsatisfactory notice of the Caledonians, to which an importance has been attributed far beyond its merits.

MR. RANKIN refers to Sir Walter Scott as one who would not accept the views of modern Celticologists. But he was one himself. See the article by him in the *Quarterly Review* for July, 1820, in which he says the Picts were the same people as the Caledonians, and must have spoken a dialect in the main Celtic. I recommend this article to MR. RANKIN's attention.

In W. B.'s communication I find many remarks, of a very general nature, by himself and others regarding Professor Huxley, which do not call for any notice; but two of his statements demand attention. He disputes that gentleman's assertion that the Celtic and Teutonic are cognate languages. In saying so Mr. Huxley simply follows the great philologists of modern times, who class the Celtic and Teutonic together as Aryan languages; and any one who compares the numerals of the two languages will see reason to conclude that they are derived from one common source, though in diverging considerable differences have crept in. I beg to refer W. B. to pp. 36 and 85 of Max Müller's work, *The Languages of the Seat of War in the East*.

Again, W. B. makes the startling statement that—

"The topography of the West of Scotland and the Isles, and indeed generally throughout the whole extent of North Britain, it is not a subject in the subject, is p bl—"

To this I oppose the following by perhaps the highest authority on this subject, Mr. W. F. Skene, who, speaking of Scotland north of the Firths of Forth and Clyde, says that "the names of the places in general throughout this territory can admit of being derived from some Celtic source only." (*The Highlanders of Scotland*, i. 72.) I refer W. B. to *The Gaelic Topography of Scotland*, by J. A. Robertson—a work which, though containing some doubtful derivations, exhibits ample proofs of the prevalence of the Celtic element in the topography of Scotland. And I refer him to the maps of Fife, Perth, and Argyll, which I have myself examined, and in which, I can assure him, he will find an overwhelming preponderance of names of places from Celtic roots. The great abundance in the names of places in the North of Scotland generally of the prefixes *ard*, *auch*, *auchin*, *bal*, *craig*, *dal*, *drum*, *glen*, *inch*, *inver*, *kin*, *loch*, *strath*, &c., amply confirm Mr. Skene's statement. There are some names from Norse and Saxon roots, but they are comparatively few.

With regard to complexion, there can be little doubt that the Gauls and the Britons, who (excepting the Silures) were said to resemble the Gauls, were not unlike the Germans, from whom they were distinguished more by language than by physical characteristics. The evidence from ancient writers, gathered together by Prichard in vol. iii. of his *Physical History of Mankind*, fully establishes this. Bodichon is right in placing the Celts among his blond races; and Huxley is quite justified in asserting that mere fairness of complexion and blue eyes are not sufficient to distinguish Celt from Teuton. The writer of the article on ethnography in Johnson's *Physical Atlas* differs from most ethnologists in describing the Celts as dark. He seems to have been misled by the "pugnacious John Pinkerton," as Walter Scott termed that great abuser of the Celtic family.

I am not aware that the inhabitants of the British isles have been so minutely examined as to other physical characteristics—head, figure, &c., as to enable us to say with confidence these are Celts, these others are Teutons. But we have some guides to strong probabilities on this subject in topography and historical records. The extraordinary abundance of names of places of Celtic derivation in the North and West of Scotland sufficiently proves the long settlement of a Celtic race in these regions. What has come of that race? We have no record that they were either all killed or all driven out. Such thorough extermination is extremely rare. In cases of invasion, leaders and their followers and owners of property mostly fly when defeated; but the great mass remains, only getting new masters in the foreign conquerors, with whose descendants their

descendants ultimately intermingle. Such is the natural course of events. Transport was difficult in old times. Invaders never could be very numerous in proportion to the inhabitants of the invaded country. The presumption is in favour of a preponderance of the old blood in the resulting mixed race. The *onus probandi* of showing that the old blood is extinguished, or in very small proportion, rests with those who assert that in any given instance this is the case. On the same principle we may believe, with Latham, that "in England the blood is more or less Celtic." H. R.

—
"ARTHUR'S SLOW WAIN."

(4th S. vii. 512.)

C. W. S. asks—"Why is the constellation of the Great Bear called Arthur's Wain?" The answer is simple—it is *not* so called except in error. Arthur's Wain is the *Little Bear*, to which Sir Walter Scott's epithet "slow" is peculiarly appropriate, because the nearer the heavenly bodies are to the pole the slower they appear to move.

Scott's authority for the name was probably Joseph Ritson, with whom he had some correspondence about the time when the latter was engaged with his *King Arthur*.

In a letter written by Ritson a few months before his death to Robert Surtees (Letters ed.) he quotes Lydgate's *Troy Book*, chap. 3, where "shipmen" are said "to gye their passage by *Arthur's plough*." He also quotes Bishop Aldhelm, a writer in the seventh century, one of whose "Ænigmata" he was at great pains to translate. Its title is *De Arcturo*, which, being spelled in some editions *De Arturo* (extrito c), misled Ritson into the supposition that it referred to his hero King Arthur. This mistake, together with the translation Ritson gave of Aldhelm's enigma, was made the subject of a very ill-natured attack upon him by Dr. Maginn in *Fraser's Magazine* for 1838, in the course of which Maginn himself committed mistakes which instructively show that they who are most severe in their strictures upon others are often the most liable to fall in the mire themselves. Aldhelm's lines are:—

"*De Arturo*."

"*Syderis stiper turris in vertice mundi;
Emenda famoso gesto cognomine vulgi;
In gyro volvens Jugiter non vergo deorum
Cetera cœu properant celorum lumina ponto:
Hec dono ditor quoniam sum proximus axi.
Byphæis Scythiæ qui lætæ montibus errat,
Vergiliæ aquas numeris in arce polorum
Qui pars inferior Stygia Lethæaque palude
Pestis infandæ fundo succumbere nigro."*

S. Aldhelm Op. Moguntia, 1601.

Ritson's translation of the title and first two of these lines was:—

"*Of Arthur*."

"With starry troops I am environed in the pole of the world,
In a war-chariot, a famous surname of the people being born."

After quoting which, Dr. Maginn exclaims—

"A famous surname of the people being born! What can this mean? The Bishop's verses relate to the star Arcturus, a line drawn from which N.N.W. falls in with the last star of the Great Bear or the Charles's Wain. Arcturus, therefore, is made to say that he bears the wain known by the famous cognomen vulgi, i. e. of the Ploughman or the Churl's Wain, which, in after times, was corrupted into the Charles's Wain."

Now it is quite plain that Dr. Maginn, in giving this as the explanation of the bishop's verses, must have translated *essedo gesto* as "I bear the wain," which is just as curious grammar as Ritson's. The truth is that, although *gestare* when signifying "to bear" is an active verb, yet it was sometimes used with a passive or neuter signification, and, therefore, *essedo gesto* must be read as "I ride or am borne in a chariot" (known by a popular name, *scilicet*, the wain or the plough of Arcturus). Arcturus was the driver or occupant of the chariot, the team being the quadrilateral in front, furthest from the pole. Therefore, Arcturus, in *vertice mundi*, in the vertex of the universe, was the extreme star, *proximus axi*, which we call "Polaris."

This is no new idea, for in some old Bibles the verse in Job (xxxviii. 32), "Canst thou also guide Arcturus with his sonnes?" is explained in the margin—"The North Star with those that are about him." Moreover, the two lowest stars in the quadrilateral of Ursa Minor were well known to mariners as "the guards" or "the watchers," sentinels as it were, marching continually around a central charge. If Dr. Maginn had paid any attention to the lines he was criticising, he ought to have avoided the blunder of attributing them to the star Arcturus, which, being seventy degrees from the pole, could neither be *proximus axi* nor circumpolar, except perhaps in Nova Zembla. Another of his mistakes was his adoption of the dogma that the time-honoured name, "Charles' Wain," is a corruption of Churl's Wain (which, by the way, he probably heard of for the first time from the very letter of Ritson's he was abusing). That dogma is so plausibly seductive that it has since obtained currency with many persons. But Spenser, who was no mean archaeologist, gave the name a different origin. He makes Calliope say, in the *Tamers of the Muses*—

"Bachus and Hercules I rais'd to heaven,
And *Charlemaine* amongst the starry seven."

Turning now to the word "Horne" in Dr. Jamieson's Scotch dictionary (with reference to

which he quotes from Gawain Douglas' translation of Virgil, "The Horne and the Charlewain") we find this definition of it—"A name given by our ancestors to one of the constellations, but to which of them is uncertain." Here Dr. Jamieson was in error, for there was no name more common or more familiarly known to early navigators than "The Horne" to designate Ursa Minor; and Jamieson was equally wrong in his next assertion that "there is no corresponding term in Virgil, since both the wains are included in *geminoseque Triones*. In the word *Pleuch* Jamieson gives this definition:—

"That constellation called *Ursa Major*, denominated from its form, which resembles a plough fully as much as it does a wain—

'The pleuch and the poles and the planetis began
The son, the seven stars, and the Charlewain.'

Douglas's *Virgil*, Prol. 239, bk. 1.

There is an evident impropriety here, as the good bishop mentions the same constellation under two different names."

Now, by the "two different names," Jamieson must mean the Pleuch and the Charlewain, both, as he thought, denominating Ursa Major. But Douglas enumerates by distinct names—(1) Ursa Minor; (2) the Poles; (3) the Planets; (4) the Sun; (5) the Pleiades, and (6) Ursa Major; and, therefore, Nos. 1 and 6 are the *geminis triones*, and the Pleuch is not Ursa Major but Ursa Minor. For the expression "Arthour's Hufe," Dr. Jamieson once more quotes from the same source the lines by which Douglas translates this passage:—

"Sidera cuncta notat tacito labentis celo,
Arcturum, pluviasque Hyadas, geminosque Triones."
Æt. iii. 515.

"Of every sterne the twynkling notis he
That in the still heven move cours we ac
Arthour's hufe, and Hyades betaknyng rain
Syne Watling Street, the Horne, and the Charlewain."

Jamieson and also Ritson were of opinion that "Arthour's Hufe" signifies Arthur's shrine or temple, referring it to an ancient building so called in Scotland. But surely the Anglo-Saxon *hufe*, a cap or diadem, is infinitely more probable; for what name could be more appropriate to the pole-star than the cap or highest extremity of Ursa Minor, the cynosure of sailors by which the pilot Palinurus would "guy his cours"?

Therefore the Arcturus of Bishop Aldhelmus and the "Arthour's Hufe" of Bishop Douglas can be no other than the pole-star, with a meaning occasionally extended to the whole seven stars of Ursa Minor, the "Arthure's Ploughe" of Lydgate, and the "Arthure's slow wain" of Sir Walter Scott. But it is by no means certain that either Lydgate or Douglas were really referring to our King Arthur. The "Arthure's Ploughe" of one, and the "Arthour's Hufe" of the other may after all be only their way of spelling Aldhelm's Arcturus.

A. E. BEAN.

ANCIENT ENIGMA (4th S. vii. 513; viii. 56).—The correspondent who pronounces my wording of this enigma incorrect should have considered that there might be different forms of it. My lines are taken from the Commentary of Cornelius-Lapide on the Pentateuch, who gives them as an old enigma, without the name of any author. I am surprised, however, when R. H. S. expresses his belief that this enigma has never been solved, for I did not anticipate that it would present much difficulty. The answer is evidently *Lot's wife* when turned into a pillar of salt, and at once a corpse and a monument, or sepulchre. It is in fact given by Lapide as applicable to that striking punishment of Lot's wife.

F. C. H.

MINIATURE PAINTER, D. D. G. (4th S. vii. 454.) The D. D. G. asked about by one of your recent querists means David de Grange, a famous painter of miniatures and much employed by Charles I. You will find some notes of his works in the *Fine Arts Quarterly*, by Woodward.

G. S.

FINDERNE FLOWERS (4th S. vi. 544; vii. 194, 313).—After a careful investigation of the locality and identity of Finderne flowers, it is satisfactorily ascertained that they are *Narcissus pinnatifidus*, a plant indigenous to Palestine, and of doubtful nativity in England.

ANNA HARRISON.

GAVACHOS (4th S. viii. 63).—This word will be found in *A Spanish Dictionary* by Captain John Stevens, London, 1728. The captain thus explains its meaning:—

"GAVACHO. A nickname by which in Spain they call the French in contempt; taken from the *Gabali*, a people about Narbonne, in France, and corruptly *Gavacha*."

ERAT.

SHAKESPEARE PORTRAIT (4th S. viii. 28).—It is very possible that the portrait inquired after by MR. C. ELLIOT BROWNE was that now deposited in the Shakespeare Museum at Stratford, and of which those who know little of the method and style of painters in the various centuries are very proud, believing it to be a contemporary portrait of the Bard. I am happy to have fallen over MR. C. E. BROWNE's query and note, because it clears up the mystery of the whereabouts of the picture claimed to be by Zuchero (?) in ages past. In my volume, *Life Portraits of Shakespeare*, 1864, MR. BROWNE will find a photograph of the picture which was presented to the Shakespeare Museum by Wm. Oakes Hunt, Esq., of Stratford, and which is very zealously guarded. As I said in my book, it is just the portrait that might have been painted for an inn sign, or a large room of an inn, and it is fairly described by the sentence extracted from the *British Magazine* of 1702, "the portrait of our great Shakespear, finely painted in the yard"; and if the writer had added "by the yard," it would have fitted still more closely. It was no doubt produced for some inn, as an attraction either

for the yard or for the large room, probably about the time, or a little antecedent to it, of the Garrick Jubilee. Afterwards it was consigned to the lumber room, its purpose having been served, and now it is "promoted thence to deck" Shakespeare's redecorated house and the Stratford Museum.

J. HAIN FRISWELL.

54, Great Russell Street, Bloomsbury Square.

CHEVISAUNCE OR CHEVISAUNCE (4th S. vii. 343, 447; viii. 17.)—Your correspondent MR. GIBBS probably means *chevancher*, not *chevancher*; but if so, it is a form of the older word *chavalcher*. The Academy dictionary says it is obsolete; but as Chateaubriand uses it, Littré says it is not so, and is to be distinguished from "*aller à cheval*" as being only used in an elevated style of writing. It means simply riding like *chevanche*, promenade à cheval. This comes to mean knightly enterprise, because riding and horsemanship were knighthood's chief accomplishment, as cavalry becomes chivalry. But *chevisaunce*, as given by that best of English etymologists Wedgwood, is achievement, profit in trade, from *chevir*, to bring to an end or head, *chef*, achieve. Possibly *Chevisaunce* is Chevy chase. C. A. W.

"THE MUSIC LESSON," BY TERBURG (4th S. viii. 27.)—The musical instrument represented in many of Terburg's paintings is, I take it, the theorba or theorbo. (Fr. *thorbe*, Ger. *die Theorbe*, Sp. *torba*, Ital. *arcilinto*.) Chambers, in his *Dictionary*, 1738, vol. ii. thus describes it:—

"A musical instrument made in form of a large lute, except that it has two necks, or juga, the second and longer whereof sustains the four last rows of chords, which are to give the deepest sounds. The theorba is an instrument which for these last sixty or seventy years has succeeded to the lute in the playing of thorough bases. It is said to have been invented in France by the Sieur — Bottonman and thence introduced into Italy, &c. The only difference between the theorba and the lute is, that the former has eight bass or thick strings twice as long as those of the lute; which excess of length renders their sound so exceedingly soft, and keeps it up so long a time, that it is no wonder many prefer it to the harpichord itself. At least it has this advantage, that it is easily removed from place to place. All the strings are usually single, though there are some who double the bass strings with a little octave, and the small strings with an unison."

About thirty-five years ago I heard a very old lady play several tunes on a theorba. G. M. T.

POKER DRAWINGS (3rd S. xii.; 4th S. i. *passim*.) In the Bodleian Gallery there is a poker drawing by Dr. Griffiths, representing Sir Philip Sidney. Perhaps this is the picture referred to by MR. JOHNSON BAILY, 4th S. i. 135.* I may here note

* [At this reference it will be seen that an aged clergyman, so undergraduate of Oxford University at the beginning of this century, had informed Mr. BAILY that he remembered seeing a poker-painting in the common room of his college. Some Oxford friend will perhaps be able to ascertain whether R. B. P.'s surmise is correct.]

that a somewhat similar process has of late been extensively applied to the production of ornamental panels for ships' cabins, for obtaining floral and other designs suitable for tabletops, &c. It was patented in 1835 by Mr. Ponsonby, and I saw the process in operation in Liverpool two years ago. The design to be transferred to the wood is engraved in low relief upon a hollow iron cylinder, and the wooden strip to be ornamented is pressed close to this cylinder, which is heated by gas jets in the inside. When the strip has passed through the machine the design will have been burned into the wood in a rich, warm, brown tone, and it need only be scraped, mounted on a thicker piece of wood, and varnished, to form an effective and durable ornamental panel. Patents for a somewhat similar process were granted to H. W. Wood in the year 1840, and to T. Clayton in the year 1857. R. B. P.

PASSAGE IN CHESTERFIELD (4th S. viii. 45.)—The following passages from *Chesterfield's Letters to his Son* may be those referred to by the writer in the *Saturday Review*, although they do not exactly agree:—

"All those French young fellows are excessively *clourdis* be upon your guard against scrapes and quarrels: have no corporal pleasantries with them, no *jeux de main*, no *coups de chabrière*, which frequently bring on quarrels."—*Letter cxc.*

Again:

"A man of sense may be in a haste, but can never be in a hurry, because he knows that whatever he does in a hurry he must necessarily do very ill. . . . Little minds are in a hurry, when the object proves (as it commonly does) too big for them; they run, they hare, they puzzle, confound, and perplex themselves; they want to do everything at once, and never do it at all," &c.—*Letter cclix.*

C. R. P.

EASTLAKE'S PORTRAIT OF BONAPARTE (4th S. iii. 104, 183; vi. 100, 578.)—A sketch of such a man, by so distinguished an artist, taken at such a moment, cannot but be of great interest to many, even at the present time; I would therefore beg to suggest whether Mrs. Tronnce, Hele Barton, Bickleigh—the fortunate possessor of this historical sketch, could not be induced to allow photographs to be taken from it?

I should think many persons would, like myself, be glad to have a few of them, and for my part I would very willingly purchase a dozen.

P. A. L.

MONTALT BARONS (4th S. viii. 27.)—*Mold*, called in Welsh *Fr Wyddyrug* (derived from *gwydd*, conspicuous, and *crug*, a tumulus—mount), took its name from the mount so called standing at the north end of the town. Translated by the Normans into Mons Altus, and afterwards corrupted into Monte Alto, Montaldo, Moulde, and Mold. This mound is partly natural and partly artificial. The Britons first, then the Saxons and Normans,

placed a castle on the top. It is now called the Bailey Hill, from *ballium* = castle yard, and appears to have been strongly fortified. In 1144 this castle was taken by the Welsh and razed to the ground. (For further particulars, see Richard Llwyd's *Topographical Notices of Wales*, 1832, pp. 194-5.)
G. M. T.

SIR T. E. WINNINGTON will find an account of the Montalt family in Dugdale's *Baronage*, i. 527. There the name is said to have been derived from a little hill in Flintshire, on which Robert, steward to the Earl of Chester, built a castle—the origin of the town of Molde. This derivation is probable, as the name Montalt, or De Monte Alto, does not occur in the various lists of the Conqueror's companions.

At the same time it may be mentioned that there is a place called Montalt in the north of Italy (where, I do not at present recollect); and there is, or was, an Italian family of the same name, a history of which was published at Naples.

The name is now corrupted into Maude in England, and into Mowat in Scotland; in which latter country a branch of the family settled as early as the reign of David I.

If SIR T. E. WINNINGTON would like to know more of this family, I shall be glad to forward to his address for his perusal my memoranda on the subject—the fruits of a good many years research.

MAG.

[In Fermo, a division of the former Papal State, there is *Montalto*, a walled but decayed town, having about 1,000 inhabitants.—ED.]

NUMISMATIC (4th S. viii. 9.)—The piece referred to by M.D. is either a jeton or an amulet, struck later than 1515-20, as the old Roman capital letters show. The letters are initials, C R S N, probably meaning *Christus regnat super nos*. I have among other worthless pieces an amulet warranted to guarantee the wearer against sortilege and lightning. It is known among believers by the name of *médaille de S. Benoit*.

Obv. VRSNSMV—SMQLIVB Croix patée traversing IHS.

Rev. NDSMD—CSSML on a cross fleurie; CSPB between the limbs of the cross. The solution is as follows:—

Obv. "Vade retro, Satanas, nunquam suade mihi vana. Sunt mala quæ libas ipse venena bibis."

Rev. "Non draco sit mihi dux, crux sacra sit mihi lux.—Crux sancti Patris Benedicti."

I strongly suspect M. D.'s piece is a cousin-german of mine. The fleurs-de-lys point to a French mint, the winged lion to a Venetian one.

OUTIS.

Risely, Beds.

A WEATHER LEGEND (4th S. viii. 24.)—The weather prognostic from the equinoxes was deduced by Dr. Kirwan from a variety of mete-

orological observations made in England between the years 1677 and 1788. His inferences are as follows:—

1. That when there has been no storm before or after the spring equinox, the ensuing summer is generally dry, at least five times out of six.

2. That when a storm happens from any *easterly* point, either on March 19, 20, or 21, the succeeding summer is generally dry four times out of five.

3. That when a storm rises on March 25, 26, or 27, and not before, in any point, the succeeding summer is generally dry, four times in five.

4. That if there be a storm at S.W. or W.S.W. on March 19, 20, or 22, the succeeding summer is generally wet, five times in six.

This method of prognostication has been revived of late years by M. Du Boulay, in annual manifestoes on the coming harvest.

I have every reason to believe that the above summary is the correct meteorological inference, and not that given to JUNII NEPOS. However, an *east* wind is really a *north* wind diverted by the earth's rotation; and so is a *west* wind only a *south* wind influenced in like manner. It must be remembered that all winds are *liars*; they never blow from the exact quarter whence they come.

As to the second query of JUNII NEPOS, "whether the autumnal equinox is equally prophetic," the reply is in the affirmative.

"If the weeks immediately before and after the *autumnal* equinox pass off almost free from any great atmospheric disturbance, the temperature will continue higher than usual far into the winter months."

If JUNII NEPOS be curious on these subjects, he will find them abundantly detailed and discussed in my two works, *Manual of Weathercasts* and *Sunshine and Showers*, especially the latter.

ANDREW STEINMETZ.

ON THE NORMAN FRENCH CRY OF HARO (4th S. viii. 21.)—In the interesting note on the above expression your correspondent says:—

"*Ha Rou!* or *Ro!* was used in moments of difficulty and danger as an appeal to the sovereign power and justice of the Norman dukes, by which to strike terror into evil-doers and violators of the laws,"

but it was also used as an appeal *against* the sovereign power and the *injustice* of the Norman dukes, at least if any credit can be attached to the account in a French work published in 1785, the letter-press by the Abbé Garnier, the engravings after designs by Moreau le Jeune, where I read, under the head—

"*Clameur de Haro, année 1087.*"

"*Guillaume, le souverain le plus puissant et le plus redouté de son siècle, mourut dans la soixantième année de son âge. Lorsqu'on conduisoit le corps dans l'Abbaye de St.-Étienne de Caen, qu'il avoit fondée, et où il avoit voulu être enterré, un bourgeois de cette ville fendit la foule, étendit la main sur le cercueil et cria Haro! A ce mot les bourgeois s'armèrent et vinrent lui prêter main*

forte. Il exposa devant les magistrats que le duc lui avoit enlevé, pour bâtir l'église de St.-Etienne, un fond qui lui appartenoit légitimement, et qu'il avoit toujours refusé de lui assigner une indemnité. Le peuple saisit le corps dans la rue, et il seroit resté sans sépulture si le prince Henri *, le troisième des fils de Guillaume, n'eut acquitté sur le champ la dette."

P. A. L.

"Es" AND "EN" (4th S. vi., vii. *passim*.)—On referring to my edition of the French Code—that of Royer-Collard—I find that in the portions relating to degrees in law the word *en* is used: viz. "Docteur *en* Droit," "Licencié *en* Droit," "Bachelier *en* Droit."

Also, in Domenget's edition of the *Institutes of Cæsar*, that gentleman is described as a "Docteur *en* Droit." E. E. STREET.

PIGTAILS (2nd S. vi. 344; ix. 163, 206, 316, 354, 451; x. 376, 457, 517.)—Although I cannot give any more reliable answer than one derived from garrison acquaintance with certain regiments, perhaps this may suit the purpose of your correspondents in the absence of any other; and I therefore venture to inform you that I have been frequently told by officers of the 23rd Foot, or Royal Welsh Fusiliers, at the time of my being quartered with them some years ago, that "the lamb," as it is called, of black ribbons attached to the back of the collar of their full-dress uniform, was granted to the regiment as an honourable distinction, and was derived from their being the last regiment which wore the pigtail. The 23rd is, I believe, the only regiment entitled to march past with an animal at their head. The goat goes on service with them, and is replaced as casualties occur from royal property. Regiments other than the 28th Foot, commonly known as "The Slashers," have distinctions which can hardly be classed as badges or mottoes.

The officers of the 1st, or Royal Scots Regiment (the oldest of all regiments in the service), used to wear gold embroidery instead of lace.

The 5th Fusiliers, 42nd Highlanders, and the 40th Regiment, were permitted to wear a red feather as an honourable distinction for gallant service in company during the American War, and they still wear it. Their pride in it has, however, lately received a sad blow, dealt them by the clothing board. The solidity given to the appearance of a regiment by a red tuft or feather, as compared with white, seems to have suddenly occurred to the authorities; and lately, all royal regiments have been awarded, for the sake of appearance, the same honourable distinction which the three regiments alluded to won in action!

The 34th wear the ball-tuft half red and half white, all other regiments having it one-third red and two-thirds white.

* Henry Beauchere.

The 87th Royal Irish Fusiliers bear on their buttons an eagle and the number 8, in commemoration of the capture of the colours of the French 8th regiment in the Peninsula.

Possibly there are other regiments which have like distinctions of which they are proud, and the retaining of which will do more towards making a good fighting army than all Mr. Cardwell's schemes of re-organisation—the doing away with them destroys *esprit de corps*. C. J. B.

Cambridge House, Piccadilly.

CROSSWORT (4th S. viii. 26.)—The plant commonly known by this name is the *Crucata*, which Mr. BRITTON probably alludes to "as so called by Prior"; but the Germans give this name to that species of groundsel known in botany as *Senecio crucifolius*, which they call *Arcumwurz*. But whether it is found on the sea-shore, or was ever used for enchantment, is beyond my knowledge. It seems to grow almost everywhere.

F. C. H.

In Loudon's *Encyclopedia of Plants* (1836) the systematic generic name of the crossworts is *Crucianella*, and its British synonym is Petty Madder (p. 1118). The author names nine species, and says:—

"These are small herbaceous plants of little beauty, natives of the south of France, and rarely seen in this country except in botanic gardens."—pp. 95-6.

WM. PENGELLY.

Torquay.

DEAL CRABS (2nd S. x. 371.)—To continue the list of nicknames appertaining to various towns on the Kentish coast, the Folkestone men are known as "Turks," and also as "Bow-wows"; the inhabitants of the old Cinque Port of Hythe are yclept "Gutter-trawlers." I believe the origin of the latter is derived from a portion of the coast between Sandgate and Hythe being called "The Gut." The fishermen also call a part of the coast nearer Folkestone "Quibberoon Bay." What connection can there possibly be with Quiberon? H. MORPHY.

"DRUM" (4th S. vii. 453, 526.)—Smollett, in a note upon the line—

"Or rapt among the transports of a drum,"
Advice; a Satire,

says that—

"This is a riotous assembly of fashionable people of both sexes, at a private house, consisting of some hundreds: not unsaply styled a drum, from the noise and emptiness of the entertainment. There are also drum-major, rout, tempest, and hurricane, differing only in degrees of multitude and uproar, as the significant name of each declares."

WM. R. DREWFAX.

The following description of a "drum" is given in the *History of Pompey the Little*, a book written by Francis Coventry, and published anonymously in 1751:—

"A *drum* is at present the highest object of female vain-glory: the end whereof is to assemble as large a mob of quality as can possibly be contained in one house, and great are the honours paid to that lady who can boast of the largest crowd. For this purpose a woman of superior rank calculates how many people all the rooms in her house laid open can possibly hold, and then sends about two months before hand, *among the people one knows*, to bespeak such a number as she thinks will fill them. Hence great emulations arise among them, and the candidates for this honour sue as eagerly for visitors as candidates for Parliament do for votes at an election. For, as it sometimes happens that two ladies pitch upon the same evening for raising a riot, 'tis necessary they should *beat up for volunteers*: otherwise they may chance to be defrauded of their numbers, and one lie under the ignominy of collecting a mob of a hundred only; while the other has the honour of assembling a well-dressed rabble of three or four hundred—which, of course, breaks the heart of that unfortunate lady who comes off with this immortal disgrace."—4th edit. 1761, p. 214.

The rivalry of the fair hostesses "beating up for volunteers," as it were with a *drum*, suggests an evident reason why that word was used to designate the party when assembled.

A. B. MIDDLETON.

The Close, Salisbury.

MARGARET FENDLES: LADY MORTIMER (4th S. vii. 12, 223, 318, 437, 505.)—I have an impression of a plate of arms, engraved by Mutlow, inscribed "The genealogical atchievement of the Fynney's Family of Fynney, in Staffordshire, from 1066 to 1805." The first four quarterings, I surmise, are intended for Fynney; viz. 1st, vert, a chev. betw. three eagles displayed or; 2nd, arg. three eagles displayed sa.; 3rd, arg. three cows passant gules; 4th, azure, three lions ramp. or. The 5th quartering (quarterly, 1st and 4th or, three torteaux; 3rd and 4th or, three flags or standards draped gu.) I cannot assign to any intermarriage. The 6th quartering is Filiol; 7th Jordain; 8th Monceaux; 9th, Saye; 10th Bateman; 11th Dacre; 12th, Fitzhugh; 13th, Knytche; 14th, Machin; 15, Best.

There are four crests: 1st, a staff raguly or; 2nd, a staff raguly arg.; 3rd, a horse passant arg.; and 4th, a wolf séjant arg. gorged or. The supporters are two wolves arg. gorged and chained or; the motto, Fortem posce animum. Below are military trophies and an earl's and a baron's coronets; and appended is the badge of the Cinque Ports.

I shall have great pleasure in showing my MS. pedigree of the Staffordshire branch of this family, beginning with John Baron Fenis of Fenis, co. Staff. a^o 1066, descended from the lords of Fenis, in the Bolonoise, in France, and ending with Wilhelmina-Augusta-Victoria Fynney, now living in-nupta at Leek, if D. P. will only let me know how to send it to him.

JOHN SLEIGH.

Thornbridge, Bakewell.

MURAL PAINTING IN STARSTON CHURCH (4th S. vi. vii. *passim*, viii. 10.)—The reply of F. C. H.

does not demand from me but a few words, and your readers must be now tired of the Starston controversy. His justification of his "heat" I shall pass over. In conflicts such as these, "paper bullets of the brain" can do no harm. The victor and the vanquished are alike gainers in a contest for the truth, whether the matter be small or great. I pointed out that, according to the legend, the soul of the Virgin passed immediately to the arms of Christ. On which he observes that "it might have been equally carried up to his sacred arms by angels." What *might* be is different to what *is*. Mediæval art has spoken definitely, as I have already shown. I find that I had misconceived the meaning of F. C. H. as regards some details of the bed, but it makes little difference in my argument. He tells me I get rid "of the troublesome bed's head and its accessories by sweeping them all away as some previous decoration beneath." I get rid of nothing which is clear and decisive. The parts to which I alluded, if correctly rendered, I could demonstrate, with the drawing before me, to have no place in the subject in dispute, and to be utterly unintelligible, except, as I have stated, as belonging to a substratum of work, which is by no means an uncommon thing to find. When F. C. H. appeals to a mediæval treatment of the death of the Magdalene, he takes better ground, and it is a point to be weighed and treated with respect; and if he finds it to disagree with the Starston painting, it is an argument against "my theory." It is a pity he could not leave a passage like this unwritten, for it can only do his case harm. He says, "With regard to the *newly adopted* legend of the death of St. Mary Magdalene, &c. &c." found in *Dormi Securè*. It is a book "I never heard of." Is that my fault? Had he not better make himself acquainted with it? But the "newly adopted legend" chances to be one very *anciently* "adopted." *Dormi Securè* seems to have copied the *Legenda Aurea*, which F. C. H. knows is an early compilation, and with which he is doubtless acquainted. Moreover, there is the *Catalogus Sanctorum* of Petrus de Natalibus, which I dare say is not unknown to F. C. H., in which the variations from the above are but verbal and unimportant.

For the *present* I shall pursue this question no farther. Nor shall I allow F. C. H.'s suggestions about "Martha" and the "miracle" to "tarre" me on to further controversy until such time as I think fit. He must by this have discovered that I have authorities at hand to support me, and that I am not in the habit of advancing propositions without vouchers for what I say; but my time is better occupied than in a mere war of words. When "my theory" is superseded by a better I am quite prepared to give it up, and to let it take its place by the side of that of F. C. H., which now "sleeps securely." J. G. WALLER.
68, Bolsover Street, W.

BIRTHS, DEATHS, AND MARRIAGES (4th S. viii. 36).—A correspondent, A. O. V. P., wishes to know where he may find any table by which he may calculate, with some approach to accuracy, the population of a parish by the births, deaths, and marriages therein. As to deaths and marriages, they will afford no safe data for calculation; but I can inform him of a method of calculating by births, which is generally found very accurate, and may be relied upon. Take the average of births for a period of years, say seven or ten, and multiply this number by thirty-one. It will give the population with great exactness.

F. C. H.

Your correspondent's query reminds us of the arithmetical problem,—Given the length and breadth of a ship, what is the captain's name? If, knowing the average number of deaths, we wish to calculate the number of the population, we must have recourse to the death-rate, which can only be ascertained by the number of the population being already known to us. But we may supply the place of an accurate death-rate by taking a presumed one, say twenty per thousand, which appears to be the average death-rate for England. In that case twenty will bear the same proportion to a thousand as the average number of deaths to the population: an interesting rule-of-three sum.

JULIAN SHARMAN.

LENGTH OF HAIR IN MEN AND WOMEN (4th S. vii. 475; viii. 34).—Part of Lord Byron's description of Haidee, the fair and ill-fated "child of nature" (*Don Juan*, canto iii. st. lxxiii. ed. 1832), may be considered applicable to the present subject. (See also canto ii. st. cxvi.)

"Her hair's long auburn waves down to her heel
Flow'd like an Alpine torrent, which the sun
Dress with his morning light,—and would conceal
Her person if allowed at large to run,
And still they seem'd resentfully to feel
The silken fillet's curb, and sought to shun
Their bonds when'er some Zephyr caught began
To offer his young pinion as her fan."

The poet's illustrative note to the above is valuable as showing his authority for the stanza, and being matter of fact, is well worthy of being transferred to your pages. It runs thus:—

"This is no exaggeration: there were four women, whom I remember to have seen, who possessed their hair in this profusion; of these, three were English, the other was a Levantine. Their hair was of that length and quantity, that when let down it almost entirely shaded the person, so as nearly to render dress a superfluity. Of these only one had dark hair: the Oriental's had, perhaps, the lightest colour of the four."

A friend of mine knew an English lady whose hair, when unbraided, nearly reached down to the ground. The colour of her hair was bright auburn, the texture very fine and glossy.

I once saw a miserably clad mendicant, a native

of East India, who was quite a curiosity in his way, having pinkish-coloured eyes, white eyebrows, and coarse white hair, which had grown to about the length of a couple of feet. I think it will be found that the ladies take the precedence in this matter.

J. PERRY.

Waltham Abbey.

PEPPER-POT (4th S. viii. 27) is made with cassarup, which is the juice of the cassada root, collected when that is pounded for bread and boiled to be rid of its poisonous properties. It is thick and dark, and of a high flavour, and is the foundation, I have heard, of many of the sauces of this country. A quantity of it, diluted, is put into an earthen bowl with fowls or ducks cut up, or slices of meat, or anything else, and then the pepper-pot, hot both from pungency and fire, is handed round towards the close of dinner. The best cassarup comes from Demerara. Some pepper-pots have the reputation of never being emptied, but though the sauce is very preservative, fastidious palates prefer the food being fresh every day. The dish is very well made on board some of the West India steamers, and would, I think, be greatly relished by shooting-parties on the moors.

G. E.

PASSAGES IN SHELLEY (4th S. vii. 455; viii. 14.)

"When the low wind it playmate's voice it hears."

Surely this is incorrect; and yet Mr. Rossetti writes:—"I corrected it, and the copies of the one-volume edition now and lately in course of being issued give the passage accurately." Mr. Dircks, in his *Nature-Study*, p. 185, quotes the three lines, the last of which is inserted thus,—

"When the low wind, its playmate's voice, it hears."

SILURIAN.

GARROONS OR GARRONS (4th S. vii. 494; viii. 34).—I think some attention ought to be given to the following cognates, which seem to throw this word into the region of doubt, at least so far as the discussion of it has gone in the pages of "N. & Q." Garroon, garron, and garran, means a Highland pony, a little horse, a hack; the probable root being the Sanskrit *ghora*; in Persian, *geer*; Gothic, *gor*; Teut. *gorr*; Irish, *garran*; and in Welsh we have *gorwyddfurch*, managed horse, and *gorcydd*, courser, steed.

J. J., JUN.

LANCASHIRE WITCHES (4th S. vii. 237, 311, 417, 504; viii. 36).—Some of your correspondents who have written under this heading seem to have been puzzled by a very simple matter. Among the witch persecutions in the days of Hopkins, one of the most famous was that of a batch of witches in Lancashire. When this affair was spoken of in after times, it was a very obvious compliment to the ladies present to remark that "there were still witches in Lancashire." And

so the term, as applied to the women of the county, became at last a standing toast.

J. DIXON.

OUR LADY OF HOLYWELL, LINCOLNSHIRE (4th S. vii. 476; viii. 32.)—The place alluded to by CORNUA. was most probably the spring called Holywell, at Low Burnham, in the Isle of Axholme, of much local repute in the sixteenth century, but dried up since 1844. The spring, the source of a beck flowing into the Idle, was supposed to possess, on the festival of the Ascension, the power of healing deformities, weakness, and cutaneous diseases in children, of whom numbers were brought from all parts to be dipped in it, so great being the concourse of visitors that a village feast was formerly held on that day. Holywell is marked on Vermuyden's Map (A.D. 1620) not far from the Carthusian priory of Low Mellwood, denominated the Priory in the Wood, or "the House of the Visitation of the Blessed Virgin or Mother of God."

W. E. B.

"CELIA RIDENS," ETC. (4th S. viii. 9.)—The lines quoted by C. P. L. are by the Neapolitan poet Hieronymus Angerianus. The epigram in full is:—

"Tres quondam nudas vidit Priamelus heros
Luce deas, video tres quoque luce deas;
Hec majus, tres uno in corpore: Celia ridens
Est Vana, incedens Juno, Minerva loquens."

H. P. D.

NUMISMATICS OF THE FRENCH REPUBLIC (4th S. vii. 473, 536.)—The following are descriptions of two coins of the French Republic of 1870, which have just been sent to me from Paris:—

Silver piece of five francs. *Obverse*: bust of *La République* to the left, wreathed with oak, laurel, flowers, and wheat. The first six letters of the word CONCORDE are written on a band on her forehead; this band is continued, and hangs down behind the ear, with a pearl necklace round the neck. Above the bust is a large six-pointed star; below it is the artist's name, R. A. OUDINE. P. The circumscription is, REPUBLIQUE FRANÇAISE. *Reverse*: the legend 5 FRANCS 1870, in three lines, within a large wreath of branches of oak and laurel twined together. The circumscription is, LIBERTÉ. ÉGALITÉ. FRATERNITÉ., with a point or stop after each word. Before the word LIBERTÉ is a small sprig of laurel. At the bottom of the coin is a small letter A between a bee and an anchor, signifying the Paris mint. The edge of the coin is inscribed DIEU PROTÈGE LA FRANCE. Weight about 383 grains troy, or 24 grammes.

Bronze piece of ten centimes. *Obverse*: the same bust, with OUDINE below, but without the star above it. Outside an inner beaded circle is the legend: REPUBLIQUE FRANÇAISE; below, 1870 between two stars. *Reverse*: the value 10 CENTIMES within a wreath composed of one branch

of laurel and one of oak, tied together. Below the value is a small letter A between a bee and an anchor, also within the wreath. (On the five-francs the mint marks are outside the wreath. Circumscription, LIBERTÉ. ÉGALITÉ. FRATERNITÉ; a star after each word. Edge plain. Weight the same as that of our own bronze penny, of which forty-eight are coined out of a pound avoirdupois of 7,000 grains.

It is curious to notice that all the *s's* on the ten-centime piece are marked with the accent, except that in "République," whereas the accent is nowhere marked on the five-francs.

HENRY W. HENFERT.

15, Eaton Place, Brighton.

SIR ROB. KILLIGREW (4th S. vii. 454, 550.)—Since inquiring about Elizabeth Killigrew, Viscountess Shannon (4th S. vii. 258), I have seen in the *Autobiography of Mary (Boyle) Countess of Warwick* (published by the Percy Society, 1848), that her brother Francis, having been married at Whitehall, Oct. 1638, being "judged to be too young to live with his wife, was a day or two after celebrating the marriage . . . sent into France to travel." These travels occupied from three to four years. I conclude that Elizabeth Killigrew's daughter by Charles II. must have been born during the absence of Francis Boyle, and that the latter flattered himself he was her real father, for the register of her first marriage runs as follows:—

"9 March, 1663. Matrimonio juncti Jacobus Howard, Thomas Howard armigeri patre, ave prænobilis Suffolviæ Comitis, et Charlotta Boyle Patre Francisco Viscomitis Shannon, in capellâ de Hounslow."

She was buried as Countess of Yarmouth in Westminster Abbey, Aug. 4, 1684; but without any arms of her own, for the king had not assigned her any (*Wood's Athens Oxon.*) When did King Charles acknowledge her as his daughter?

Sir Robert Killigrew's widow, of whose maiden name I am ignorant, remarried Sir Thomas Stafford, gentleman usher to Queen Henrietta Maria; of her Lady Warwick remarks:—

"My old Lady Stafford, mother to my sister Boyle, who was a cunning old woman, and who had been herself too much and too long versed in amours."

So the daughter's *fear pas* is not to be wondered at.

I have hitherto believed that Sir Robert Killigrew, who is called "of Hanworth, Middlesex," was one of the nine sons of John Killigrew of Arwenack, in Cornwall, and Dorothy Monck. His grandson Robert, son of Tom Killigrew by his second wife, is called "of Arwenack," and was born there in 1680; he was killed at Almanac, April 14, 1707. Sir Robert's eldest son, Sir William, born 1605, had several daughters, of whom Susan married Richard, second Earl of Berrymore; Elizabeth, Francis Clinton, afterwards sixth Earl

of Lincoln; and Mary, Frederick de Nassau Zulestein. I suppose that Sir William had no son, and that his nephew Robert succeeded to Arwenack as heir male of the family on the extinction of the baronets in 1704. Of this I have no proof, and should be glad to find a complete Killegrew pedigree. EDMUND M. BOYLE.

JOHN DYER (4th S. vii. 232, 353, 443, 524, 548.) To clear up the apparent obscurity in the first couplet of *Grongar Hill*, I would suggest that the word "dost" be understood before "lie." This was, no doubt, the poet's intention. With reference to the general merits of Dyer, Dr. Johnson's *Lives of the Poets* should be consulted; also a beautiful sonnet by Wordsworth, addressed lovingly "To the Poet, John Dyer." For my own part, I think Dyer a very pleasing minor poet.

J. W. W.

DANTE ROSSETTI'S PICTURE OF LADY GREEN-SLEEVES (4th S. vii. 476, 550; viii. 56.)—The Lady Greenaleeves of the ballad quoted by Rossetti is one of the "light o' love" order. To wear green sleeves, to have a grass-green gown, or to wear roses on the shoes, were equally held in disrepute in the sixteenth and seventeenth centuries. The ballad in question was included in *A Handfull of Pleasant Delites*, 1584, and was reprinted in my collection of *National English Airs* in 1839. It is an appeal from a cast-off lover, one stanza running thus:—

"I bought thee kerkers to thy head,
That were wrought fine and gallantly;
I kept thee both at board and bed,
Which cost my purse well favouredly."

The costume is so fully described in the ballad that it would be very suggestive to a painter, and Rossetti seems to have drawn the lady with one side fair, and the other on the verge of the grave, "not pleasing," as your correspondent says, though "perfectly fascinating." WM. CHAPPELL.

PERBRAKE: QUOATHE (4th S. viii. 64.)—Two, at least, of these may be solved at once. *Perbrake* or *partbreke*, i. e. vomit, occurs in Spenser, *Fairy Queen*, i. 1, 20. *Quoathe* is merely another spelling of *coathe*, to faint, given as a Lincolnshire word by Halliwell. WALTER W. SKRAT.

1, Cintra Terrace, Cambridge.

"NOT LOST, BUT GONE BEFORE" (4th S. v. *passim*; viii. 34.)—I should not hazard a word on this hackneyed though pious expression, but that I think that I have hit on its first utterance in the extract thus subjected to "N. & Q." There is all the appearance of originality in its simple and less condensed form, without any of a proverbial look or indication of citation. The passage is from a very beautiful treatise, *Disce Mori: Learn to Die*, by Christopher Sutton, D.D. 1602:—

"Chap. 22. A Consolation to all those that lament and mourn for the departure of others. Sec. 8. Have we lost

a good father, friend, an husband, wife, or children? we may say, with Job, the Lord hath given," &c.

"Neither are they clean taken away from us, but only gone a little way before us on the way wherein we must all follow."

The italics are mine.

Carisbrooke.

J. A. G.

"ADAMANTINE CHAINS" (4th S. vii. 492; viii. 34.)—Dean Swift makes use of this epithet in *A Love-song in the Modern Taste*, 1733:—

"Gloomy Pluto, king of terrors,
Armed in adamantine chains
Lead me to the crystal mirrors,
Watering soft Elysian plains."

JULIAN SHARMAN.

Miscellaneous.

NOTES ON BOOKS, ETC.

Catalogue of Prints and Drawings in the British Museum. Division I. Political and Personal Satires, No. 1 to No. 1235. Vol. I. 1820 to April 11, 1689. Printed by Order of the Trustees.

Those only who have directed special attention to the subject can form the least estimate as to the extent to which pictorial satire has been carried in this country, the influences which such satire has exercised, or the manner in which it reflects contemporary popular feeling. But a very cursory glance at the volume, the title-page of which we have just transcribed, will put the reader in possession of much valuable illustration on all these points. It is the first volume of what will prove a most instructive and curious book—a descriptive catalogue of the satirical prints and drawings preserved in our great National Library—accompanied by historical and biographical explanations and illustrations. Though most of the entries refer to pieces in charge of the Department of Prints and Drawings, by way of ensuring completeness, a considerable number of them describe works pertaining both to the Department of Printed Books and to the Department of Manuscripts. The entries are arranged in chronological order; and although the latest which this first volume contains is dated as far back as April 11, 1689, the 750 pages of which it consists is occupied with no fewer than 1235 prints. How vast is the amount of literary and historical illustration brought to bear upon the works may be judged from one example. Probably the most interesting political satire described in the present catalogue, on account of its extraordinary amount of personal allusions, is one entitled *Magna Britannia Divisa* (No. 143), which is attributed to Dirk Stoop, the eminent Dutch painter and etcher. This print, which is of such extreme rarity that only two complete copies are known, both of which are in the British Museum, abounds with personal allusions; and to these a nearly complete key will be found in the ten closely-printed pages which are devoted to its description. With two further remarks we bring to a close our notice of this curious volume. In the first place we would point out that it possesses another interest in addition to those already alluded to—namely, that which belongs to it as a contribution to the history of art in this country; and, in the next place, we would record our sense of the credit due to those to whom we owe it—Mr. Frederic George Stephens, by whom it has been compiled, and Mr. George W. Reid, the Keeper of Prints and Drawings, under whose direction and supervision it has been prepared.

THE AMMERGAU PASSION PLAY.—How great has been the interest which has been excited in this country by this curious relic of the mediæval spiritual drama is shown by the many publications which have appeared upon the subject. In producing, therefore, a series of twenty-eight carte de visite portraits, taken from life, of the actors in the Passions-Spiel, Messrs. Marion have done much to meet a want on the part of many of those who have had the good fortune to witness this interesting performance, and to give those who have not had that opportunity an accurate idea of the manner in which the drama is got up. While as the costumes of the actors are probably such as have been handed down for centuries, the antiquary will find in these characteristic photographs the means of forming a tolerably accurate idea of the manner in which our old miracle plays were exhibited.

SALE OF FINE BOOKS AND COUNTY HISTORIES.—The increasing value of English topographical works was shown last week at Messrs. Puttick & Simpson's in Leicester Square, where lot 111, a set of the Surtees Society's Publications, 54 vols. produced 25*l.* 10*s.*; lot 150, Baine's Lancashire, 4 vols.—10*l.* 5*s.*; lot 172, Dallaway and Cartwright's Sussex, 3 vols.—35*l.*; lot 176, Dibdin's Bibliotheca Spenceriana, *Ædes Althorpianæ*, and *Cassano Catalogue*, 7 vols., large paper—41*l.*; Dibdin's *Tour in the Northern Counties of England and Scotland*, 3 vols., large paper—25*l.* 10*s.*; Lodge's Portraits, 12 vols., large paper, India proofs—14*l.*; Clutterbuck's History of Hertfordshire, 3 vols.—13*l.* 10*s.*; Hunter's South Yorkshire, 2 vols.—11*l.*; Richardson's Old English Mansions, 4 vols.—5*l.* 10*s.*; Whitaker's Richmondshire, 2 vols.—20*l.*; Whitaker's Whalley, large paper—14*l.* On this occasion Mr. Edward Knight, who has been in the firm for nearly twenty years (Cataloguing Department), made his first appearance in the rostrum.

SIR DAVID SALOMONS, M.P., has presented to the Corporation Library a most valuable collection of drawings by Mr. E. W. Cooke, R.A., purchased from the artist himself. They include many sketches of Old London Bridge and its starlings, and numerous views of the progressive demolition of that venerable structure, and the erection of the present bridge.

A BRASS tablet to the memory of Charles Lamb is about to be placed in the parish church of Edmonton.

THE Marquis of Bath, says *The Athenæum*, has kindly consented to allow the Chaucer Society to print, next season, the minor poems of Chaucer in his small manuscript. Lord Delamere will also permit his manuscript of the "Canterbury Tales" to be examined and reported on for the same society.

MESSRS. BICKERS & SON announce for early publication an elegant and faithful reprint (from the rare Newcastle edition), of "Bewick's Select Fables," published by T. Saint in 1781, with Poetical Applications; "Life of Æsop"; "Essay on Fable," &c., by Oliver Goldsmith, with the original Wood Engravings by Thomas Bewick, and an Illustrated Preface by Edwin Pearson. A few large paper copies will be printed, for which early application should be made.

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Notices to Correspondents.

INDIAN JUGGLERS.—X. M. will find much curious information in Col. Yule's edition of Marco Polo (I. 278), published by Mr. Murray.

T. RATCLIFFE.—We think the subject was exhausted. From what you say, we have cancelled the other reply.

M. D. CONWAY.—Your post-card did not reach us in time to enable the correction to be made.

E.—There can be no question that the river alluded to by Mr. Disraeli in his speech was the Rhine.

K. W. M.—The quotation, "The soul's dark cottage," &c. is by Waller. See "N. & Q.," July 15, 1871, p. 60.

C. P.—The proverb, "God [or Providence] tempers the wind to the shorn lamb," is quoted by George Herbert and by Sterne (*Sentimental Journey*) from the French. See "N. & Q." 1st S. i. 286, 325, 357, 418.—The phrase, "Going the whole hog," has been discussed in "N. & Q." 1st S. iii. 224, 250; iv. 240; 2nd S. v. 49, 118.

F. L. BLUNKINSOPP.—Halliwell (*Archaic Dictionary*) defines *Twit*, a narrow passage or alley, from the word *twit*, an angle.

ERRATA.—4th S. viii. p. 42, col. i. line 1, for "had" read "bred"; line 25, for "underward" read "under ward."

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LONDON, SATURDAY, AUGUST 5, 1871.

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Notes.

SONNET OF DANTE TO BOSONE OF GUBBIO.

When I was at Gubbio I had an opportunity of seeing the original autograph, as is believed, of this sonnet of Dante to his friend. It is kept in the public library of Gubbio, and is shown to strangers with great delight by the inhabitants. I made a copy, and as I see it slightly differs from what appears in Cary's edition of Dante (London, 1844), you may perhaps allow me to give what I consider the precise words of the manuscript. Where mine differs in words or spelling I have given Cary's reading within brackets. Cary says that it is "inserted in the Zatta edition of our poet's works, tom. iv. p. ii. p. 264, in which alone I have seen it":—

"Dante a mio Bosone [Busone] Raffaello d'Agobbio.

Tu, che stanzi [stampi] lo colle [ombroso e fresco
[fresco],

Ch'è conlo [co lo] fiume, che non è torrente,
Linci molle lo chiama quella gente
In nome Italiano e non Tedesco;

Ponti, sera e mattin, contento al deseo,
Poichè [perchè] del car figliulo vedi presente
El frutto che sperasti [sperassi], e si repente
S' avaccia ne lo [nello] stil Greco e Francesco.

Perchè cima d'ingegno no [non] s'astalla
In questa [quella] Italia di dolor hostello [ostello],
Di cui si spera già cotanto frutto;

Gavazzi pur el primo Raffaello,
Che tra' docti [dotti] vedrallo esser reducto [veduto],

Come sopr'acqua si sostien la jalla [galla]."

I give Cary's translation:—

"Thou, who where Linci sends his stream to drench
The valley, walk'st that fresh and shady hill
(Soft Linci well they call the gentle rill,
Nor smooth Italian name to German wrench)
Evening and morning, seat thee on thy bench,
Content; beholding fruit of knowledge fill
So early thy son's branches, that grow still
Enrich'd with dews of Grecian lore and French.
Though genius, with like hopeful fruitage hung,
Spread not aloft in recreant Italy,
Where grief her home and worth has made his
grave;
Yet may the elder Raffaello see,
With joy, his offspring seen the learn'd among,
Like buoyant thing that floats above the wave."

I would draw attention to the expression "di dolor hostello" in this sonnet, as being a favourite with Dante when he is lamenting the servile state of his country. We find it in the remarkable passage in the *Purgatorio* (vi. 76):—

"Ahi, serva Italia, di dolore ostello,
Nave senza nocchiero in gran tempesta,
Non donna di provincie, ma bordello!"

"Ah, slavish Italy! thou inn of grief!
Vessel without a pilot in loud storm!
Lady no longer of fair provinces,
But brothel-house impure."—Cary.

Is there any other example of the expression in Dante? I do not know whether it occurs in Petrarch, but in sonnetto xvi. "sopra varij argomenti" (p. 434, ed. Leopardi, Firenze, 1854), where he attributes all the miseries of Italy to the gift of Constantine, he says:—

"Fontana di dolore, albergo d'ira,"

where "albergo" has the same meaning as "hostello." Did Spenser, in his *Faerie Queene* (ii. 1, 59), get the idea from these Italian poets when he says—

"Death is an equal doom
To good and bad, the common inn of rest;"
and again (ii. 12, 32)—
"The world's sweet inn from pain and wearisome turmoil?"

Shakespeare, too (*Richard II.*, Act v. Sc. 1), has the same idea—

"Thou most beauteous inn,
Why should hard-favour'd grief be lodged in thee?"
Perhaps the original must be traced to the well-known passage of Cicero (*Senect.* c. 23):—

"Ex vitâ ita discedo, tamquam ex hospitio, non tamquam ex domo; commorandi enim natura diversorium nobis, non habitandi locum dedit."

I would also call attention to the expression "cima d'ingegno" ("top of genius") in the sonnet to Bosone. It occurs in the *Purgatorio* (vi. 37), applied thus:—

"Cima di giudicio non s'avvalla."

"The top of Justice is not abased,"

which may be regarded as the origin of Shakespeare's expression (*Measure for Measure*, Act II. Sc. 2)—

"How would you be
If He, which is the top of judgment, should
But judge you as you are?"

I was told that there was a long-prevailing tradition among the inhabitants of Gubbio that Dante during his prolonged exile from Florence, which lasted from 1304 till his death in 1321, passed a great part of his time in their secluded and mountainous district, partly in the town, partly at the castle of Colmollara belonging to Bosone (distant six miles from Gubbio), and partly in the monastery of Santa Croce di Fonte Avellana, where there is an inscription asserting that he had composed a considerable part of his "preclari ac pene divini operis" at this spot; but I regretted that my time did not admit of my visiting the monastery, which was situated in a wild and solitary region among the mountains. There is a tower in Gubbio with the following inscription:—

HIC MANSIT DANTES
ALIGHIERIUS PORTA
ET CARMINA SCRIPSIT.

To the ancient remains of Iguvium (Gubbio), which are not without interest, the Temple of Jupiter Apenninus, and some little Umbrian towns of which I found the ruins as I threaded my way through the mountains to Gubbio from Nuceria, very far distant from the one of the same name in Calabria, to which I lately (4th S. vii. 529) referred, I may return in some future paper.

C. T. RAMAGE.

* PERCY, OR PERCEHAY, OF CHALDFIELD.

In a manuscript, now in my possession, purporting to consist of extracts from an old "Legier book" relating to the possessions of the Tropnell family in Wilts, I find the following statements:—

"PERCY of Great Chalfield, and PERCEHAY of Little Chalfield, were different families.

"Arms of PERCY of Great Chalfield—*Ermine chief gules a lyon passant argent*.

"Arms of PERCEHAY (or PERCY) of Little Chalfield—*Ermine chief gules a lyon passant crowned with azure*."

I give the extracts just as they are written, though I suspect some incorrectness in the former coat, as *argent* on *ermine* could hardly, I suppose, be authentic heraldry.

On a screen erected by some of the Tropnells in Great Chalfield church, the arms of Percy are given the same as those of Percy, Earls and Dukes of Northumberland—viz. *Azure five fusils in fesse or*; and Aubrey, if I read him aright (see Jackson's *Aubrey*, p. 237), similarly describes the "coat of Piers" in the "Legier book of Trapnell," though I do not quite understand him to say that he had verified it. One Duke of Northumberland, when on a visit to Bath, drove over to Chaldfeld to see

the place, on the strength, I presume, of this coat of Percy described by Walker as being in the Tropnell screen, with a note about the "great old pedigree at Sion House." (*History of Chaldfeld Manor House and Church*, p. 2.)

Both the estates, under the name of "Calde-felle," belonged, at the time of Domesday, to Ernulf de Heding (Jones' *Domesday for Wilts*, p. 74), who, as Ellis tells us, in his *Introduction to Domesday Book* (i. 434), was the first Earl of *Perch*, referring us at the same time to Sandford's *General Hist.* p. 33. Another estate in Wilts belonging to the same owner is still called "Easton Piers" (or Percy). This is now reckoned as part of the parish of Kingston S. Michael; and in the Calendar of Obits of the Priory of Kingston S. Mary, also in that same parish, occurs, for March 14, the name of John *Perscy*. (*Wilts Arch. Mag.* iv. 62.)

The families bearing the name Percy were connected with Great Chaldfeld from 1180 till 1560, when, after an interval, the Tropnells succeeded them; and with Little Chaldfeld, as far as is known, from about 1300 till 1565, when John Percy *alias* Rouse was lord of the manor.

I shall be glad if any of your readers can throw a little light on the history of the families of Percy of Chaldfeld, and tell me whether there is any real proof of a connection between them and the family of Percy, afterwards Earls of Northumberland.

W. H. JONES.

The Vicarage, Bradford-on-Avon.

HOMER AND HIS TRANSLATORS:

THE ANCIENT MODE OF PASSING THE BOTTLE.

Ἀντὶρ δ' τοῖς ἑλλανοῖσι θεοῖς ἐρδῆτα πῶτον
Οἶνονδε, γὰρ κὺν νέκταρ ἀπὸ ἀρητῆρος ἀφύσσουσ.

Note by Paley:—

"Ἐρδῆτα, 'from left to right.' (See Buttmann's *Lexil.* in v.) Mr. Newman gives 'from right to left procelling,' and so Mr. Wright. (See vii. 194.) Arnold, 'all round, beginning from the right.' If Buttmann be right, the *ἐν* appears to represent *ἐς*."

A distinguished classical scholar thus also interprets this remarkable passage:—

"I agree with Buttmann that it means from left to right: *ἐν* and *ἐς*, or *eis*, are, in my opinion, the same word, only sigma is added in the last form, which commonly expresses motion, as when it turns the ideal or the process of present and imperfect into the actual or action of future or first aorist."

"The propination," says Potter, "was carried about towards the right hand, where the superior quality of some of the guests did not oblige them to alter that method. Hence it was termed *δεξιωνία*. . . . There is express mention of drinking towards the right hand in the following passage of Homer, where Vulcan fills wine to the gods:—

θεοῖς ἐρδῆτα πῶτον

οἶνονδε

That is, he filled, as the old scholiast explains it, beginning from the right hand. Pollux and Eustathius explain it also as ἐπιδέξια."

I have been induced to call the attention of Homeric students to this passage by an historical elucidation given us by Toland in his *History of the Druids*, pp. 108-10, as follows:—

"The Irish and Albanian Scots do not derive Deiseal from Di-sul, which signifies Sunday in Armorican-British, as Dydh-syl in Welsh, and De-zil in Cornish do the same; but from Deas, the right (understanding hand), and Soil, one of the ancient names of the sun, the right hand in this round being ever next the heap (the cairn, round which they walked three times from east to west according to the course of the sun). The Protestants in the Hebrides are almost as much addicted to the Deisiol as the Papists. This custom was used three thousand years ago, and God knows how long before by their ancestors, the ancient Gauls, of the same religion with them, who 'turn'd round right-handwise when they worship'd their gods,' as Athenæus informs us out of Posidonius, a much elder writer. Nor is this contradicted, but clearly confirm'd by Pliny, who says 'that the Gauls, contrary to the custom of the Romans (*Hist. Nat. lib. xxviii. cap. 2*), turn'd to the left in their religious ceremonies'; for as they begun their worship towards the east, so they turn'd about, as our Islanders do now, from east to west, according to the course of the sun, that is from the right to the left, as Pliny has observ'd; whereas the left was among the Romans reputed the right in augury, and in all devotions answering to it. Nor were their neighbours the aboriginal Italians (most of 'em of Gallic descent) strangers to this custom of worshipping right-handwise, which, not to allege more passages, may be seen by this one in the *Curculio* of Plautus, who was himself one of them: 'when you worship the gods, do it turning to the right hand,' which answers to turning from the west to the east. It is perhaps from this respectful turning from east to west that we retain the custom of drinking over the left thumb, or, as others express it, according to the course of the sun; the breaking of which order is reckoned no small impropriety, if not a downright indecency, in Great Britain and Ireland. And no wonder, since this, if you have faith in Homer, was the custom of the gods themselves. Vulcan, in the first book of the *Iliad*, filling a bumper to his mother Juno—

'To th' other gods, going round from right to left,
Skenk'd nectar sweet, which from full flask he pour'd.'"

Blackie:—

"Then he from left to right went round, and poured the nectar fine."

Chapman. Not translated.

Cowper:—

"He from right to left
Rich nectar from the beaker drawn, alert
Distributed to all the pow'rs divine."

Lord Derby:—

"Then to the immortals all, in order due,
He ministered."

Gladstone:—

"All the gods he deftly serving from the bowl sweet
nectar drew,
As from left to right he travelled step by step in order
due."

Herschell:—

" to each in his order
Filled."

Hobbes. Not translated.

Ogilvie. Not translated.

Pope. Not translated.

Simcox:—

"Then from the right hand beginning he poured to the other immortals."

A learned friend has kindly favoured me with additional translations and annotations as follows:—

"I would recommend to your notice what Kennedy, a very competent editor, says in his note: ἐνδέξια, recte Lat. A dextra exorsus, qualis in conviviiis mos fuit. Eodem jure ἐπιδέξια, et sic diserte explicat Sch. br.—præfert vero Ernest. Gloss. MS. Lips. ἐπιδέξιας, expedit, strenue, nam pincernæ regum cum artificio aliquo ministrabant potum. Contrarium hic se habere videtur a v. 599 [ἐνδέξια Ernesti renders by dextre, scite. The cupbearer in distributing the cups, for the sake of a good omen, usually commenced at the right hand. ἐπιδέξια occurs in the same sense, *Od. φ', 141*. Wheeler.] So wrote Kennedy in 1821 (*Ilias Græce*, a Ja. Kennedy, Dublin, 1821 [and 1827], i. 206). Nor did he subsequently alter his opinion of the passage, for in his later edition (Dublin, 1833) he gives it as before, only expressing it thus:—ἐνδέξια, a dextra exorsus, as the Latin version correctly renders it.

"But in both notes he leaves it doubtful whether the course was dextrorsum or sinistrorsum, which is the true difficulty. On this subject I should like to consult Schaufelberger's *Clavis Homerica*, Feith's *Antiquitates Homericae* [v. Gronovii *Thes. vi. 3787*, cf. Potter, *supra*], and Stuckii, *Antiquitates Conviviales*."

"Fausset, a recent editor of the *Il.* (3rd ed. Lond. 1862), has this note:—ἐνδέξια, a neuter adjective plural used adverbially; the cupbearer proceeds from left to right from superstitious motives. Ἐν δεξιᾷ was written separately, only when opposed to ἐν ἀριστερᾷ.

"Ozell, in his translation of the *Iliad* (2nd ed. Lond. 1714), merely says:—

'He afterwards serv'd round to all the gods;
And as the cup was emptied, he again
Crown'd it with speedy and officious hands.'

"Apollonius, the sophist, in his *Homeric Lexicon*, has nothing on this question, nor has the ancient scholiast published by Villoison (Venet. 1788.) The question, I think, is rather to be determined by usage than by philological criticism.†

"Dart's rendering of the passage does not appear among your series of versions. I recollect that when I looked into his work I thought it superior to that of Simcox and even of Herschel.

"P.S. The most ancient Greek writing (inscriptions) is from right to left, and you will readily find that using the right hand it is easier to pass any object to the left

* From the work here referred to I shall make a short extract. Stuckius first quotes (p. 552) Athenæus, lib. ii., and Anaxandrides:—

"Ut in veneratione Deorum dextrorsum circumagi solebant, ut Athenæus, lib. iv. de Celtis testatur: ita in hac quasi sacra symposi quasi moris fuit pateram in dextram circumferre. Homerus, *Il. á*, etc. In Platonis convivio sub finem Agathon, Aristophanes et Socrates biberunt ἐκ φιάλης μεγάλης ἐπιδέξια, id est, ἐκ magna phiala ad dextram biberunt."

† Cfr. F.d.w. Jones's *Lyric Airs, consisting of Specimens of Greek and other National Songs*. 1810, fol.

than in the contrary direction. Hence, I believe, that Homer meant to describe Hephaistos as holding the great cup in his right hand, and thus proceeding towards the left, as he waited on the whole company."

BIBLIOTHECAR. CHETHAM.

JUNIUS.

Although I have been unable to give more than a cursory glance at Mr. Twisleton's volume on the "Handwriting of Junius," I have seen enough to satisfy me of the interesting character of the work, and that it offers matter for extended observation. At present, however, I really have not time to do more than draw attention to one point—a very important one—in the hope that it may induce others who have more leisure than myself to discuss and elucidate it. Entertaining a settled conviction that Francis was no more capable of writing the famous letters than Bragge Bathurst was of making Canning's speeches or Mr. Bankes Plunket's, I must acknowledge I was staggered when I saw in Mr. Twisleton's book the "photolithographed" copy of the note inclosing the verses to Miss Giles. (I assume that all your readers who take any interest in the Junian controversy are by this time acquainted with their history, if not from Mr. Twisleton's book at least from the reviews of it which have appeared in *The Times* and the *Quarterly*.) Here was an astounding fact—a note which evidence showed must have been written by Francis or by some one whom he knew, and which was in the Junian handwriting. In vain I urged to myself the extreme improbability of Junius having, at the very moment when he was adopting the most anxious precautions to secure his secret,* written such a note under circumstances which the writer knew must ensure its being shown to every person at Bath with the view of discovering the author. But what are probabilities and improbabilities when weighed against facts? There was the note before my eyes. It was only after comparing this "photolithographed" note with the "lithograph" of the "fac-simile" copper-plate made, as Mr. Twisleton informs us, more than fifty years ago (and which seems to me to bear no particular resemblance to the Junian hand), that I recovered my equanimity, and became convinced that the note from which the photolithographed copy was taken was written many years after the original note accompanying the verses to Miss Giles. For the reasons before adverted to, I am obliged, at the

* "I would send the above to Garrick directly, but that I would avoid having this hand too commonly seen. . . . I must be more cautious than ever. I am sure I should not survive a discovery three days, or if I did they would attain me by bill. Change to the Somerset Coffee House, and let no mortal know the alteration. I am persuaded you are too honest a man to contribute in any way to my destruction."—Junius to Woodfall, Nov. 10, 1771.

risk of appearing abrupt and not sufficiently explanatory, to go straight to the point. If the two copies had been made from the same document they would be exactly the same, with this slight possible difference, that the letters might, in the one copy or the other, be occasionally a trifle thinner or thicker, arising from the want of care on the part of the tracer. In all other respects it is impossible that there could be any variation. Every letter must in form and size be precisely the same in each copy. Every letter and every word must occupy precisely the same space in each copy. There must be in each copy precisely the same space between each letter and each word and each line; in short they must be fac-similes. Now if any one will take the trouble to compare the two copies of what is supposed to be the same document in Mr. Twisleton's book he will find that the space occupied by the writing is greater in one than in the other—that the forms and sizes of some of the letters differ materially—that the positions occupied by the letters differ in the two copies, and the spaces between the last four lines of the note vary in a marked degree.

Now the query I wish to append to this note is, Was Francis intimate with the King or Giles family, after his return from India, and could he, in accordance with his persistent attempts to impress every one with the notion that he was Junius, while affecting to deny the fact, have substituted the note in imitation of the Junian hand for the original? If he did not do it some one else did. But I suspect Francis. The original was his own, and since persons were determined to find in it a resemblance to Junius's handwriting, he may have resolved upon giving them a good imitation of the Junian hand, which the publication of the specimens in Woodfall's *Junius* would enable him to furnish.

M. Chabot, in his report on Francis's handwriting, published in Mr. Twisleton's book, points to the fact that, in the proof sheets which were sent to Junius for correction when the first edition of the *Letters* was about to be published, contain dates written upon the proofs, which have in several instances—eleven, I believe—been partly obliterated by the pen; while the dates still remaining on the proofs are written in the Junian hand. M. Chabot's theory is, that the obliterated dates were first written by Francis in his natural hand, and then, on the fact being observed, by him obliterated and re-written in the Junian hand. I will merely observe in passing, that it is very remarkable that it is only in the matter of these dates Junius should have been forgetful of his ever-pressing secret. There is much writing on the proofs; but in no instance does Junius forget himself except with regard to these dates. If Junius had broken out into his

natural hand (I *assume* here that he wrote in a disguised hand) while his mind was occupied with the controversial matter which he was writing on the proofs, one would not so much have wondered at the circumstance; but we all know from our own experience that a date is that part of a composition which we usually write slowly and deliberately, and that if our thoughts have been previously wandering, they are immediately recalled at that point and concentrated on the matter in hand. Yet we are asked to believe that whenever the cautious Junius forgot himself and his secret, it was under conditions which rendered such forgetfulness the height of improbability, or, as one would say in common parlance, impossible. But let that pass.

M. Chabot thus describes the process adopted for the purpose of obliterating the dates:—

“To assist in concealing these inadvertencies, and perhaps for the purpose of misleading those who might seek to lay them bare, Francis has, previously to making the broad marks of defacement, tampered with the writing by the introduction of superfluous letters, or portions of them—a practice often resorted to when obliterations are made in wills, but which generally fails in effecting its object, as in the present case.”

Notwithstanding this methodical mode of procedure, M. Chabot informs us that “every instance, when penetrated, discovers the natural hand of Sir Philip Francis without a moment’s hesitation to those who are acquainted with his writing.” It does not seem to have occurred to M. Chabot as anything extraordinary that the person who made the equivocal marks on the proofs, after taking so much pains to effect his object (which, after all, daily experience shows us, requires only a sufficiently broad sweep of the pen, or having recourse to Francis’s favourite practice of *excision*), should have left that object unaccomplished: and not only that, but should have gratuitously placed before Woodfall a matter which could not fail to stimulate his curiosity to the utmost; while, at the same time, it revealed to him the important fact that his “old friend and correspondent” had up to that moment been writing in a feigned hand.

I think we may venture to assume that, if Junius had written the dates on the proofs, he would have obliterated them instead of merely pretending to do so. But if Francis wrote the dates at some subsequent period (and I am content to abide by M. Chabot’s assertion that they were written by Francis), why then I think it probable he would have managed the obliterations in such a way that “the natural hand of Francis should be discovered without a moment’s hesitation.” But nothing was left to chance, and, to guard against the possibility of the secret *not* being discovered, one of the dates is left without any attempt at disguise or obliteration, written in the undeniable Franciscan hand! C. Ross.

“NOAH’S ARK,” AND THE WEATHER.—When clouds form an irregular oval shape in the sky, the appearance is called a “Noah’s ark.” If either point of the ark points towards the wind, rain is sure to follow within twenty-four hours. If the ark is *across* the wind, it denotes fine weather. I have heard this bit of folk lore in several midland counties. THOS. RATCLIFFE.

COUNSELLOR PLEADING AGAINST HIS CLIENT.—I always thought that the story of a counsellor having argued against his client until interrupted, and then refuting all that he had said, was one of those which pass current under the name of “Joe Miller.” It seemed even to lack the probability requisite to establish a joke. Great was my surprise in finding the occurrence related as a fact which happened in the King’s Bench, Dunning having fallen into the mistake; and Scott (afterwards Lord Eldon), being the junior, who whispered to him that he must have misunderstood for whom he was employed. The particulars will be found in Twiss’s *Life of Lord Eldon*, 1846, i. 75. CHARLES WYLIE.

SHAKESPEARE’S ROSENCRANTZ.—I do not remember that any Shakespearean commentator, from Pope down to “the great unknown,” who wrote the pencil notes on which Mr. Collier set so great a store, has observed that a Danish nobleman named Rosenkrantz attended the Danish ambassador into England on the accession of King James I. The name occurs in the Rev. James Granger’s amusing *Biographical History of England* (1775), vol. ii. p. 81. This Holger Rosenkrantz, who came with Christian Friis de Borreby, was an officer in the Danish army; and though he may not “have smote the sledged Polack on the ice,” he had at least the name of being a stout soldier. A Palle de Rosenkrantz, Seigneur de Krenerup, came to England as Danish envoy in 1612, and the next year attended his royal master on his bibulous visit to our then peculiarly thirsty court.

In 1626 Rosenkrantz came again as ambassador to England, and may have heard his own name shouted in *Hamlet*. In 1652 an Eric Rosenkrantz also came to England as ambassador to Cromwell. The great Protector, who apparently thought the Dane too young for a post of such importance, asked him drily whether Denmark had produced many more such precocious youths of genius, who could handle affairs of state before their beards were grown. Whatever a Guildenstern might have said, the retort of the ready Rozenkrantz was by no means despicable. “Sir,” he answered, “though my beard be but young, it is still older than your Republic.” Cromwell, showing his usual good sense, treated the young Dane after that with higher regard.

It is almost certain that *Hamlet* (first published

in its complete form in 1604) was written either immediately before or at the succession of James I. (1603), when the Danish queen led courtly people and time-servers of all ranks, to take an interest or affect an interest in Danish history. *Macbeth*, in the same manner (written, as Malone thinks, not later than 1606), perhaps arose from the shrewd manager's desire to dramatise a story from Scottish history which would be personally interesting to the king. Genius, after all, has often toiled for less worthy guerdon than "a balance at the banker's." My friend Mr. John Hollingshead's theory indeed is that Shakespeare's predilection for even the part of the Ghost in *Hamlet* arose from the simple fact that that part gave the manager of the Globe ample time to change his dress and go round to the front of the house quick to look after the money. But humorists are occasionally allowed to go a little too far.

WALTER THORNBURY.

"SENSIBLE": "LOCALITY."—The following notices of these words may be interesting to readers of "N. & Q.," as well as to those engaged upon the anxiously-awaited English Dictionary. Dr. Francis, the translator of Horace, notes for us the first appearance of the word "sensible" with the meaning we now attach to it. In a letter to his son, Sir Philip (*Memoirs of Sir P. Francis*, i. 210), he says: "The woman is honest and intelligent, or, in the cant word, sensible."

In Crabb Robinson's *Diary* (iii. 230), there is a note from Quillinan to Robinson, in which is the following passage: "Even Rydal Mount is not so charming a 'locality,' as the Yankees say,"—where we may note the introduction of a word now in common use, though it is barely a quarter of a century old.

C. T. B.

Queries.

MANUSCRIPT BIBLE OF THE ABBEY OF STAVELOT.—This Bible is said to have been sold in England within the last few years. I should be very glad to learn where it now is?

W. H. JAMES WEALE.

[This Bible is now in the British Museum, Addit. MSS. 28,106, 28,107; and is entered in the Catalogue as "Biblia Sacra, written and illuminated by Monks of the Abbey of Stavelot, 1097; Miniatures; List of the Library of the Monastery, 1005, 2 vols. vellum, in the ancient binding, folio." It was purchased of Dr. Fischbach of Louvain in 1869.]

BISHOPS' CHARGES.—What is the first instance on record of an episcopal charge delivered and published under that name? C. L.

BORAGE *versus* BURRIDGE.—I take the following from Mr. Helps' *Conversations on War and General Culture*, p. 3:—

"Sir John Ellesmere. Is there any burridge in the garden, Sandy?"

"Milverton. Now that shows the want of information in certain persons. It is not burridge, but borage, derived from the Latin *borago*."

Admitting that the usual pronunciation, as given by Sir John, is incorrect, whence comes the Latin *borago*? The derivation usually given (from *corago*) seems scarcely probable, as *b* and *c* are rarely interchanged. Continental botanists are almost unanimous in spelling the word *borrago*. English authors (with the sole exception, so far as I know, of Dr. Hooker) write it *borago*. Which is right?

JAMES BRITTEN.

Kew.

CHERCHAMBER.—Can any of your correspondents enlighten me as to the tax called "cherchamber"? As far as I can learn from Ducange and Dugdale, it was only applied to one monastery in the then diocese of Lichfield, and was first levied 1163, the sheriff of Shropshire being ordered to enforce it by "judicial process" in case of the monks of Bildewas being opposed in its levy.

WILFRID OF GALWAY.

DERBY OR DARBY.—At the time of the "Derby" there is always a dispute on this subject, and it may interest some of your readers to know that Darby is the correct pronunciation. The natives of Derbyshire call their county Darbyshire, and its chief town Darby, and the earl's name is usually pronounced in the same way. In Yorkshire the dwellers by the Derwent call that river Darwent, and the stream of the same name in the South of England is spelled and pronounced Darent. Why is this? It would seem that this way of pronouncing a name which is of the earliest antiquity indicates that we have changed the pronunciation of the letter *e*, and that the "natives" have preserved it.

W. G.

SURNAME OF DEXTER.—Will any reader of "N. & Q." kindly inform me in what districts or counties of England the surname of Dexter occurs, no matter how spelt, *kx* or *cks* in place of *x*, or other possible orthography?

T. DEXTER.

EARLY MORNING SERVICES.—Dr. Doran (*Saints and Sinners*, i. 181-2) says:—

"At St. Anthony's church in the City, London, a morning lecture, in 'Geneva fashion,' was founded at half-past five in the morning. The bell rang at five, and with such a clang that a scold's tongue was said to be heard further in a still morning than St. Antholin's bell. The lecture was continued till after the accession of James II. In 1684 an anonymous author says: 'Going to St. Antlin's and morning lecture is out of fashion.'"

Dr. Halley, in his *Puritanism of Lancashire*, says:—

"To the time that the Act of Uniformity was enforced the Puritans went to church at six o'clock in the morning."

From these extracts it appears that both the Continental and the English reformers, as well as the early non-conformists, went to church in the

early morning. Can any of your learned readers give me any further evidences or proofs of this? Also, is it a legitimate conclusion, from the second chapter of the Book of Acts, vv. 1 and 15, that the early Christians did so likewise? I have not the second part of Lord King's *Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church* before me, and cannot obtain it here, but I should think it touches upon the prevalence or non-prevalence of this practice in post-apostolic times. I should be glad of information on these several points for some practical purpose.

W. S. CALDECOTT.

Sliema, Malta.

EARTH THROWN UPON THE COFFIN.—What is the meaning of throwing earth on the coffin at funerals? Bingham does not mention this custom, in his *Origines Ecclesiasticæ*, when giving a minute account of burial in the early Christian Church. Wheatly, in his work on *The Book of Common Prayer* (chap. xii.), treats the subject briefly. He refers to Ælian., *Var. Hist.* (lib. v. c. 14) to show that casting earth upon the dead was considered an act of piety by the ancients; and to Horace (book i. ode xxviii.), to show that the ancients believed burial on earth necessary, in order that they might enter Elysium. At the beginning of the ode Archytas is spoken of as being detained for want of a scanty present of a little sand. In the course of the ode, he asks the sailor not to begrudge him some loose sand, and at the end he says: "after having thrice thrown dust on me, you may proceed" ("licebit injecto ter pulvere curras"). Wheatly also mentions that in the Greek Church the priest performs this part of the ceremony. The words of the English Book of Common Prayer are: "Then, while the earth shall be cast upon the body by some standing by, the priest shall say," &c.: though, in fact, the sexton usually fulfils this part of the service.

Is the practice a relic of heathenism, the result of superstition, or a mark of becoming regard for the dead? The following facts may assist in reaching a conclusion:—Robert Moffat, in his *Missionary Labours and Scenes in Southern Africa* (1842, pp. 307-8), thus writes on burial in South Africa:—

"Much time is spent in order to fix the corpse exactly facing the north; and though they have no compass, they manage after some consultation to place it very nearly in the required position. Portions of an ant-hill are placed about the feet, when the net which held the body is gradually withdrawn; as the grave is filled up, the earth is handed in with bowls, while two men stand in the hole to tread it down round the body; great care being taken to root out everything like a root or pebble."

And, after further particulars, he adds—

"When finished, the men and women stoop, and with their hands scrape the loose soil around on to the little mound."

Mr. Allen in his *Modern Judaism*, in describing the funeral rites of modern Jews, says:—

"When the coffin is placed in the ground, each of the relations throws some earth upon it; and as soon as the grave is filled, the persons who have conducted the interment all run away as fast as possible, lest they should hear the knock of the angel," &c.

In Baron Bunsen's *Memoirs* (ii. 240), in a letter dated Feb. 5, 1850, addressed to Baron Stockmar, he says:—

"Last Saturday I buried a beloved mother, and I return from her grave (which her poor neighbours did not quit till they had filled it in with soil by single handfuls, that not the smallest stone might fall upon her coffin) to the bridal house from the house of death."

I am also informed that Lascars who lose a comrade on our shores replace the earth in the grave by handfuls, and that they actually make the grave by scooping it out with their hands.*

JOSIAH MILLER.

Newark.

EARLY ENGRAVING.—What is the subject of the engraving of which I have attempted a description? Its size is 18 by 14 nearly. There is no engraver's name to it, the margin having been cut off closely. The scene is in a building of massive stone.

On the left hand of the engraving is a table covered by a white pall (?) with a broad black stripe running across it. On this is a semi-reclumbent figure of a man, clothed as a monk, and in the agonies of death. Standing opposite to him is a tall and aged man, wearing a richly embroidered robe, with hands uplifted; beneath is a desk with an open book. There are various spectators, some bearing torches; and two youths with heads shaved and in white robes (acolytes); one having a crucifix, the other a book. On the floor is a circular vessel, a censer (?), and beside it an opening in the pavement, apparently a grave. Attached to the covering of the table are three labels, with their inscriptions—"Justo Dei judicio accusatus sum"; "Justo Dei judicio judicatus sum"; "Justo Dei judicio condemnatus sum."

T. P. F.

UGO FOSCOLO.—In what part of Turnham Green did the late Ugo Foscolo reside at the time of his decease, and is the name of the house known?

W. M. L.

FOUNDER'S KIN.—What are the university or college advantages belonging to the kindred of founders, and what evidence of descent would be accepted as sufficient to establish such a claim?

W. M. H. C.

GERMAN IMPOSTS, SUBSIDIES, ETC.—1. Were there in Germany in the Middle Ages any imposts such as the *taille* and *capitation tax*, or compulsory

[* Two articles on this subject appeared in "N. & Q." 1st S. iii. 499.—Ed.]

service, such as the *corvée*; and if so, the proper German designation of the same?

2. What the proper name was for the subsidies granted by the imperial diet?

3. The composition (i. e. who sat in, and in how many, chambers or benches) of the German provincial diets during and before the reign of Maximilian I., and the functions and powers of these assemblies?

4. This last information as to constitution and functions of the French provincial estates previous to the reign of Louis XI. C. R. KENNEDY.

GYE.—What is the meaning of this name, which Forby says is given in E. Anglia to *Ranunculus arvensis* "and various cornfield weeds"? Holloway says it is "given to different weeds growing among corn, the *Ranunculus arvensis* and different species of *galium*. Norfolk." Dr. Prior does not notice it. It is used in Essex for the same ranunculus. The *g* is soft.

JAMES BRITTEN.

INSCRIPTION CONTAINING THE WORD "CHRISTUS" OR "CHRISTIANUS."—Can any of your readers inform me whether any authentic instance exists of any inscription, previous to the Council of Nice, containing the word *Christus* or *Christianus* at full length—for instance, in the Catacombs of Rome or elsewhere? A friend of mine has a distinct impression of having seen it in the Catacombs of Rome, but can find no record of it in the books. The contraction or monogram is common enough; but what I wish to ascertain is, whether the word exists at full length?

C. J. RUSSELL.

AN ITALIAN ETYMOLOGICAL DICTIONARY.—I am under great obligations to you and your correspondents, especially HERR TIEDEMAN, for the valuable information which they have given me concerning German etymological dictionaries.

May I once more venture to encroach upon your space, and ask you if you can recommend me a good Italian etymological dictionary in "a small compass." I have bought several since I have been in England, but they are deficient in the all-important point of etymology.

A FOREIGNER.

A. OSTADE.—Did A. Ostade paint any picture in which a group occurs of drovers halting, one leading a cow; while a village doctor is examining the eye of one of them, a number of men and boys crowding round to see the operation?

J. C. J.

LEWIS OWEN of Tyarth y Gareck (? Garthyn-gared), in 1728, married Jane, daughter of Charles Lloyd of Dolobran, and by her had three sons. Where did these three sons settle, and what were the names, &c., of their children? BELGIQUE.

SIR ALEXANDER RIGBYE.—Can any one inform me who were the descendants of one Sir Alexander Rigbye, who was conspicuous in the war of Royalists and the Parliament in Lancashire? I believe he was also M.P. for Wigan in 1640. What I want to know in particular is whether any of his descendants were named Edward, and if any so named were born about 1748. If the birth-place could be given and place of decease I should feel much obliged. I think the Sir Alexander Rigbye was of Harrock Hall, Eccleston, Lancashire. R. E. K. R.

MARGARET ROPER.—Where can I find a pedigree showing the names of the children of this lady, the daughter of Sir Thomas More?

HERMENTRUDE.

[Consult Berry's *County Genealogies, Kent*, p. 214, and Roper's *Life of Sir Thomas More*, edit. 1817, p. 171.]

SPINETO.—What were the arms of Sir Guy de Spineto, father-in-law of Sir Jno. Throckmorton, who died in 1445? I may at the same time ask for information respecting "Ada" and "Simon de Throckmerton, Alan le Archer, John Comyn, Miles de Churchill, Osbert de Abetot, William le Poer, James Russell," &c., whose names appear as principals and witnesses in deeds dated in the reign of Edward III. SP.

SPONSON.—This word is constantly used by the newspapers in the description of accidents, &c., at sea. I have noticed it repeatedly within the last few years, and have sought for it in vain in the best dictionaries, encyclopædias, &c.

JAMES G. FROST.

[*Sponson*, sometimes spelt *sponsings* and *sponcing*, in a steam ship, is the curve of the timbers and planking towards the outer part of the wing, before and abaft each of the paddle-boxes.—Smyth's *Sailor's Word Book*, by Sir E. Belcher, ed. 1867.]

SUNDAY MOON CHANGES.—On Sunday, June 18 last, there was a new moon. The first quarter was on Sunday, June 25, full moon on Sunday, July 2, and the last quarter on Sunday, July 9. I am induced to make a note of this, because several old men tell me that such a thing as the moon's changes occurring upon four consecutive Sundays is so extremely rare, that none of them had ever known the like before. Is this so?

THOS. RATCLIFFE.

ST. CATHERINE CREE.—I should be glad to learn what are the origin and meaning of the agnomen *Cree*?

C. J. RUSSELL.

[*Cree* (Fr.) is an abbreviation of *Christ*. This church was formerly called St. Catherine's Christ church, from its standing in the cemetery of the dissolved priory of the Holy Trinity Christ church.]

TUDOR.—Into what family of this name did one of the Berkeleys and Barings marry about the commencement of this century? A Miss Tudor,

sister of the Countess of Berkeley, married an American, who had served as a major on the staff of Lord Sterling during the revolutionary war. Can any correspondent of "N. & Q." tell whom she married, and what became of her two sons, one of whom is supposed to have obtained some important church preferment in England or the colonies?

NIMROD.

WITCH OF AGNESI. — Some years ago I inserted in "N. & Q.," under the *nom de plume* of PASCAL, a query seeking an explanation of the curious term "witch" applied to the curve supposed to have been invented by Maria Agnesi, and called by her *bersiera*, Eng. "a sorceress" or "fiend." PROF. DE MORGAN replied to my query, expressing his inability to throw any light on the subject (the curve possessing, so far as he was aware, no peculiar magical properties), but suggesting that possibly it might have something to do with the word *berso*, "towards," indicating, in some degree, the geometric properties of the curve.

I have since consulted the original work of Maria Agnesi, the *Istituzione Analitiche*, published at Milano in 1748, which PROF. DE MORGAN does not appear to have seen, and from which it would seem that there is no reason to suppose she invented the curve, but rather the contrary, as she refers to it in the following terms: After finding the analytical expression of the curve, she says, "This is the eye to the curve, which is called (*che dice*) the *bersiera*." It has probably been attributed to her because the earliest known description of it is found in her treatise. It would be interesting to know if the curve is referred to by any earlier writer. Perhaps PROF. TODHUNTER or SYLVESTER could furnish some information on the subject.

J. RUSSELL, B.A.

Trin. Coll. Camb.

Replies.

A NOTE FOR OLIVER CROMWELL.

(3rd S. xii. 322, 379, 416, 490.)

Permit me again to refer to this subject, as I know there are many readers of "N. & Q." who sympathise with my views; and as some of them may not see the publications of the Camden Society, I crave insertion of the following notes to—

"The Life and Death of Mr. William Whittingham, Dean of Durham, who departed this life Anno Domini 1579, June 10." Edited by M. A. Everett Green.

They are in the volume published this year of *The Camden Miscellany*, vol. vi. pp. 32, 33:—

"There were not wanting serious grounds of accusation against the Dean connected with Durham Cathedral, which his biographer has thought fit to omit.

"He made a profit of 20*l.* by taking down and selling the high leaden roof on the Frater-house (Refectory) and making it a flat roof instead. He intended to take down and sell a peal of four bells which hung in the Galilee steeple, but was forestalled by Thomas Spark, the bishop's suffragan, who removed three of them at his own cost of 30*l.* or 40*l.* to the gardens, leaving one still standing over the Galilee. He removed the marble and freestone slabs that covered the graves of the priors of Durham; had them used for troughs for horses and hogs, and some employed to construct a washing house. By a kind of retributive justice, his own tombstone in Durham Cathedral was destroyed by the Scots in 1640."—Greenwell's *Notes on Durham Wills and Inventories*, part ii. p. 16; Hutchinson's *Durham*, ii. 146.

"He removed from the cathedral two holy-water stones: one he placed in his own kitchen, where it was used for steeping beef and salt fish; the other his widow took away with her to a house in the North Bailey, whither she removed, and put it in her kitchen, carrying away also other stones, as gravestones, &c., which she required; and which remained till a superstitious feeling, arising from many deaths in the house, led to their restoration to the abbey yard.

"Worse still, on the pretence of executing the instructions of the Queen's Commissioners for the removal of superstitious books and ornaments, the Dean broke up and defaced in a fit of iconoclastic zeal an image of St. Cuthbert, which he found standing by the parlour door (door of the old locutorium), in the east alley of the cloisters; and his wife, getting into her hands the long venerated banner of St. Cuthbert, which had more than once been a rallying point in times of conflict, especially in the battle of the Standard in 1138, 'did most injuriously burn and consume the same in her fire in the notable contempt and disgrace of all ancient and goodly reliques.'"—Wood's *Athenæ Oxon.*, i. 449; *Rites of Durham*, pp. 23, 33, 34, 52, 53, 64, 69; Surtees Soc., Surtees' *Durham*, i. 72.

Will CUTHBERT BEDE, who filed a long string of interrogatories against Cromwell in connection with Durham (3rd S. xii. 380), kindly look at this communication? Perhaps he will say, with the mechanic at Beverley, "It's all the same."

A recent writer in *The Athenæum* has said, "how easily fiction glides into legend." This will be shown in France. Already some of the Paris papers are attributing the devastation of that city to the Germans. The tradition will spring out of this; and two hundred years hence, when a traveller may be viewing what remains of that which was beautiful, some one may say, "Many of our fine monuments were destroyed by the Germans." "No," the traveller will say, "by the Communists, some time after peace had been proclaimed." The rejoinder will be, "It's all the same." As long as tradition is paramount over historical evidence, it will ever be thus.

CLARRY.

STAFFORD OF BLATHERWICK, SUDBURY, ETC.

(4th S. vii. 387; viii. 14.)

The manor of Etone (hod. Eaton-Socon) in Bedfordshire, was held by Eudo Lapifer when Domesday Book was made; afterwards by the

Beauchamps, then by Sir John d'Engaine, from whom it passed to Thomas de Stratton, "p'sona eccl'ie de Blatherwyk." Still later it successively belonged by purchase to R. Squire, to the Ashleys, and to the noble family of Russell. The Duke of Bedford sold it with the estate to Mr. John Hill Day of St. Neot's; whose grandson Frank Day, a minor, is the present lord of the manor.

There were also within the parish of Eaton seven or eight smaller manors, or reputed manors, one of which was Sudbury. Roger de Subiria occurs in 1149. The prior and convent of St. Neot had from William de Subir, knight, a grant of a fishery in the Ouse, and of a wood-pasture at Sudburi called Le Ho, which was released to them by Robert Hardi, husband of his daughter Philippa. In 1219 Roger, son of Sir William, granted land in Sudbir' to the same monastery; and in 1256 Sir William, son of this Roger de Sudbur', released to the convent a certain pool in the Ouse, between his court of Subur' and his island in the Ouse. William, Bishop of Lincoln, confirmed to the monastery of St. Neot a portion of tithes in Sudbury. Among the charters of the priory of "S. Marie de Biphemade" is one of Robert Hardi and Philippa his wife, granting land bounded on the east by the wood of Roger de Sutburi, and a messuage between the hermitage of Sutburi and the aforesaid land. In another Bushmead charter granted by Hugh, son of Oliver de Beauchamp, a portion of and is described as "sub duno que se extendit contra viam inter Eton et Subyr iuxta terram quam Hugo sacerdos tenuit." The name of Sudbury, no doubt, fell out of use on the enclosure of the parish at the end of the last century. In a bond, dated March 2, 1768, which was lately in my possession, a cottage or tenement is described as "situated in Eaton Ford, in the parish of Eaton-Socon . . . in a lane there called Sudbury *alias* Boot Lane."

JOSEPH RIX, M.D.

St. Neot's.

MONOLITH AT MEARNS.

(4th S. vii. 514; viii. 30.)

The notes of THUS and ESPEDARE on the above require correction.

The following measurements of this interesting sculptured stone were taken a few days ago, and the other details verified at the same time:

It stands alone in the middle of an arable field. It is fixed in a stone socket, the upper edge of which is about 6 inches below the surface of the ground.

The total height from edge of socket is 6 ft. 6 in.; for about 18 in. at bottom the stone (a coarse granular sandstone, with natural joints or laminations running vertically through it) is con-

siderably hollowed out, corroded I believe by the action of damp, earth and grass having been allowed to accumulate around its base.

For the next 3 ft. 6 in. the shape of the stone is tolerably perfect. The upper 18 in. form an irregular peak, large pieces having evidently splintered off.

The removal of splinters and the action of the weather account for the grooves to which your correspondents refer.

The faces of the stone front east and west; they are nearly 22 in. wide at edge of socket, and taper slightly towards the top, being 20 in. wide at 18 in. above socket and 16 in. wide at 5 ft. above socket.

The sides facing north and south are about 10 in. wide and nearly of the same width throughout.

Each face and side is divided into two panels, separated by a band about 4 in. wide.

The tops of the lower panels on the faces are 4 in. lower than those on the sides.

The tops of panels are 3 ft. 2 in. and 3 ft. 6 in. respectively from edge of socket.

The upper part of all the upper panels is gone.

The panels have all been ornamented with carving, but no traces of inscriptions are visible; those on the south side are in the best state of preservation, and show distinctly the plait of three. The carving on the east and west faces is not distinct, but a plait or twist of some sort is indicated. That on the lower panel of the north side is decidedly not a plait of three, but seems to represent the irregular interlacing of two bands.

The stone is on the estate of Capelrig, belonging now to Miss Brown. It was purchased by her granduncle from the Mures of Caldwell, who, I believe, acquired it from the Torphichen family.

The late Mrs. Brown described the stone as having had "a round sort of crown" within her recollection, but it was broken off and lost before she succeeded to the property in 1783."

The "round sort of crown," I have little doubt, was the weather-worn top of a circular-headed cross, the only form that can well be cut in coarse sandstone.

The stone stands on the south shoulder of a rounded ridge of no very conspicuous size. It is about 250 yards from the nearest point of the boundary between the parishes of Mearns and Eastwood—the north, not the south, boundary of Mearns, as THUS has it.

About 250 yards to the north-east of the stone stands a dove-cot attributed to the monks. Other church buildings are said to have existed in the neighbourhood, but no traces of them are now to be seen.

The very full details I have given will correct the errors into which THUS has fallen.

They also upset some of the ingenious but rather bold speculations of ESPEDARE. Some triplet

other than the three counties whose junction is many miles away must have been symbolised by the tri-plait carving, if indeed it was meant for more than ornament.

The conjecture that this was one of the two boundary stones mentioned in the deed of Herbert (not Hubert) de Maxuel of c. 1300, will not seem a happy one to any person who reads the deed and knows the country, the nine acres of church lands in question being nearly two miles to the south.

The stone is not noticed, I believe, by any of the authorities to which ESPEDARE refers.

Abbot Mackinnon's Cross (figured in Graham's *Antiquities of Iona*), which bears the date 1489, represents almost exactly the size and shape of the Capelrig stone.

GEORGE B. MURDOCH.

Todhillbank, Newton Mearns, Renfrewshire.

LORD BYRON'S "ENGLISH BARDS," ETC.

(4th S. vi. *passim*; vii. 23, 106, 197, 351.)

I think that the question as to the authorship of the famous article in the *Edinburgh Review*, so far as concerns Lord Jeffrey, can be cleared up by a reference to Lord Cockburn's *Life of Lord Jeffrey*. In vol. i. pp. 285-6, 2nd ed., we find Lord C. remarking—

"He (Lord Jeffrey) had often been advised to make a list of his own contributions, but, though not at all desirous of concealing any of them, he treated it as a matter of indifference, and never would take the trouble. I was glad, therefore, when one day, in December, 1840, I found him, on my renewing the proposal, not so averse as he used to be; and we soon sat down and began with the first number, and in the course of a week or two we went through the whole work, authenticating all his papers. His memory rarely showed its tenacity more strikingly. His recollection of the articles, either wholly or partially his, was so assured that he generally recognised them as soon as he saw the title. If there was a doubt, it was commonly solved by his mentioning, before going further, some fact, or phrase or metaphor, or striking sentence, or something of this kind, and saying—'If that be there it is mine.' His conjecture was almost always confirmed on reading the article, both by finding the test and by the general revival of his recollection; so that at last all uncertainty was removed. This list, brought down so as to include his four subsequent contributions, amounting to 201 articles, will be found in the Appendix. He said that there might possibly be one or two mistakes, but that he did not think that there were any."

The article on Byron is not in this list; and it is not likely that Lord Jeffrey would make any mistake in regard to it. Again, in the same volume (p. 198), we find Lord C. saying:—

"The number which had appeared in January, 1808, contained the criticism on Lord Byron's *Hours of Idleness* (No. 22, Art. 2), which his lordship declares had inflamed him into 'rage, resistance, and redress.' Accordingly, in March, 1809, he exploded in his *English Bards and Scotch Reviewers*, which wastes its fiercest and most contemptuous bitterness on Jeffrey, whom he believed to have been the author of the offensive article. But he was wrong in this opinion, for it was written by a different person."

I think there cannot be stronger evidence than this to prove that the article *was not written by Lord Jeffrey*. A higher authority there could not be than Lord Cockburn, owing to his intimacy with Jeffrey, and moreover he was a man who took a curious interest in literary questions of this kind. He had a *made-up* copy of Lord Brougham's contributions to the *Edinburgh Review*. I remember seeing it at the sale of his library. I remember also that on the fly-leaf there was a very curious and characteristic note in his handwriting, in which he stated that Lord Jeffrey had authenticated, or helped him to authenticate, Brougham's articles. I do not recollect the words, but I thought it at the time very curious, and not very complimentary to Lord Brougham. It was rumoured at the time that the book was secured for Lord Brougham himself, who was then engaged in preparing a uniform edition of his more popular works. Upon the whole, looking to the decided testimony of Lord Cockburn and his long and intimate acquaintanceship with Lord Jeffrey, I cannot help coming to the conclusion that Lord Jeffrey did not write the article. Should this controversy come under the notice of the possessors of Lord Dundrennan's and Lord Cockburn's copies of Lord Brougham's contributions to the *Edinburgh Review*, it would be satisfactory if they would throw some more light on the question. My impression is that there must be some mistake as to the import of the holograph notes which your correspondent J. S. alludes to. Lord Dundrennan, it is more than probable, may have seen the list made out by Lords Jeffrey and Cockburn in 1840, and may have made up his own copy from that list; for we find Lord Cockburn saying (i. 392) that "he (Jeffrey) was materially assisted in the preparation of those volumes * by his friend Mr. Thomas Maitland" (afterwards Lord Dundrennan); and it is not probable that Lord Jeffrey would hand a list to Lord Dundrennan differing from that which he and Lord Cockburn had made up with such care.

J. N.

"KEIP ON THIS SYDE."

(4th S. viii. 46.)

In expressing Lovel's thought on feeling the difficulty of deciding *which was the right side*, on hearing the finely spun theory of the Antiquary and the matter-of-fact evidence of the Mendicant, Sir Walter had probably in view a standing joke, in the early part of this century, regarding the reputed equivocal terms of a rudely painted ticket which had been posted on an old bridge near Crieff—a locality with which Scott was familiar, as may indeed be readily noted from

* Contributions to the *Edinburgh Review*.

the circumstance that, shortly before Edie Ochiltree had broken in on the party in the "Kaim of Kinprunes," Sir Walter referred to the claims of "Ardoch in Strathallan" and of "Innerpeffrey"—two places in the locality referred to—for being the site of the final conflict between Agricola and the Caledonians. The matter was thus given in the *Crieff Journal* (Nov. 26, 1864):—

"Sir Walter Scott, in *The Highland Widow* (chap. i.) notes, that—'in one of the most beautiful districts of the Highlands was, not many years since, a bridge bearing this startling caution: *Keep to the right side, the left being dangerous.*' The late Lieut. J. M'Omish, R.N., who, as many of our readers will remember, communicated some of our local traditions to Sir Walter, pencilled on his volume of *The Highland Widow*, that Sir Walter here referred to 'the old Bridge of Turret,' and that 'the notice was put up by Mr. Gardiner, of Trowan.' Now, we have personally no disposition to deprive Captain Gardiner, of most pleasant memory, of any one of his many deeds of charity and mercy. But here, as elsewhere, it is but just to award honour to whom honour is due. Conservators of bridges have been ever held in veneration, in all countries and in all times; and thus we venture to award honour to the humble raiser of the beacon on the old bridge of Turret. We have been favoured with a communication from Australia, written by a Crieff man; and although 'tis sixty years since' he left his native town, his personal recollections are fresh and vivid. He recollects the notice as actually put on the bridge of Turret. He writes, with deponent-like formality (after mentioning that he remembered of Andrew Millar, the dyer at the old Bridge of Turret)—'I also remember of his eldest son [David]. He was a fine young man in my boyhood. When the arch of the old bridge gave way, he painted a board, and I was there when he put it up. He had painted on it, *Keep the south side, the north is dangerous*,—a more accurate expression for indicating impending danger than the Irish way in which the great novelist has illuminated the moss-covered bridge, which, long ago, the angry waters of the Turret swept away. Macaulay said (in his early manhood, be it minded, though), that the best histories were those in which a little of the exaggeration of fictitious narrative is judiciously employed, and that, although something was lost in accuracy, much was gained in effect. It cannot be grudged, therefore, that the Magician claimed, and vindicated, a prescriptive right to stick a cane into their hands, to make them fit to go into company. Our Australian correspondent has resided in a remote part of that distant land since 1832; and, probably enough, has never read, or even heard of, Sir Walter's touching tale of the trials and sorrowings of Elspat MacTavish, and of her illfated son."

Whether the foregoing may explain or elucidate the story which occurred to Lovel, on the instant, and which Scott expected his readers, at least his Scottish readers, to know, the correspondents of "N. & Q." may now determine. T. S.

THE PAPACY: PROPHECY OF ST. MALACHY. (4th S. vii. 542.)

One of your valuable correspondents, MR. D. BLAIR of Melbourne, thus writes in "N. & Q.":

"Thus the fall of the Roman Catholic Church is indicated in these terms:—After Pius the Ninth there shall

be ten more popes, who are each indicated by a Latin symbolical designation, and then—

"*In persecutione extremâ Romanæ Ecclesiæ sedebit Petrus Romanis, qui pascet oves in multis tribulationibus, quibus transactis, civitas septicollis diruetur, et judex tremendus judicabit populum.*"

The prophecy here referred to is that called "the prophecy of St. Malachy," and it will be seen by looking to the indexes of "N. & Q." that this is not the first time it has been mentioned. It has not, however, been yet fully discussed, and I would wish to see it at once and for ever got rid of; for there cannot be the slightest doubt that the so-styled "prophecy of St. Malachy" is the impudent fabrication of a person named Wion, and never was heard of until the year 1595, when it was inserted by him in what he entitled *A History of the Order of St. Benedict*. This book was written in Latin, published in Venice in two volumes quarto; and the sham prophecy is to be found there, for the first time, vol. i. p. 307.

It is now some years since an attempt was made to give circulation in his native land to these sham prophecies, as being the genuine compositions of the canonised Archbishop of Armagh, "who died at Clairvaux in the arms of his friend, St. Bernard, in the year 1148." That attempt was resisted, and the following are extracts from notes with which I was then supplied by one of the best and most distinguished of clerical Irish scholars:—

"The prophecy ascribed to St. Malachy was first printed at Venice in 1595 in a work of A. Wion, a Flemish writer of otherwise very meagre and suspected authority. This monk also published documents to show that St. Benedict, founder of his order, was of the Imperial family! As soon as 'the prophecy' became known and was examined, it was generally scouted as an electioneering squib, forged in 1590, by the unscrupulous partisans of a candidate at two most important papal elections, and utterly repudiated as of no authority, discreditable to the fabricator and disrespectful to the saint. The first difficulty that must have occurred to the mind was, how could so extraordinary a prophecy, so eminently glorious to the saint, his country, and his order, so important and interesting at every pontifical election, so instructive to cardinals, and so valuable a warning to courtiers and speculators, have remained utterly unknown and unheard of for at least 442 years after the death of the prophet? St. Bernard (in whose arms he expired) wrote the life of St. Malachy, from his own observation, and from the lips of his sainted disciples; he records his miracles, and his several prophecies in Ireland and abroad on matters even of minor importance. He could not have ignored and totally overlooked in his very circumstantial biography this the most extraordinary of St. Malachy's prophecies—the most extraordinary perhaps in the Christian Church—if it had any existence in his day; yet he neither cites nor alludes in the remotest manner to any such prediction of St. Malachy.

"The document, if at all genuine, would have interested and been cited by the writers in every department of hagiology and history. But it is neither quoted nor even mentioned by Platina, Pauvini, Craconius, or other historians of the popes and cardinals, said to be prophesied therein, nor by the many biographers of the saints, nor by Mabillon, Henriquez, and other learned historians of

the Benedictine and Cistercian orders (Manriquez disproves it), nor by Baronius, his many continuators, Fleury, Rohrbacher, and other writers on the general history of the Church. If Ruca, Satorio, and a very few others mentioned it without censure, Menestrier, the Jesuit, and Manriquez, the Cistercian, labour zealously to disprove its authenticity.

"False prophecies were attributed to St. Malachy, the Blessed Joachim, &c. &c., and the Bollandists, such eminent scholars and critics as Papebroche, Henschenius, Baert, and Jaeniner, were very severe in their dealings with the inventors of such prophecies. Here are their words, referring to Malachy and Joachim's actions: 'Primum ordine argumenti sed etate fictio posteriorum auctor, qui sibi nomen S. Malachii assumpsit, quamvis non valde operose segurus, multum tamen operis reliquit futuris post se (Edips). They remark, that Wion did not venture to pledge his own character for the sham prophecy. St. Malachy, he says—'Scripsisse fertur et nonnulla opuscula, de quibus nihil hactenus vidi præter quamdam Prophetiam de Summis Pontificibus, que quis brevis est, et nondum (quod sciam) arcana, et a multis desiderata hic a me apposita est.'

"But Papebroche was not a man to swallow such imposture, nor even what Wion says of its being Cratamus that supplied the interpretation or application of the several dicta to the several popes. He hisses the impostor off the stage with these words:—'Unde is illum habuit? Ex quo manuscripto? quam antiquo? Ubi inveniendo? que fide transcripto? Nihil horum querere curavit Wion, nihil alii post eum illius pseudoprophetiam amatores. The Bollandists then add that if any dance were to invent similar dicta for the next five or six popes, he could not alight upon phrases less applicable to them than those of Arnold de Wion to the popes from Urban VII. (in his, Wion's, time) to the time the Bollandists were writing."

It is scarcely necessary to add to these notes the observation of the Rev. Dr. Lanigan, the most erudite of modern Irish historians:—

"In our days nobody will think of making him (St. Malachy) the author of the famous forged prophecies concerning the popes."—*Ecclesiastical History*, vol. iv. p. 125.

These false prophecies will also be found dissected and exposed by Feijoo, in his *Tauro Crítico*, "Discurso Quarto, Profecias Supuestas," sec. vi. par. 36-43, vol. ii. pp. 110-114. (Madrid, 1789.)

Feller, in his *Biographie*, thus refers to the false prophecies attributed to St. Malachy, and their concoctor, Wion, as an author:—

"On lui attribue des *Prophecies* sur tous les papes depuis Célestin II jusqu'à la fin du monde; mais cet ouvrage a été fabriqué, dit-on, dans le conclave de 1590, par les partisans du cardinal Simoncelli, qui eurent soin de bien caractériser celui qu'ils voulaient élever au souverain pontificat."—In verb. MALACHI.

"Arnold Wion, bénédictin, né à Douai en 1554. . . . Il y veut prouver que la maison d'Autriche descend de la famille ancienne de laquelle était saint Benoît. On y voit (tom. i. p. 307) la fameuse prophétie attribuée à saint Malachie, évêque d'Irlande, révisée aujourd'hui de tous les savants; en général, il y règne peu de critique." In verb. WION, *Biographie universelle*, vol. v. p. 429; vol. vii. p. 412. (Paris, 1850.)

Even in his concocted "Malachy prophecy" it will be seen that Wion supposes the papacy will last to the end of the world. Such is the belief of

the Roman Catholics; and that belief of ours is founded upon a prophecy, and that prophecy is on record, and may be read in Matthew xvi. 18, 19.

WM. B. MAC CABR.

Momecontour-de-Bratagne, Côtes du Nord, France.

"LIGHT OF LIGHTS" (4th S. vii. 390, 463.)—Unless E. V. is himself the composer of the line
"Light of Lights! with morning shine,"

I must take leave to doubt whether he has hit the author's meaning, for it seems to be an address to each several Person of the Holy Trinity in the first three verses, winding up in the fourth verse with an address to the Trinity in Unity. My criticism is scarcely "groundless." These are the grounds of it:—

1. The line is an entirely new expression (quite unlike that in James i. 17), which immediately reminds the hearer of the ancient one, "Light of Light"—*as in words*—yet expresses something totally different, and is thus misleading.

2. If it is a superlative form it is illogical and ungrammatical, since the "Light" addressed is of a different *genus*, being *uncreated*, from the "Lights" associated with it in the hymn, which are *created*.

3. If it means that the created lights derive their light from their Creator "Light," as one light may be illuminated by light emanating from another, it must be a Gnostic production; and though it would, as such, be archaeologically interesting, it would hardly be adapted for those who are not Gnostics. But I must not run into theology in "N. & Q." J. H. B.

"THE PACKMAN'S PETER NOSTER" (2nd S. xi. 241.)—Your correspondent MR. WILLIAM PIERKERTON, in a very interesting paper on the above poem, points out that it was "most impudently and dishonestly claimed as his own" by John Taylor, the Water Poet, and published in 1641 under the title of *A Pedlar and a Romish Priest*, &c. He goes on to remark that the edition published in Edinburgh in 1660 is probably the earliest Scotch edition extant, except a fragment of a copy "evidently from the press of John Wraitoun, printer and Burgess of Edinburgh, who died in February 1640, in the possession of D. Laing, Esq., of the Signet library." That there was an earlier edition published in Scotland is evident from the following volume, which is now before me:—

"The Pack-Man's Peter Noster; or a Dialogue betwixt a Chapman and a Priest. Now first translated out of Dutch by S. I. S. Aberdeen: Printed by Edward Rabon for David Malvill, 1634."

It is a small 4to, containing A, B, and C, without pagination, and consists of about 400 lines, partly in black letter. There is a fly-leaf at the commencement, with a woodcut at each side, one of which contains the date 1634; and the fly-

the end has also a similar tailpiece at each side, but without the date. Sir James Sempill died in 1626, MR. PINKERTON says; so possibly this is the first edition of the poem; and as Taylor did not publish his till 1641, his claim to the authorship seems effectually disposed of. The first four lines quoted from the edition of 1669 by MR. PINKERTON are identical with those in mine, except that the spelling is somewhat more modern.

Mr. Hazlitt, in his *Handbook*, repeats the statement as to the fragment of the Edinburgh edition, and the one before me does not appear to be known to any bibliographer; so that I appear to be in possession of that object so dear to the heart of what Dr. Dibdin calls "the thorough-bred bibliomaniac," an unique volume. A. H. BATES.

Edgbaston.

SUN-DIAL INSCRIPTIONS (4th S. vii. *passim*; viii. 38.)—The following excellent motto occurs at Elsworth church, co. Camb.:—"Mox Nox."

W. D. SWEETING.

Peterborough.

In Shenstone churchyard there is a dial in the shape of a cross slanting towards the south. The motto is—

"If o'er the dial glides a shade, redeem
The time, for lo! it passes like a dream.
But, if 'tis all a blank, then mark the loss
Of hours unblest by shadows from the Cross."

These lines strike me as being very beautiful. They breathe alike the spirit of true poetry and true Christianity. I do not know who the author is. Another motto is—

"Afflictis lentæ, celeres gaudentibus horæ."

R. B. P.

On a sun-dial, without date, on a house at Easton, near Stamford:—

"Wee shall" *scil.* dial [die all].

JOSEPH RIX, M.D.

St. Neot's.

A CROMWELL NOTE (4th S. vii. 429, 481; viii. 18.)—

"Sept. 24.—The lady of Oliver Cromwell, Esq., of a son and heir at his house in Nicholas Lane. This child is the only male heir of the Cromwell family in a lineal descent from the memorable protector of that name."—*Annual Register*, p. 89, 1782, "Births."

I cannot trace this notice further than the *Gentleman's Magazine*. E. C.

COOKSEY: COOKES: COOKE (4th S. vii. 11, 310, 523; viii. 73.)—As I before observed, neither Dugdale nor any other old writer whose works I have consulted, ever spells the first name with a double "o."

I have not seen the genealogy of Cokesey referred to by H. S. G. as in *The Herald and Genealogist*, but I suppose that it is therein mentioned, that "Cokesey, in the divisyon of Cokesey's lands between Russell and Winter (who had married

the two coheiresses), fell to Winter," and that Mr. George Winter had it in 1639 or thereabouts.

Cokesey was a manor held in high estimation, and gave "the name," says Sir Simon Archer* (the well-known friend of Dugdale),

"To the right worthy family of Cokesey, once flourishing with the best under nobility in our shyre, but now losing the surname in female descents, lyeth in their heyres, Baronet Russell of Stenshain and Mr. George Winter of Hodington."

SP.

SP. is, I think, right in considering with H. S. G. that it will be very difficult to graft the Cookes on Cookesey or Cokesey. He seems, however, to doubt whether the latter family was of sufficient note to admit of its being the subject of a discussion in "N. & Q." It is nevertheless the case that for 150 years, dating from 1280, that they were the most opulent family in Worcestershire, and second to none in their alliances. We find that *temp.* Edward II. Hugh de Cookesey was Lord of Kidderminster and Cookesey; he married Dionisia, heiress of — Braose, and has a fine monument in Kidderminster Abbey. He was the son of Sir John de Cookesey by his wife, heiress of John Prichard of Sapy Prichard, co. Worcester. His son, Sir Walter de Cookesey of Witley and Kidderminster (living 1335), married Isabel, heiress of Sir Thos. de Beauchamp, who died at Calais, Nov. 13, 1370, a celebrated soldier. The son and heir Henry de Cookesey married Mary, daughter and heir of Botelor. Their son, the last of the race, married Maud, daughter of Sir Uriah St. Pierre of Normandy, and died 1410, leaving issue two daughters—viz. Cicely of Cookesey, who married John Casey of Casey, co. Worcester, by whom she had one daughter, who married Thos. de Hodington of Hodington, from whom descend the extinct baronets Russell of Strensham, and the late Earls of Shrewsbury, whose heir now holds these estates; and Joice (second coheiress), who married Sir John Grevile of Campden, brother to the first Earl of Warwick, who died 1400, leaving issue one son, Sir John Grevile of Campden, who died 1480, leaving issue Sir Thos. Grevile of Campden, who married Lady Isabel Herbert, daughter of the Earl of Pembroke, and dying 1499 without issue left his immense estates to his cousin Thos. de Hodington, who left at his decease two coheiresses, the elder of whom (Agnes) married Sir William Russell of Strensham, whose representatives are the Hornyolds of Blackmore Park, and Sir John Pakington. The second Joice married Roger de Winton of Hodington, from whom that estate has passed to the Earl of Shrewsbury. It may be noted of this family that

* Sir S. Archer was living in 1634 at *Welland* (co. Worcester), with his kinsman John Archer, whose *curiously arranged heraldic* monumental slab is still to be seen in the church there.

there are two splendid tombs to their memory in Kidderminster Abbey (see Nash's *Worcestershire*), and that they bore supporters—i. e. two otters proper. Sir John Grevile of Campden assumed the name, arms, and supporters of Cookesey.

Sp. refers also to the arms of the family of Bosome or Bosome. He will find that a family of this name existed about 1700, and bore for arms Azure, three bolt arrows, points in base argent. They were allied to the ancient house of Southcote of Southcote, co. Devon (see *Heralds' College*). C. G. H.

I thank Sp. for his courteous communication, but I cannot "withdraw my plea for Bosom as untenable." The arms quartered by Throckmorton are Gules, three bird-bolts (not arrows) argent; and we learn from a better authority than Burke—viz. the *Roll of Arms of temp. Edw. II.* that such a coat with the colours reversed was borne by Sir Peres Bosoun.

The difference between an arrow and a bird-bolt is trifling, but Sp. will find the charges correctly represented in the cut of the Throckmorton achievement in the *Visitation of Huntingdonshire*, anno 1613, printed by the Camden Society, p. 123.

The Bosom coat was brought in by Olney Thomas Throckmorton, who died in 1472 and was buried at Fladbury in Worcestershire, having married Margaret, daughter and coheirress of Robert Olney of Weston, Bucks, by Goditha his wife, daughter and coheirress of William Bosom.

X. A.'s communication hardly deserves a reply. For very obvious reasons I pointed out that on p. 17 of the *Memorials of Archer* "Sir Walter Coke" was a misprint for *Cokesey*, and if X. A. will refer to that page he will find, "to his great astonishment," that I am not in error.

H. S. G.

BACON OF "THE TIMES" (4th S. viii. 25.)—The gentleman in question is our very worthy Vice-Chancellor and Bankruptcy Judge. He was, at the period referred to, a personal friend of the editor, and a frequent contributor.

JAMES GILBERT.

51, Hill Street, Peckham.

Mr. James Bacon, Chief Judge in Bankruptcy, appointed a Vice-Chancellor, in succession to Sir W. M. James, is the son of the late Mr. James Bacon of the Middle Temple, and was born in February, 1798. He was called to the Bar at Gray's Inn in May, 1827, and afterwards became a member of Lincoln's Inn, of which he is a Bencher. He received silk in 1846. In September, 1868, on the death of Mr. Commissioner Goulburn, he was appointed Commissioner of Bankruptcy for the London district, and continued to hold that office till the end of last year, when he was raised to the Bench as Chief Judge in Bankruptcy, under the provisions of the Bank-

ruptcy Act, 1869. Mr. Bacon married in 1827 Laura Frances, daughter of the late Mr. William Cook, of Clayhill, Enfield. By this lady (who died in 1859) he had three sons and a daughter. He received the honour of knighthood on January 14, 1871. One of his sons is Mr. Francis Henry Bacon, of the Home Circuit. J. Y.

SHEERWORT [misprinted STEERWORT] (4th S. vi. vii. *passim*; viii. 57.)—I hope the question about this plant is still open, notwithstanding the verdict of MR. BRITTEN that the plant I sent him was the *Aubrietia deltoidea*. For I cannot yet believe that my informant was mistaken. He is an intelligent old man, who has passed a long life in Dorsetshire. When I first questioned him about a plant called *sheerwort*, of which I myself had no knowledge, he said he knew it well, described it accurately, and told me that it was common in the above county, and eaten by the gypsies as salad. When afterwards I had a strong suspicion that the plant inquired for was the *Arabis*, or *wall-cress*, I took a bit of that plant in blossom to my old friend, who, the moment he saw it, identified it as the plant called *sheerwort* in his county, and used as salad by the gypsies. The *Aubrietia* from the Levant is little likely to have become a common wild thing in Dorsetshire. I may mention that one name of the *Hippuris* is *shear-grass*, but I never heard of its being eaten as salad.

F. C. H.

THE POOR IN FLANDERS (4th S. viii. 28.)—The celebrated Louis Vives, in a work written by him while in England at the request of the Flemish ambassador Van Praet, and published in 1526, proposed the suppression of mendicity and the intervention of public authority for the relief of the poor.

The magistrates of Ipres were the first to adopt Vives' views. In 1525 they drew up and issued a decree on the subject, which was, after five years' experience, printed and published at Antwerp in 1531, in a tract entitled *De forma subventionis pauperum quæ apud Hyperos Flandrorum urbem viget, universæ Reipublicæ Christianæ longe utilis-sima*, a copy of which very scarce pamphlet is in the Royal Library at Brussels.

Vives' treatise and the rules adopted by the magistrates of Ipres were attacked by several theologians, amongst others by the Franciscan brother John Roiaert and the Augustinian Vilavicenza. In 1530 the magistrates of Ipres submitted their decree to the Sorbonne, which on January 16, 1531, gave an approbation of it. The Bishop of Therouanne and the Emperor also approved it, and the papal legate granted an indulgence to all those who contributed to the fund instituted for the purpose of aiding the poor.

Ghent and Bruges followed the example of Ipres, the one in 1534, the other in 1562. In this

last town some of the regular clergy were greatly opposed to the measures adopted, and Giles Wüts wrote a treatise in defence thereof, entitled *De continendis et alendis domi pauperibus, et in ordinem redigendis validis mendicantibus*, which is now very scarce.

An analysis of the measures adopted at Ipres and elsewhere in the Low Countries, and an account of the controversy, will be found in A. Henne, *Histoire du Règne de Charles Quint en Belgique*, tome v. chapter xix. pp. 173-257.

W. H. JAMES WEALE.

"THE MISTLETOE BOUGH" (4th S. viii. 8.)—The answer of JAYTEE to this query, although interesting, does not satisfy me. I believe JAYTEE will find that the song is founded on the melancholy story of "Ginevra," as told by Rogers in his *Italy* (see chap. xviii.) At all events, the circumstances mentioned in the song, as far as I recollect them (for I speak from memory), fit in more completely with that story than with JAYTEE's narrative.

I may just add that some years since a picture on this subject appeared in one of the exhibitions of the Royal Academy, in which the young and beautiful bride is represented as just about to hide herself in that fatal chest which was to become her tomb.

J. Y.

Norwich.

PARODIES (4th S. vii. *passim*; viii. 15.)—I have the following titles to add to those already given:

"Imitations of Celebrated Authors; or, Imaginary Rejected Articles." Fourth edition, 8vo. London: Colburn, 1844. pp. 353.

"Sensation Novels Condensed." By Bret Harte, 8vo. London: Hotten, 1871.

WILLIAM BATES, B.A.

Birmingham.

EMBLEM OF THE LILY (4th S. viii. 47.)—A flower-pot with a lily in blossom is commonly introduced in representations of the Annunciation of the Blessed Virgin Mary. The lily generally bears three flowers, emblematical of her virginal purity in her immaculate Conception, at her Annunciation, and at the birth of our Blessed Saviour in Bethlehem. The Annunciation was often sculptured over the porches of our old churches, the spandrels affording most convenient positions for the Blessed Virgin and the heavenly messenger. In these the flower-pot and lily was usually found. A remarkably fine and well-preserved example was discovered, some years ago, beneath a thick coating of plaster over the porch of the beautiful church at Great Witchingham, in Norfolk. In this the flower-pot with the lily stands before the Blessed Virgin on the left side, and the Archangel bending one knee salutes her on the right.

In the church at East Harling, Norfolk, the Annunciation appears in the east window—a most

beautiful and perfect representation of the subject; and the flower-pot is there, with a lily bearing the conventional three blossoms. The flower-pot with a lily was often represented alone, but always as emblematical of the purity of the Blessed Virgin Mary.

F. C. H.

On the south porch of Eye church, Suffolk, may be seen in stone the design of a lily in a vase.

W. H. S.

I have seen this symbol in stone at Adlingfleet, Yorkshire; in glass at Poynings, Sussex; on a bell at St. Nicholas's, Newcastle-on-Tyne; and, I believe, also in other places which I cannot at this moment recall. I believe it is mentioned in all the ordinary manuals of symbolism.

J. T. F.

Hatfield Hall, Durham.

THE DUKE OF CUMBERLAND (4th S. viii. 52.)—I was a subscriber to the first number of *Figaro in London*, and I have in my possession a copy dated July 1834, in which is a sketch of the late Duke of Cumberland. He is drawn as a centaur, galloping wildly on, and looking round fiercely at something or other. *Figaro* at the time was edited by Gilbert Albert A'Beckett, afterwards editor of *Punch*. The artist was poor Seymour, who illustrated the first number of *Pickwick* (a rather strange coincidence that these two men should have been connected with the earliest numbers of the two most successful publications of the present age). The Duke of Cumberland was well known at the time by his wearing a very bushy grey moustache. A SUBSCRIBER FROM THE FIRST.

JOHN GLASSEL (4th S. viii. 46.)—Y. S. M. expresses himself somewhat loosely: difference of social rank does not necessarily imply difference of race. It is assumed by a section (a very improbable story) that the Highlanders are the descendants of the aborigines of the British Isles; by others, in better agreement with common sense, that they are the early Gothic races, by whom the native savages were displaced; and the Norwegians, who subjugated the Isles and remained in possession of these and of the mainland.

The ethnological varieties which Y. S. M. curiously denotes by "nobility, tradespeople, royalty," I apprehend are therefore somewhat imaginary. I hardly think there can be any ground for the statement that Mr. Glassel, of Long Niddry, was a coach-builder in London; which is doubtless one of the many idle rumours lately current in regard to the Argyll family, originating with the partisans of other members of the nobility who have not been so fortunate. There is, I believe, no doubt that the step-mother of the present duke was the widow of Dr. Monteith of Glasgow, whose husband had been physician to his grace's father. It is the glory of this kingdom that,

within certain conditions beyond human control, the highest offices and employment are open to all without distinction, with capacity and endurance sufficient to enable them to attain the summit. Cardinal Wolsey was the son of a butcher, Lord Clive was a merchant's clerk, and the family of the present Archbishop of Canterbury was certainly not among the members of the aristocracy.

EMMA MARSH.

Western Villas, W.

ENGLISH BIBLES *temp.* JAMES I. (4th S. vii. 534; viii. 51.)—As your correspondent MR. W. J. LOFTIE has been so good as to quote from my *Description of the Great Bible, Cranmer's and Authorised Folios*, I may remark that in that work the large authorised folios are described, but I can give him the dates of other editions than those he has quoted. Thus, besides the two editions of 1613 in 4to in black letter and in Roman type, there is a distinct edition, 1613-12, in Roman type; and of 4tos also, 1613-14—1614-15, 1616, with a copperplate and woodcut title—1619-1620, and more on to the end of the reign.

Of the small 8vos, there are 1612 and a variation edition—1613—1613-12, quite different from the preceding three editions, 1614; two editions 1615—1617, 1618, 1619, 1620, and others after this, and some 12mos. I have all these in my collection, and also the two large folios 1613 and 1617, and the smaller 1616. If your correspondent wishes more accurate information I shall be glad to hear from him. No bibliographer has attempted a list of editions of the Authorised Version that I know of. Lea Wilson gives in his catalogue thirteen editions after 1611, and including 1620. I have twenty-four editions as above, not including 12mos, and some variation editions. There are, no doubt, some other editions which I have not named.

FRANCIS FRY.

Cotham, Bristol.

LOTTERIES (4th S. viii. 27.)—The lottery drawn here on February 24, 1446 (1445 old style), is the earliest of which the scheme, list of prizes, and accounts are known to be in existence. These have been published by the learned archivist of this town, Mr. L. Gilliodts, and made the groundwork of a long but most interesting history of lotteries in the Low Countries from the thirteenth century down to their abolition. The documents published in this dissertation go far to prove that the modern lottery was first established at Bruges. Mr. Gilliodts' dissertation appeared in *La Flandre*, Bruges, 1867.

W. H. JAMES WEALE.

Bruges.

FACHERIE (4th S. viii. 45.)—"Fashed," or "to be fashed," is a very common expression in Scotland, signifying that the individual will not be troubled, disturbed, or annoyed about any matter which happens to be disagreeable. In the *Cotta-*

gers of Glenburnie, by Mrs. Hamilton—a rustic story written for the purpose of pointing out and correcting the careless and slovenly habits too common sixty years ago among the peasantry—Mrs. M'Clarty, the mother of the family, is represented as saying, on every troublesome occasion of suggested improvement, that she "canna be fashed" to do it. No doubt domestic habits of cleanliness and tidiness are much improved since the time of Mrs. Hamilton.

JOHN MACRAY.

P.S. The Scottish word *fashed* is evidently derived from the French *fâcher*, to vex, &c. There are many French words current in the various dialects of the Scottish form of the English language—words adopted into the Scotch from the old intimacy and friendship between France and Scotland.

Miscellaneous.

NOTES ON BOOKS, ETC.

My Summer in a Garden. By Charles Dudley Warner. With an Introduction by Rev. Henry Ward Beecher. (Sampson Low.)

Gentle reader, do you love gardening? do you relish humour? If so, secure a copy of this little book. Never was horticulture or agriculture discoursed of more deftly or quaintly. Mr. Warner finds tongues in trees, and sermons in stones, and good wholesome teaching everywhere; and his book is just such an out-of-the-way intermingling of quiet humour and strange conceit as Charles Lamb might have perpetrated had he plied spade and hoe in his little patch of garden at Edmonton, and then jotted down for the delight and instruction of his readers the odd fancies and deep thoughts which his pleasant labour had suggested.

JOHN MILTON.—At the sale of the curious and valuable library of the late J. B. Inglis, Esq., a remarkable literary relic will be offered this day (Aug. 5.) It is thus described in the catalogue:—

"1588 Milton (John). Pindari Olympica, Pythia, Nemea, Isthmia, Græcè, Jo. Benedictus innumeris mendis repurgavit, metaphrasi recognita, latina paraphrasi addita, half russia. 4to, Salmurii, 1620. This most precious and estimable volume formerly belonged to the divine Milton. From a note on the title-page we learn that he purchased the volume Novemb. 15, 1629, pret. 9s., and at the end, the dates of the period he was occupied in reading it, viz. from June 17 to Sept. 28, 1630. The margins throughout bear his notes, many of them being very copious, and at the end he has added an Alphabetical Index, occupying two closely written pages, of all the authors cited (except Homer and Pindar), with references to the different places where they are mentioned in the annotation, a work of immense perseverance, and which no one except with the greatest labour of love would have done. We cannot speak too highly of this book, nor can we conceive anything to be more esteemed or revered than this copy of the works of the prince of lyric poets annotated throughout by the author of the immortal 'Paradise Lost,' in his own handwriting."

CIVIL LIST PENSIONS.—The following is a List of all Pensions granted during the year ending June 20, 1871:

Gavin Milroy, Doctor of Medicine, in consideration of his medical services under government, and especially in the Crimea, and of the injury which he thereby professionally sustained, 100*l*. Mr. Denis Florence McCarthy, Barrister-at-Law, in consideration of his literary merit as a poet, 100*l*. Miss Agnes Strickland, in recognition of the merit displayed in her historical works, 100*l*. Mrs. Elizabeth Anster, in consideration of the literary services of her husband, the late John Anster, LL.D., 50*l*. Samuel Prideaux Tregelles, Doctor of Laws, additional yearly pension to that of 100*l*. granted June 18, 1863, in recognition of his theological labours, and to enable him to complete his ecclesiastical works, 100*l*. Mr. Charles Tilston Beke, in consideration of his geographical researches, and especially of the value of his exploration in Abyssinia, 100*l*. John Stenhouse, Dr. of Laws, in consideration of his scientific attainments, and of the loss of his emoluments as non-resident Assayer of the Mint, 100*l*. Mrs. Emily Coles, widow of Captain Cowper Phipps Coles, in consideration of her husband's services as inventor of the Turret Ship system, 150*l*. Mr. Warwick Brookes, in consideration of his talent as an artist, 100*l*. Miss Winifrede Mary Wyse, in consideration of the diplomatic services of her uncle, Sir Thomas Wyse, and of her own limited circumstances, 100*l*. Sir Robert Stanford, Knight, in consideration of the losses which he has suffered in consequence of the assistance which he afforded to the government at the Cape of Good Hope in 1849, 100*l*. Mr. James Robinson Planché, Somerset Herald in the College of Arms, in recognition of his literary services, 100*l*. No exception can be taken to Mr. Gladstone's selection, but it is to be regretted that some other means cannot be found of rewarding diplomatic and official services without encroaching on the very limited sum applicable to the relief of deserving men of letters, arts, and science.

DEATH OF DEAN MANSEL.—St. Paul's has lost the last and not the least eminent of her Deans. The Very Rev. Henry Longueville Mansel, D.D., died suddenly on Sunday last. The deceased was appointed to the deanery by Mr. Disraeli on the death of the late Dean Milman. The publication of his "Bampton Lectures" in 1858, in which he discussed the limits of religious belief, created a great sensation, and provoked a controversy with Professor Maurice, and led to the publication next year of the "Examination of Maurice's Strictures," of which three editions were speedily exhausted, and large numbers of copies were sold in America and elsewhere—a work which was admired by the ablest Metaphysicians of Germany, and called forth much criticism in that country. His succeeding works were—"Metaphysics; or, the Philosophy of Consciousness," 1860; "Two Lectures on Smith's Lectures on History," 1861-62; "Witness of the Church to the Promise of Christ's Coming," 1864; and "Philosophy of the Conditioned," 1866; the latter work arousing a controversy with Mr. John Stuart Mill, with whom, as well as with Mr. Goldwin Smith, the late dean has held disputations. Dean Mansel was also co-editor, with Professor Veitch, of the late Sir W. Hamilton's works on logic and metaphysical science, and lately he had been working for "The Speaker's Commentary on the Gospels according to St. Matthew and St. Mark."

DEATH OF WILLIAM PINKERTON.—Many of our old friends must have missed for some time from our pages, and missed with regret, the once familiar signature of WILLIAM PINKERTON. That silence was caused by illness—an illness which, we are grieved to say, terminated fatally on Sunday last. To those who remember how varied were the subjects which were treated by MR. PINKERTON, it is superfluous to state that he was a gentleman of wide and discursive reading; and if his

style was sometimes a little trenchant, it was a venial fault, springing as it did from his earnest love of truth, and a warmth of heart which endeared him to all who had the advantage of his friendship. MR. PINKERTON, who was born at Belfast on the 22nd of January, 1811, was an extensive contributor to many of our chief periodicals, as well as to the Ulster and Kilkenny Archaeological Journals, the Anthropological Review, and the Book of Days—and he printed privately in 1870 a History of Hounslow Chapel, &c. He had for many years been engaged on a history of his native place, still in manuscript. His remains will be interred to-day (August 5) in the cemetery at Kensal Green.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the lady by whom they are required, whose name and address are given for that purpose.

THE WANDERER. A book of poems by Owen Meredith.
BEAN FLOWER AND PEA BLOSSOM: a Fairy Tale. Author unknown.
Wanted by Miss E. Leith, Gloucester Terrace, Hyde Park, W.

Notices to Correspondents.

We have been compelled to omit several Notes on Books.

PEEK PRIZE.—The conditions, which have, we understand, been widely advertised, may be obtained from Mr. Murray, 50, Albemarle Street, who will publish the successful Essays.

H. T. E.—See "N. & Q." of July 22, p. 67.

POLYANDRY has not been the subject of correspondence in "N. & Q."

G. J. NORMAN.—To sconce the inhabitants of a town, is to impose a pecuniary mulct. To sconce at Oxford is to put a person's name in the college buttery books by way of fine.

J. E. (Thorney.)—Apply to William Paver, Esq., 4, Rougier Street, York.

W. P.—My Pocket Book, by Edward du Bois, is a burlesque upon Sir John Carr's Stranger in Ireland, 1806. To the third edition of Du Bois' work is appended the report of an unsuccessful action for damages brought by Sir John Carr against the booksellers.

C. T. B.—The query respecting the Parker family requires revision.

JONATHAN BOUCHIER.—Mud-student, a farming pupil, is a name given to the students at the Agricultural College, Cirencester.

RIDENS.—Articles on "Riding the Stang" appeared in "N. & Q." 2nd S. x. 477, 519; xii. 411, 488; 3rd S. iv. 87.

ERRATUM.—At line 5 of the note on Sir F. Greville (*antè*, p. 88) for "he did not sit in the House of Commons" read "he did sit in the House of Commons."

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

LONDON, SATURDAY, AUGUST 12, 1871.

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Notes.

LONGEVITY AND LENGTH OF INCUMBENCY OF CLERGYMEN IN THE CHURCH OF SCOTLAND.

There have appeared in the pages of "N. & Q." within the last year various communications relating to the age and length of incumbency of clergymen in England. Having lately devoted some time and trouble to a careful examination of Dr. Hew Scott's *Fusti Ecclesiarum Scotticarum*, it occurred to me that it might be interesting to many of your readers, and might help to throw some light on the vexed questions in connection with longevity, were I to give a list of some of the longest incumbencies, and of a few of the longest lived individuals mentioned in that remarkable work. Though I have seen references to Dr. Scott's *Fusti* in "N. & Q.," I do not at this moment remember any description of his book, which, though now becoming well known and highly valued in Scotland, is, I suspect, comparatively little known in England. His design, as the author tells us in his preface, is—

"To present a comprehensive account of the succession of ministers in the Church of Scotland since the period of the Reformation, while an attempt is made to give some additional interest by furnishing incidental notices of their lives, writings, and families, which may prove useful to the biographer, the genealogist, and the historian."

As there are nearly one thousand parishes in Scotland, it is easy to understand that the task of collecting particulars regarding the ministers of each of them during a period of upwards of three hundred years can have been no easy one. Indeed, except in the case of a church like that of Scotland, which by its constitution has its regular gradation of courts—kirk Sessions, Presbyteries, Synods, and Assemblies—each of which must keep regular minutes of its proceedings, the task would be an impossible one. But even in Scotland it is a very difficult one. The various ecclesiastical revolutions in Scotland—the repeated changes from Presbytery to Episcopacy, and from Episcopacy back to Presbytery again—the changes of the officials who have had charge of the various records—the chances of civil war, of flood and of fire, which were all the more fatal as these records were always in the charge of the local Kirk Sessions and Presbyteries, have, in too many instances, brought about the destruction of some of the volumes. Indeed, there is not at this moment a single church court in Scotland which has its records complete since the date of its institution. These records, too, had to be examined on the spot. The work was not one that could be accomplished by a student, however accurate and laborious, and however valuable and complete was the library which he had at his command. To do the work thoroughly, every Parish, every Presbytery, and every Synod seat had to be visited.

"Some idea," says Dr. Scott, "may be formed of the labour and continuous research involved in preparing the work when it is stated that the author has visited all the Presbyteries in the Church and about 760 different parishes for the purpose of examining the existing records. In this way he has had an opportunity of examining 860 volumes of Presbytery and 100 volumes of Synod records, besides those of the General Assembly, along with the early Registers of Assignations and Presentations to Benefices, and about 130 volumes of the Testament Registers in the different Commissariats."

He also stated in 1866, when the First part was published (five parts have now been issued, and the sixth is passing through the press), that the work, "having been commenced at an early period of life, has been prosecuted during all the time that could be spared from professional engagements for a period of nearly fifty years."

I do not intend here to give any review of Dr. Scott's *magnum opus* (which extends to three quarto volumes, each of upwards of 800 pages), but I may say that it is a marvellous monument of the author's perseverance, industry, and accuracy; for, though not perfectly free from mistakes,—as indeed in dealing with the lives of upwards of 20,000 ministers with their wives and families, it was impossible that it could be—these are few and unimportant, and are not likely to be observed except by those who have some special acquaintance with the districts or the persons treated of.

Confining myself, therefore, to the subjects proposed to be dealt with, I shall enumerate, first, a few of the longest incumbencies in Scotland since 1560.

It was asserted in a late number of "N. & Q." that there had been in a parish in England an incumbency of *eighty-two* years. This was afterwards shown to be a mistake. In Scotland the longest asserted incumbency is that of Rev. William Sanders of Bellie (*Fasti*, iii. 191), who "is said to have died in his hundred and eighth year and seventy-seventh ministry." Dr. Scott adds, "this is the greatest age, if true, which has been discovered in the Church of Scotland." No evidence is adduced, and the case seems improbable. Mr. Sanders seems to have gone to Bellie in 1607, and to have resigned his charge in 1663, in the fifty-seventh year of his ministry, and it is not likely that he survived this for twenty years.

The next longest is that of Rev. Walter Denoone of Golspie (*Fasti*, iii. 335), who is said to have survived the seventy-sixth year of his ministry, and to have attained nearly his hundredth year. As he graduated at Aberdeen in 1650, when he must have been at least twenty years of age, and probably two or three years more, and was likely ordained to the ministry shortly afterwards, and as he was present at the Synod on June 19, 1728, when it was recorded in the minutes that "he was nearly a hundred years old and in the seventy-sixth year of his ministry, having been for many years the oldest minister in the province," there seems no reason to doubt the correctness of the statement. His successor, we see, was not ordained till 1731, so that Mr. Denoone must have survived till 1730. If so, it seems probable that his ministerial life extended to seventy-seven or seventy-eight years, in which case he was longer an ordained minister of the Church than any other has ever been.

Three other clergymen seem to have attained to the seventieth year of their respective ministries, though in none of the cases were they continuously incumbents of the same parishes.

Rev. James Ker, of Abbotrule (*Fasti*, i. 515), took his degree at the University of Edinburgh July 14, 1621, was licensed in 1623, and ordained August 25, 1624. He conformed to Presbytery in 1638, and holding by it, was deprived in 1662. He survived the Revolution of 1688, and was restored to his charge by Act of Parliament April 25, 1690, but does not appear to have resumed it. He died in 1694, aged about ninety-three.

Rev. James Leslie, D.D., of Fordoun (*Fasti*, iii. pt. 2), was born March 14, 1764, ordained June 12, 1788, resigned 1843, and died March 20, 1858, in the ninety-fifth year of his age and seventieth year of his ministry.

Rev. Robert Findlay, D.D. (*Fasti*, ii. 187 and

26) was licensed 1743, and ordained to Stevenston August 23, 1744. After being in several parishes he was appointed Professor of Divinity in Glasgow University, and died there June 15, 1814, in his ninety-fourth year and seventieth of ministry. To these may be added Dr. Adam Ferguson, Professor of Moral Philosophy, who was originally a clergyman, and who survived his ordination seventy-one years. At present the oldest ordained minister of the Church of Scotland is Dr. David Duff of Kenmore (*Fasti*, ii. 824), who was ordained on February 21, 1806, and who is consequently in the sixty-sixth year of his ministry. The oldest ordained minister in Scotland is Rev. James Ingram, Free Church, Unst, the most northern parish in Scotland (*Fasti*, iii. 443), who took his degree in 1796, was licensed June 26, 1800, ordained August 4, 1803. He joined the Free Church in 1843, and though now in the sixty-eighth year of his ministry and his ninety-sixth year, occasionally officiates.

In connection with the length of individual incumbencies, I have taken notes of some cases in which two or more very long incumbencies have followed each other. The most remarkable case is that of Rerrick (or Dundrennan, to which Queen Mary fled after the battle of Langside), (*Fasti*, i. 722), in which there have been only *four* incumbents since the Revolution in 1688, a period of 183 years.

Rev. Alexander Telfair was ordained in 1680 and died in 1732 in the seventy-eighth year of his age and forty-fourth of his ministry.

Dr. William Jameson was ordained (assistant and successor) January 6, 1731, and died (the oldest minister in the Church) in 1790, in his eighty-sixth year and sixtieth of ministry.

Rev. James Thomson was ordained (assistant and successor) July 15, 1784, and died 1826 in the eighty-sixth year of his age and forty-second of his ministry.

Rev. James Thomson (second) was ordained (assistant and successor) September 17, 1818, and is still alive, in the fifty-third year of his ministry.

Dr. Scott adds —

"It is worthy of notice that no vacancy has occurred in this parish since 1689, a period of about 180 years—a fact singular not only in the Church of Scotland, but, it is believed, in every Church in the world."

This has, of course, arisen from the circumstance that in Scotland it is legal to appoint to an aged minister an assistant who, on the death of his principal, becomes at once minister of the parish. It may be mentioned that since vol. i. of the *Fasti* was published, Mr. Thomson's son (Rev. James Thomson, third) has been appointed his father's assistant and successor.

Another remarkable case is Panbride (*Fasti*, iii. pt. 2), which was filled by father, son, and grandson for 133 years.

Rev. Robert Trail, ordained 1717, died 1762, aged seventy-five.

Rev. Robert Trail, ordained in Rescobie in 1749, translated to Panbride in 1763, where he died in 1798, aged seventy-nine.

Rev. David Trail, ordained in 1798, died in 1850, aged eighty-six.

In Kinnell (*Fasti*, iii. pt. 2) there were only two ministers from 1754 to 1868, viz. —

Rev. Alex. Chaplin, born in 1710, ordained in 1754, died in 1813, aged ninety-five, and Rev. George Walker, ordained in 1813, died in 1868, aged eighty-seven.

In Kinnell (*Fasti*, iii. pt. 2) four members of a family named Honeyman filled the benefice from 1683 till 1780.

When speaking of long incumbencies, I may add that since the Reformation there have been in Scotland four incumbencies of less duration than a month. The shortest has been that of Rev. John Mitchell (*Fasti*, ii. 134) (who, however, had been previously ordained), who was admitted minister of Ochiltree in Ayrshire on April 29, 1690, and died the following day.

The next shortest is that of Mr. Thomas Kidd, of Longside (*Fasti*, iii. 630), who was ordained May 14, 1829, "when so unwell that he was carried to church extended on a couch," and who died on May 17, aged thirty-four.

The other two cases are that of Rev. Thomas Finclair of Whittingham (*Fasti*, i. 388), who was ordained September 4, 1734, and who died on September 17 (never having preached after his settlement); and that of Rev. James Turing of Abarbour, Deer (iii. 623), ordained September 21, 1733, and who was found hanged (supposed to have been murdered) on October 19 thereafter.

I now come to alleged cases of longevity among the ministers of the Church of Scotland.

The greatest age recorded is that of Rev. William Sanders (one hundred and eight), already mentioned, but it is evident that the authority cannot be relied on.

Mr. Walter Makgill, of Cavers (*Fasti*, i. 489), is said, in *The Presbytery Register*, to have died at the age of one hundred and seven, but Dr. Scott doubts the correctness of the statement, and supposes him to have been not much more than eighty.

The next is Rev. Alexander Johnston of Lyne (*Fasti*, i. 249.) From the baptismal register (which Dr. Scott examined) it appears that he was baptised August 7, 1686, was ordained March 20, 1728, and died suddenly when preparing to preach (having officiated the previous Sunday), March 8, 1788, in his hundred and second year and sixtieth of ministry, being then the senior member of the Church. Unless there had previously been an Alexander in the family who had died young, this seems a remarkable and well-attested case of centenarianism.

Looking to the date of the graduation (1680) of Rev. Walter Denoon, already mentioned, and to the date of his death (1730) he must have been at least a hundred.

Rev. Walter Gordon, or McGregor (iii. 230), died in 1788, in the fifty-seventh year of his ministry and it is said one hundred and first year.

Dr. John Leslie (iii. 449), Bishop of the Isles from 1628 to 1633, and who afterwards became bishop, first, of Raphoe and afterwards of Clogher, where he died in 1671, and who was father of the author of the *Short and Easy Method with the Deists*, is said to have been upwards of one hundred at his death.

Rev. Thomas Hunter, of New Cumnock (*Fasti*, ii. 106) was ordained September 19, 1706, resigned 1757, and died January 5, 1760, in his hundredth year and fifty-fourth of ministry.

Rev. Malcolm Brown, of Kilbirnie (*Fasti*, iii. 171) took his degree at the University of Glasgow April 30, 1723, was ordained January 30, 1734, died Father of the Church, December 21, 1794, in his hundredth year and sixty-first of ministry. (His successor died in 1845, in the eighty-third year of his age and fifty-first of his ministry, so that the two occupied the benefice for one hundred and eleven years.)

There are a considerable number who are given as having reached their ninety-eighth and ninety-ninth year (among these Rev. John Charles of Garvoch, who took his degree March 24, 1792, and who died November 17, 1868, in his ninety-ninth year.) I do not, however, give these, but, as Dr. Scott has usually given the names and ages of the wives of ministers, I note the few centenarians who occur among them:—

(*Fasti*, i. 720.) "Barbara Cairncross, widow of Rev. William Duguid, minister of Dolphinton, died in Edinburgh, February 16, 1713, aged one hundred and two."

(*Fasti*, i. 347.) "Isobel Makghie, widow of Rev. Alexander Vernon, minister of Penciltland, died July, 1714, aged one hundred and two. Her husband died in 1669, aged fifty-three years."

(*Fasti*, iii. 331.) "Janet Thomson, widow of Rev. John Skeldoch, of Farr, died July 5, 1794, aged one hundred."

(*Fasti*, iii. pt. 2.) "Mrs. Middleton (widow of Principal Middleton, of King's College, Aberdeen, born 1645, ordained 1667, died 1738), died February 15, 1768, in her hundred and first year, having had fourteen sons and five daughters."

(*Fasti*, iii. 439.) "Catharine Hunter (widow of Rev. John Inches of Neating, Shetland, who died 1836) died in the Manse, Neating, March 15, 1842, in her hundred and second year."

(In corroboration of Dr. Scott's statement as to the age of this old lady, I may add that, about the year 1830, I remember Mr. Macgowan, who succeeded her husband in 1827, being in my father's house, and, on there being a good deal of joking about his having asked her to stay on in the manse, he said that he had done so, as he

thought it a pity that, in her infirm state of health, and at her advanced age (then, in 1827, when he did so, close on ninety), that she should have to remove, as she was not likely to live long. She survived till 1843, and Mr. Macgowan died in 1840, aged sixty. Fortunately he was a bachelor.)

(*Festi*, i. 712.) "Mary Newall, wife of Rev. Alexander Macgowan of Dalry, baptised January 20, 1770, married October 10, 1785, died June 21, 1867, in her ninety-eighth year, having had seventeen children, and having survived her marriage eighty-two years."

I mention this case, the particulars of which I verified for Dr. Scott from the registers, in connection with the next—

(*Festi*, i. 707.) "Isabella Hastings (widow of Rev. Henry Currie of Carsphairn, who died in 1815, in his sixty-fourth year), died in 1870, said to be in her hundred and fifth year."

A good many years back I heard her spoken of as nearly one hundred, and the above-mentioned Mrs. Macgowan, who was the wife of the minister of the neighbouring parish, and who, belonging to the same district, had known Mrs. Currie from her childhood, always said that she was three years older than herself; and when people spoke to her about her own age, said that "she was not the old person, it was Mrs. Currie." I searched the registers of Carsphairn, where she was born and where she was married, but without finding the entry of her birth. About the time she must have been born they were kept in the most fragmentary manner. Her relations, some of whom I know, have all along been quite consistent and positive as to her age. I am myself rather sceptical about cases of extreme old age, but though, from the defective state of the Registers, clear proof can not be got, I have no doubt that Mrs. Currie was some years upwards of a hundred at the time of her death.

I shall be glad if the above, which gives the principal instances of longevity in the Church of Scotland since 1600, should be of any service in the inquiry as to longevity.

I should be glad, also, to know if there is any such work as Dr. Scott's *Festi* in connection with any other National Church.

THOMAS GORDON, D.D.

[We have two excellent similar works: Anthony à Wood's *Athenæ Oxonienses*, to which are added the *Festi*, or Annals of the said University. The best edition is that of 1813-20, edited by Dr. Philip Bliss, in four volumes. The other is the *Festi Ecclesie Hibernice*, by the Ven. Henry Cotton, D.C.L., 5 vols., 1847-60.—Ed.]

PEACOCK: PADDOCK: PUTTOCK: PAJOCKE:
POLACK.

Each of the first four of these words has found favour in the eyes of some Shakesperian critics. A doggerel stanza in *Hamlet*, in the folio of 1623, runs thus:—

"For thou dost know, O Damon dear,
This realm dismantled was
Of Jove himself; and now reigns here
A very, very peacock."

The quartos have *paiock* and *paiocke*; the folio of 1632 *payock*. Theobald suggested *padding* = toad; Pope, *peacock*, indicating a vain ostentatious person like Hamlet's uncle; others *puttock* = buzzard or kite. Where the original word has been retained, and no textual emendation been thought necessary, a meaning has, of course, to be attached to it; and *bajocchio*, the name of a small Italian coin, denoting insignificant, has been proposed as the interpretation of it. Mr. Dyce, who keeps the word, adopts Pope's sense, writing:—

"*Pajock* is certainly equivalent to *peacock*. I have often heard the lower classes in the North of Scotland call the *peacock* the '*peajock*'; and their almost invariable term for a turkey is '*bubbyjock*.'"

The last word, *Polack*, is suggested by myself. The form is Danish, and in *Hamlet* Danicisms may be expected. It is used twice by Shakspear in its primary sense of *Pole*, a native of Poland; so that this, in the ordinary sense of an unusual form (for *Polack* is simply a Danish word) was certainly known to Shakspear, and the form itself thought worth adopting.

But *Polack* had, and has, a secondary meaning as well. When Poland was not independent, but formidable, there existed a chronic state of national bad feeling between the Poles and the Danes; and *Polack* became an opprobrious term = *blackguard* or *Philistine*. In a convivial song of the present century it means a milkcop, or one who finches his glass:—

"En *Polack* lides llike."

(A *Polack* is not tolerated.)

This is certainly not the term applied (or applicable) to Hamlet's uncle. The meaning, however, is of late origin. The older meaning, however, suited him.

In noticing the word in my edition of Johnson's *Dictionary*, I forbear from recommending it as an emendation; the reason being that, though the term in its primary meaning was manifestly Shakespearian, I did not see my way to Shakspear understanding it in its secondary sense.

"Whether Shakspear had means of knowing that it was a term of abuse, is another question; and, unless it can be answered in the affirmative, the suggestion is exceptional."

I now submit that the objection thus suggested can be notably abated. From the valuable introduction to Cohn's *Shakspear in Germany*, we learn that, before A.D. 1590, there was a company of English actors attached to the Court of Copenhagen; that, about or after 1590, the company separated—some of the members entering the service of the Duke of Brunswick, and others

returned to England. Of two of these last we know not only the names, but the fact that they were friends or associates of Shakspear's. Through these, then, may easily have come both the name and its secondary meaning.

R. G. LATHAM.

SHAKSPERE NOTES: KNIGHT'S "PICTORIAL SHAKSPERE."—*Cymbeline*, Act I. Sc. 2:—

[*Re-enter Queen to Posthumus and Imogen.*

Q. "Be brief, I pray you;
If the King come, I shall incur I know not
How much of his displeasure:

Aside] Yet I'll move him
To walk this way: I never do him wrong,
But he does buy my injuries to be friends;
Pays dear for my offences."

Mr. Knight says the sense is obscure: it is so in the above text. I would venture to alter the punctuation so as, I think, to remove the obscurity:—

"... I never do him wrong,
But he does *buy my injuries*: to be friends,
Pays dear for my offences."

J. A. G.

Carisbrooke.

OVID, METAM. XV. 224.—

"... Et nondum poplite firmo
Constitit, adjutis aliquo *conamine* membris."

"Then sumwhat folt'ring, and as yet not firm of foote,
he standes,

By getting *sumwhat for to helpe his sinewes* in his
handes."—*Golding*.

"Then, staggering with weak nerves, stand by degrees,
And by *some stay* support our feeble knees."—*Sandys*.

"By slow degrees he gathers from the ground
His legs, and to the *rolling chair* is bound."

Dryden.

"Conamine—Adminiculo genibus adaptato, ne varæ aut compernes fierent." Varro, l. 8. de L. Lat. 'serperastrum' vocat. Farn.—Note to the Amsterdam edition of 1683.

The notes to Burmann's edition pass over *conamine*, sicco pede. The Delphin annotator says:

"Serperastro, puta, aut ejusmodi adminiculo."

In deference to these authorities (*Golding* and *Sandys* since consulted) and to the opinion of an eminent living scholar, I have translated, loosely enough,

"Its lax and nerveless limbs sustained
From fall by aid of go-cart or of chair."

But I confess myself not satisfied with this sense of the word. I find no hint of this meaning of *conamen* in the ordinary Latin dictionaries of Andrews and Riddle, and no sense assigned to it but that of "effort, exertion, struggle." I want to understand "*conamen*" as the natural impulse, effort, struggle, of the child to assume the erect position intended for it by nature; such natural effort helping its little limbs to assume such position. Is there anything in the language of the

text to exclude this interpretation? I should be glad to hear the opinion of any modern scholar who will oblige me by discussing the question.

It cannot, I think, but strike any one as odd that Ovid should not have mentioned what, to us, is the most natural assistance to the ambulatory efforts of the homunculus, viz., the guiding hand of the mother. But this is by the way. *Conamen* can hardly be any help supplied by her. It can only be the child's own *conamen*, or something altogether extraneous and mechanical. Which is it? HENRY KING.

5, Paper Buildings, Temple.

LACE SURPLICE OF THE EIGHTEENTH CENTURY.—The following memorandum may be of interest to some of your readers, as it testifies to the accuracy of Hollar's engravings representing lace surplices as in use a century earlier:—

"Rampton, Cambridgeshire—Here is y^e finest surplice I ever saw, y^e seams being all nicely work'd with lace-work, and y^e neck-part of it curiously wrought in needle-work, and is a real curiosity in its way." (Rev. W. Cole's *Collections*, vol. iv. fol. 56, No. 5805, British Museum.)

F. G. LEE.

CRANER'S NOTE.—Some country towns of Ireland have in the market-place a crane for the weighing of goods, produce, &c. An official, popularly "the craner," has charge of the machine, who gives a certificate of weight to all concerned, a dictum uncontroversible. This is called the "craner's note," and when anyone makes an assertion of the "long-bow" nature, a sceptical auditor will say, "Very nice, but I should like the *craner's note* for that." THOMAS TULLY, JUN.

"PLATEAU."—It is curious to observe how recent has been the introduction into our language of many foreign words which have become quite naturalised amongst us. "Plateau," in the sense of table-land, is one of these words. The editor of the *Annual Register* for 1807, describing the battle of Eylau, speaks of "a rising ground or flattish hill, which, in the military phraseology of the French, is called a *plateau*"; and in a footnote he informs the reader that the word means "a platform." JAYDEE.

COINCIDENCE OR PLAGIARISM?—Mr. Disraeli's sarcasm about the critics—"the men who have failed in literature and art"—has no doubt been often uttered before the appearance of *Lothair*. Shenstone in his essay "On Writing and Books" had already said—"A poet that fails in writing becomes often a morose critic: the weak and insipid white wine makes at length excellent vinegar": while a century earlier Dryden had remarked (Dedication of the *Translations from Ovid*) that—

"Ill writers are usually the sharpest censors; for they (as the best poet and the best patron said)—

'When in the full perfection of decay,
Turn vinegar, and come again in play.'

Thus the corruption of a poet is the generation of a critic."

Dryden's "best poet and patron" is Sackville Earl of Dorset, the lines quoted being from his address to Ned Howard. C. T. B.

Curios.

THE SKULLS OF SWIFT AND STELLA.

In the year 1835, during some alterations which were being made in the aisle of St. Patrick's Cathedral, Dublin, several coffins became exposed, and amongst them those of Dean Swift and Stella, which were found lying side by side. The British Association was then holding its meeting in Dublin, and this discovery of course excited great curiosity and interest. The bodies were exhumed, and the crania of the two celebrities submitted to phrenological examination. That of Swift, however, must have disappointed the supporters of craniology, as it was pronounced by Mr. Hamilton, an adept in the science, to have an extremely low frontal development, while "the parts marked out as the organs of wit, causality, and comparison were scarcely developed at all."* I should be glad to know if casts were made at the time of these two skulls, and if so, where they are deposited? The subjoined account by Dr. Houston of the appearance of the bodies, or rather skeletons, on disinterment, possesses, I think, no small interest:—

"The coffin (of the Dean), which was of solid oak, and placed transversely beneath the pillar supporting the tablet erected to his memory, and bearing the celebrated and well-known inscription written by himself, lay about two feet and a half below the flags; it was surrounded by wet clay, and nearly filled with water. All the bones of the skeleton lay in the position into which they had fallen when deprived of the flesh which enveloped and held them together. The skull, with the calvarium by its side, lay at the top of the coffin; the bones of the neck lay next, and mixed with them were found the cartilages of the larynx, which, by age, had been converted into bone. All the rings of the trachea, which had undergone the same change, were equally in a state of preservation and order. The dorsal vertebra and ribs occupied the middle of the coffin; the bones of the arms and hands lay as they had been placed in death, along the sides, and the pelvis and lower extremities were found towards the bottom. The teeth were nearly all gone, and their sockets were filled up with bone. Six of the middle dorsal vertebra and three of the lumbar were joined together by ankylosis. Several of the ribs were united to the sternum by ossification of the intermediate cartilages. The whole were evidently the remains of a very aged man. The bones were all clean, in a singularly perfect state of preservation. When first removed they were nearly black, but on being dried they assumed a

brownish colour. The water in which they were immersed was remarkably free from putrefaction, and even the wood of the coffin was perfectly sound and unbroken."

"The cranium of Stella was exhumed from the vaults of St. Patrick's Cathedral along with that of Swift in 1835. The coffin in which it lay was of the same material, and placed in the same relation to the pillar bearing the tablet to her memory as that of the Dean; and the bones constituting the skeleton were in equally perfect preservation, though interred ten (or twelve) years earlier. The outline of the skull is the most graceful we have ever seen; the teeth, which for their whiteness and regularity were in life the theme of general admiration, were perhaps the most perfect ever witnessed in a skull. On the whole, it is no great stretch of the imagination to clothe and decorate this skull again with its alabaster skin, on which the rose had slightly bloomed; to adorn it with its original luxuriant dark hair, its white expanded forehead, level pencilled eyebrows, and deep, dark, lustrous eyes; its high prominent nose, its delicately chiselled mouth, and pointing upper lip; its full rounded chin, and long but gracefully swelling neck; when we shall find it realise all that description has handed down to us of an intellectual beauty of the style of those painted by Kneller, and with an outline and form of head accurately corresponding to the pictures of Stella which still exist."

H. A. KENNEDY.

Waterloo Lodge, Reading.

ROMANS IX. 8.

"The vindication of this passage by Gilbert Wakefield is undoubtedly, as he declares in a note [*A new Translation of those parts only of the New Testament which are wrongly translated in our common Version*] the only method of solving the difficulty contained in it. But I wish the merit to be attributed to him to whom it is due. The solution was first proposed in a sermon preached before the University of Oxford by the learned Dr. Bannister, Fellow of Jesus College, and since Rector of Netherbury in Dorsetshire. The sermon was printed at the end of his *Bampton Lectures*. But as the book is now scarce, a republication of the summary of the interpretation seems to fall within the plan of your Journal. This is the more necessary, as Dr. Macknight in his elaborate commentary on the Epistles has not noticed this construction"—*Classical Journal*, 1810, p. 112.

"There is something so unnatural in the wish supposed to be contained in this portion of Scripture, that, notwithstanding all the painstaking by learned and pious men to explain and qualify it, I cannot be induced to think that it ever proceeded from the great Apostle, to whom it is attributed. (For different modes of explaining this passage he refers to the second volume of Whitaker's *Annotations Sacrae*). . . The word *ἡγήσατο* does undoubtedly often signify to wish or pray for; it moreover signifies to profess, and is likewise very frequently pleonastical. One single sentence, which occurs in almost every page of Homer, will fully explain my meaning. That poet usually observes, upon the introduction of a distinguished hero, that *αὐτὸς αὖτις ἡγήσατο*, i. e. He gloried in being, or professed that he was, or simply he was the son of Jupiter.

* St. Paul's phraseology was exactly the same. . . . I

* Winslow's *Journal of Psychological Medicine* (review of "The Closing Years of Dean Swift's Life," by W. H. Wilde, 1849), II. 371.

* Winslow's *Journal of Psychological Medicine* (review of "The Closing Years of Dean Swift's Life," by W. H. Wilde, 1849), II. 370.

have great heaviness and continual sorrow in my heart (for I myself was once an excommunicate outcast from Christ) on account of my brethren, my kinsmen according to the flesh."—Bandinel, *ubi supra*.

To these extracts I beg leave to annex a query: Has any commentator on the original, *ἡνυχόμεν γὰρ αὐτοὺς ἐγὼ εἶναι ἀνάθεμα ἀπὸ τοῦ Χριστοῦ*, taken the same view, or have they all overlooked this solution, without which the only interpretation admissible is the conclusion that "there have been those so zealous for some glorious principle as to wish themselves blotted out of the book of Heaven, if the cause of Heaven could succeed." (Froude's *Short Essays on Grave Subjects*.)

P.S. Rom. ix. 3.—*ἡνυχόμεν γὰρ ἀνάθεμα εἶναι αὐτοὺς ἐγὼ ἀπὸ τοῦ Χριστοῦ*.

"The real difficulty," says Dr. Lightfoot, "disappears, when the words are correctly translated, not as the English Version, 'I could wish that myself were accursed for Christ,' but 'I could have wished,' &c.; because the imperfect itself implies that it is impossible to entertain such a wish, things being what they are."—*A Fresh Revision of the English New Testament*. London: Macmillan & Co., 1871.

BIBLIOTHECAR. CHETHAM.

"LONG HOME.

Can any of your readers tell me where this common and yet beautiful phrase first occurs? To me it indicates a belief in the intermediate state of the dead, which is no doubt, though not fully expressed, the creed of both the Roman and Anglican Churches, although the common and somewhat greedy belief in an immediate reward, an immediate beatification, seems now to obtain. Upon the Roman tomb we meet with the words "*Ultima domus*," "*Sepulchralis domus*," but all these inscriptions are full of the grief without hope. In the words "long home" there is an implied belief that it is not the last home; with the Romans, before Christianity was accepted by them, there was a belief that the ashes rested in their urns for ever—

"Ergo Quintilium *perpetuus* sopor urget,"—

and that the sleep which bound the soul was eternal. So much so indeed was this the feeling that they looked even upon the tomb as a reward. Hence their magnificent sepulchres, and the epithets lavished on them. The sepulchrum was not only *mœstum*, *lugubre*, and *atrum*, but it was *regal*, *magnificent*, *superb*, *costly*, and *splendid*. How much it was prized is best seen in the epigram of Varro Atacinus, in which he questions the existence of the gods because in the tomb even vice is splendidly inurned and virtue neglected:—

"Marmoreo Licinus tumulo jacet, at Cato parvo,
Pompeius nullo! credimus esse Deos?"

which I have thus attempted to imitate:—

[* See Eccles. xii. 5.]

"In marble tomb the base Licinus lies,
Cato is covered with a few rough sods,
Pompey lies naked to the sea and skies,
Yet we believe, weak mortals! there *are* gods!"

The "long home" of modern times has really nothing to do with reward or punishment, although to look at the useless, barbarian, and splendid tombs prepared for their "*diseased* relatives," as the vulgar boys say, by the *nouveaux riches* at our cemeteries, one would fancy that they desired to imprison the dear departed in bronze and granite for ever! I have been told that some of these *Christian* (?) tombs cost seven and even ten thousand pounds. Perhaps one of the most popular instances of the use of these words is the twenty-fifth chapter of *Martin Chuzzlewit*, wherein Mrs. Gamp flatters Mr. Mould, the undertaker, by telling him of his daughters:—

"To see them two young ladies," says Sairey, "as I know'd afore a tooth in their pretty heads was cut, and have many a day seen—ah, the sweet creeturs!—playing at berryins down in the shop, and follerin the order book to its *long home* in the iron safe."

But long antecedent to this I find the phrase in English literature in the verses of that true humourist Matthew Prior, *vide* his "Nell and John":—

"When Nell, given o'er by the doctor, was dying,
And John at the chimney stood decently crying;
'Tis in vain,' said the woman, 'to make such ado,'
'For to our *long home* we must all of us go.'"

No doubt some of your correspondents will afford me an earlier instance of this very popular and somewhat poetical euphemism for that which so many dread to speak of—the grave.

J. HAIN FRISWELL.

74, Great Russell Street, Bloomsbury Square.

P.S.—Will you allow me here to thank Mr. J. B. DITCHFIELD for his obliging and satisfactory answer concerning Casanova, 4th S. vii. 481?

WILL OF BISHOP AILMAR.—Blomefield, in his *Hist. of Norfolk* (8vo, iii. 463), tells us that the will of Ailmar, Bishop of Elmham, "is recited at large in the Sacrist's Register of Bury Abbey, fo. 49." This register is now in the Public Library at Cambridge. If one of your Cambridge correspondents would send a transcript of this will to "N. & Q.," he would do good service to history.

TEWARS.

EARLY CHINESE RINGED VASES IN THE HOLT COLLECTION.—Can any of your readers give any further information respecting the very curious metal ringed vases recently sold by Messrs. Christie in the Holt Collection? A note in the catalogue states that they were probably produced in the south-eastern part of China, and possibly in Indo-China before Chinese influence made itself felt in these regions. These vases are stated to be very

seldom seen even in China. One of these specimens has five rows of rings, making one hundred and one in all; from which they are called hundred-ringed vases, the one hundred and first being sometimes put underneath.

The same collection contained some very curious *toac-hoos*. They appear to have been used for an ancient pastime of the imperial court:—

"Placed between two well-matched parties standing equidistant from it, the object was to hurl reed-lances with such precision that they should pass through one or other of the cylinders, which are so arranged that an equal share is presented to either side."

A drum of the Han dynasty (No. 534), c. A.D. 226, is a work of great rarity. Choo-ko, a celebrated Chinese general, is said to have introduced these drums from Southern Asia. They are so rare that the *Se-tsing-koo-kein*, or great art encyclopaedia, names the cities where those known are preserved.

JOHN PRIGGOT, JUN.

DOUGLAS FAMILY.—I shall be glad to receive information of the birth-place and parentage of "Captain Francis Douglas of Newcastle-on-Tyne," born near 1740; married at St. Margaret's, Rochester, Kent, October 3, 1763, to Sarah Clark; and dead before 1822. He may have been related to Henry Douglas, surgeon in the Royal Navy on half-pay, who, in the year 1751, was killed in a scuffle in an inn at Newcastle kept by one David Shield. Perhaps some Newcastle Douglas can assist me?

W. IL. COTTELL.

Brixton, S.W.

SIR EDMONDSBURY GODFREY.—Hume, Macaulay, Rose, and Cunningham call the knight *Edmondsbury*, Timbs calls him *Edmundberry*, but the knight calls himself *Edmund Berry* in two deeds, dated in 1674 and 1676, connected with the title to a freehold house in Blue Cross Street in the parish of St. Martin-in-the-Fields, which title is now professionally before me.

Cunningham mentions that a person named Berry was one of his supposed murderers: so perhaps, after all, he fell a victim to a family feud.

JOHN PILKE.

26, Old Burlington Street.

IRISH POPLIN MANUFACTURE.—As it is well known that the still celebrated silk manufacture of Dublin, known as poplin or tabinet, was introduced by the Huguenot refugees who fled from France at the period of the Edict of Nantes, and who settled principally in that part of Dublin known as the "Earl of Meath's Liberty," it would be a matter of great interest if any Dublin friend could inform me if names of French origin can be traced among the poor operatives who still carry on silk weaving in the ruinous and now almost desolate streets of the "liberty."

Some thirty years ago my duties having led me to visit many poor houses in the "liberty," I found

in many cases the silk weavers at work on the most rich and expensive tabinet fabrics in dwellings worse than any of our Spitalfields' hovels, and hardly fit for human habitations.

H. H.

Portsmouth.

MEDALLIC.—I have a brass medal found at Maldon in Essex. Each side shows a different half-length figure with full face. That on the obverse is bearded, head surmounted by a crown with three long points; a sword on its right points upward, one on the left downward. An inscription in Lombardic character runs round it thus:—"COSMOGRM.:.AMDXPOLA.:." Above is an open pointed arch for the ribbon, with a human figure on each side leaning against it, the heads having a coronet of three balls, the dress coming up to the neck like a smock. The figure on the reverse has no beard; head bare, unless some vandykes above it are intended for a covering; dress, a frock without any opening in front, and expanding downwards like a bell or crinoline. A sword on each side pointing downwards; inscription runs: "1011.:.MOAMDISERADBPX.:." with similar supporters of the arch. There is no date, unless that which looks like 1011 is one. Can any of your readers suggest when it was struck? on what occasion? and in commemoration of whom?

J. S. E. H.

Birmingham.

THE NORE LIGHT.—Is there any coloured print of the light at the Nore that would do to bind up with Boydell's *Thames*, and make a better termination of the book? I have a dim recollection of having seen in the Royal Academy, or somewhere, a painting of the kind I allude to. Boydell's views are taken generally from an elevation and from the land. His pictures are views of the Thames? Is there any similar book where the pictures are taken on the Thames?

EDW. S. WILSON.

THE BLACK LAIRD OF ORMISTON.—I should be obliged if some of your correspondents would kindly give me the pedigree of the Black Laird of Ormiston, or Hob Ormiston of that ilk; he was tried and executed for the murder of Darnley. Patton gives an account of those East Border chiefs who did forced homage to the Duke of Somerset on Sept. 24, 1547, namely, the Laids of Cersford, Hunthill, Huntly, Ormiston, and others. Of gentlemen he enumerates Robert Carr, Robert Ormiston of Emarthen, and others. Patten in *Dalyell's Fragments*, p. 87, says the Black Laird is called the cousin of this Earl of Bothwell, by whom he was appointed commander of 1000 men to guard Queen Mary when ill of fever at Jedburgh. His banner was a field argent with three red pelicans feeding their young. Motto, "*Mae gloria fides*."

FELICIAN.

MR. PASTON OF ST. KITTS.—Can any of your readers state what was the Christian name of the Mr. Paston said to have been outlawed for killing his antagonist in a duel at St. Kitts about the early part of the eighteenth century? What other name did he assume, and whom did he marry? and who was the man who fell in the duel, and where can the record of the circumstances be found?
BAYONETTE.

JOSEPH PLANTA.—Information wanted on the pedigree and family of Mr. Joseph Planta, who was M.P. for Hastings from 1826 to 1831.

C. A. FEDERER.

[The Right Hon. Joseph Planta, late M.P. for Hastings, was the son of Joseph Planta, Esq., principal librarian of the British Museum, who died Dec. 3, 1827. The latter was born in the Grisons in Switzerland, Feb. 21, 1744, being descended from a noble family in that country. His father, the Rev. Andrew Planta, resided in England from the year 1752, as minister of the German Reformed Church in London. The Right Hon. Joseph Planta died on April 5, 1847, leaving his entire property to his wife.]

ST. EDITH, OR EDITHA.—Wanted, the names of any English churches dedicated to the Anglo-Saxon virgin saint, Edith.
H. N. R.

[There are two virgin saints of this name honoured in the calendar on the 15th of September; one was the sister, the other the daughter of King Edgar. There is also another of this name, St. Edith the queen, daughter of Edward the Elder, and wife of Sithricke, Danish King of Northumbria. There are twenty-one churches dedicated in this name in England, eight of which are in Lincolnshire and three in Warwickshire: it is now impossible to assign them to their respective saints; probably the majority, if not all these churches, are named after Editha of Wilton nunnery, celebrated for her learning, her beauty, and her sanctity.—Consult *The Calendar of the Anglican Church*, ed. 1851, p. 226.]

SCARLETT.—Who was Philip Scarlett, who died in 1623? I am disposed to think that he was related to Scarletts of London, or who, at any rate, subsequently settled there, &c.
L. A.

SUNDRY QUERIES.—Would you kindly solicit answers to the following questions?—

1. Who was the Attorney-General in the ministry of Lord Grenville (sometimes denominated "All the Talents") which lasted from 1806-1807? I find that Lord Erskine was Chancellor, and Sir Samuel Romilly was the Solicitor-General, but I have been unable to find out who was the Attorney-General.

2. Would you kindly furnish me with a list of the Irish Chancellors from July 1846, when Sir Edward Sugden resigned at the downfall of Sir Robert Peel's ministry?

3. In a list of the Deans of Canterbury which I have in my possession I find that Dr. S. G. Andrewes was appointed in 1809. The next name on my list is that of Dr. Wm. Rowe Lyall, who was appointed in 1845. Would you kindly supply

me with the names and dates of the deans who succeeded Dr. Andrewes and preceded Dr. Lyall?

4. In my list of the Deans of York, the last name on my list is Dr. Richard Osbaldeston, who was appointed in 1728. Could you kindly supply me with the names and dates of their successors?

5. Could you tell me where I could get a list of the Deans of Lincoln?
HENRY JACKSON.
291, Oldham Road, Manchester.

"LADY SUSSEX, THAT WYSE MARRIED."—This sentence occurs in a letter under date of June 23, 1559. (*Cal. Domestic State Papers*, temp. Eliz. iii. 9.) Which Lady Sussex married Wyse? Was it Anne Calthrop, the divorced wife of Earl Henry?
HERMENTRUDE.

SWIMMING.—At an old book-stall I picked up a copy of a work on swimming by J. Frost, published in 1816. Is anything known of the author, and have any other works been published on the art of swimming?
A. W.

[One of our correspondents, under the *nom de guerre* of Olphar Hamst, Esq., has published "A Bibliographical List of Works on Swimming," in *A Few Words on Swimming*, 1868, 8vo. (John Russell Smith.) Frost's work is noticed, but nothing is known of the author except that he combined the business of chimney surveyor with that of swimming master at Nottingham. His work was reprinted at New York in 1818.]

THE TOWERS OF WESTMINSTER ABBEY.—Who designed and executed them? The question is thus put, as they are usually attributed to Sir Christopher Wren. As I think there are doubts on the subject, I submit the following notes. Cunningham (*Handbook to London*) merely observes, as do most writers, "the western towers erected from the designs of Sir C. Wren." My note-book suggests that their *lower* portions were executed 1713-22, under the directions of that talented architect; and that the upper portions were, after his death in 1723, entrusted to Nicholas Hawksmoor, who then directed the works of the abbey up to 1735. The towers are said not to have been completed until 1745. In a biographical notice of Hawksmoor it is stated:—

"After the death of Sir C. Wren in 1723, he was appointed Surveyor-general of Westminster Abbey, and continued the building of the two western towers (intended to have had spires 140 feet high); and completed the works in 1735. W. Dickenson being Surveyor until Jan. 20, 1725, when he was succeeded by John James."

This latter architect (James) drew "the north-west prospect of Westminster Abbey, with the spire designed by Wren," which was engraved by Fourdrinier; and by Toms for Maitland's *History of London*, 1756.

The division in style, of that which may be considered to have been executed under Wren's direction and that executed under Hawksmoor's, is clearly distinguishable at about half way up the towers. As towers they may be considered

to have originated from Wren's design, but their execution was left to the directions of the inferior hands of the surveyors under and after him. Wren's Gothic work, in outline and feeling, is, I think, not so bad as is generally considered. The detail, however, may not be worthy of commendation; yet he knew more about it, perhaps, than any other architect or amateur of his day.

W. P.

UMBRELLAS.—Can you or any of your correspondents tell me where I could get hold of the two following books?—

Hints to Bearers of Walking-sticks, Umbrellas, &c. J. B. Duncan, London, 1801.

Essai Historique Anecdotique sur le Parasol, &c. Par René Marie Cazal. Paris, 1844.

They are not in the British Museum Catalogue. I should also be much obliged for the names of any book giving information about umbrellas and their manufacture.

X. Y. Z.

[Has our correspondent consulted about twenty articles on the history of Umbrellas in "N. & Q."? See the General Indexes to the First, Second, and Third Series.]

"VITA BEATI BENEDICTI IN VETERI LEGE FIGURATA."—This is the title of a manuscript of the fifteenth century, containing seventy-two large miniatures painted by John of Stavelot, monk of the abbey of St. Laurence at Liege, sold at Brussels on November 20, 1860, to an Englishman for 2250 francs. Any information as to its present possessor will be most welcome.

W. H. JAMES WEALE.

Replies.

ROHAIS, COUNTESS OF LINCOLN.

(4th S. viii. 61.)

I feel bound to acknowledge the appearance of the important suggestion made by TEWARS on this lady, because I believe that he is aware that I was the author of what he is pleased to term "the elaborate article on the Earldom of Lincoln in the first volume of *The Topographer and Genealogist*," as I was also of another memoir on the same subject which appeared with my name in the Lincoln volume of the *Archæological Institute*. The suggestion now advanced by TEWARS is that the Countess Rohais was a daughter of Richard Fitz-Gilbert of Clare by Adeliza the sister of Ranulf (de Gernons) Earl of Chester; in which case she was really that earl's niece (*neptis*), as the chronicler John of Hexham describes her to have been. I may say at once that I am quite disposed to agree in this suggestion of TEWARS, for the reasons he has so well advanced, notwithstanding that the name of Rohais has not otherwise occurred among the children of Richard Fitz-Gilbert—his only daughter mentioned by Dug-

dale being Alicia, the wife of Cadwallader ap Griffith, Prince of North Wales.

But I am further inclined to coincide with TEWARS from the interesting armorial evidence to which he has also adverted, though not quite accurately. He says of the Countess Rohais that "her hereditary arms were *five chevrons*." The truth is that one of her seals, inscribed *STERILIVM ROHESIE COMITISSE LINCOLIE*, and engraved to accompany both my memoirs to which I have referred, is covered as to its whole surface (not on a shield) with a chevronny pattern; and this, supposing her birth to have been as TEWARS suggests, may certainly be regarded as hereditary, for it corresponds with anterior evidence of the device of Clare. The seal of (her presumed uncle) "Earl Gilbert Fitz-Gilbert of Pembroke" (as he is designated in its legend) is engraved in Sir Edward Bysse's notes to Upton's *De Studio Militari* (1654), p. 80, and must be familiar to all who are interested in antiquities of this class. On one side he appears in the usual equestrian attitude, brandishing a huge sword; on the other he is marching on foot, as if to cast from his right hand a long javelin—in apparent accordance with his surname of Strongbow. But on either side he holds a shield, which, shown only in profile, is not incontestably chevronny, but was interpreted to be so by Sir Edward Bysse; and here I must be allowed to cite the very probable theory given for the origin of the chevron by Mr. Planché, who has done so much towards placing the investigation of armorial antiquities on a rational basis:—

"But what was the origin of the figure itself? Fortunately the seal of a Clare—the family to which most of our English nobility and gentry are indebted for their chevrons—enables me to answer the question: it is that of Gilbert de Clare, Earl of Pembroke, in the reign of King Stephen, and therefore of the period which immediately preceded the bearing of hereditary coat-armour. Instead of the three chevrons, so well known as the coat of Clare, we find the long kite-shaped shield of the earl divided into thirteen equal stripes or bands, which running upwards parallel to the line formed by the angular top of the shield (a very marked peculiarity of the shield of that period), on the dexter or right-hand side presented to us, descended, I naturally infer, with the shape of the shield on the sinister or left-hand side; and that such was the opinion of Bysse is evident, as he blasons the arms, in Latin, thus: "*scutum capreolis plenum habuit*," considering them what is termed *chevronny*—that is, composed of as many chevrons as could be put, of that breadth, into the field. Now it certainly appears to me evident that this shield was only strongly banded according to its form, the bands being painted and gilt alternately, and that their reduction to the number of three, in conformity with a prevailing fashion, produced the coat of arms which we see on the seals of the later Clares—viz. Or, three chevrons gules." Planché's *Pursuivant of Arms*, p. 47.

It will be observed that TEWARS is unauthorized when he speaks of five chevrons. The arms of Clare, so frequent in their occurrence, were three

chevrons; but with regard to the first earl's seal it is remarkable that if, instead of counting every stripe or band with Mr. Planché, we count the alternate bands, considering them to be placed upon a field, we then find they are seven in number, and that is also the number of the chevrons on the seal of the Countess Rohais. Thus the latter, though not actually presenting a shield of arms, repeats the same device, and affords strong presumptive evidence—all the more interesting from its early date in the infancy of armorial insignia—that Rohais was really a Clare; and at the same time it confirms the conclusion of Sir Edward Byshe and Planché that the apparent bars on Earl Gilbert's shield were, when viewed in front, identical with chevrons.

With respect to the Earldom of Lincoln itself, in the reign of Stephen, TEWARS states that "All authorities agree that the Earldom of Lincoln was held after the death of the Countess Lucy by her two sons William de Roumare and Ranulf Earl of Chester, as coparceners." My own words were—

"From the several facts in the descent of the Earldom stated hereafter, it appears that King Stephen, after the death of Countess Lucia, granted investiture of the dignity to her two sons by her several husbands, as coparceners. Though no actual record of this event is preserved, still William of Malmesbury seems to allude to it, when he says that the King had added to the honours of both brothers."—*Topographer and Genealogist*, i. 17.

On my revision of the matter, made for the *Archæological Institute*, I thought there was scarcely sufficient proof of this position, and I therefore no longer maintained it. It is still not improbable; but I am not aware that it has been distinctly asserted by any previous writer, nor has it been supported by my successors Mr. Courthope in his *Historic Peerage* (1857), or Sir Bernard Burke in his *Dormant and Extinct Peerages* (1866). Of other "authorities" I remain uninformed. May I hope that TEWARS will be induced to develop further his views on this subject, on which it would seem we have still something to learn.

JOHN GOUVER NICHOLS.

"MÉMOIRES DE CASANOVA."

(4th S. vii. 326, 480.)

MR. J. B. DITCHFIELD differs very widely from most French critics in his estimate of the authenticity and historical value of these *Mémoires*. "Il est bien certain," writes the editor of the new edition of *Les Supercheries dévoilées*, "que Casanova n'est pas l'auteur de ces mémoires, mais à qui faut-il les attribuer?" M. Paul Lacroix, than whom no one is more competent to form a correct opinion on the point, thus writes in a note to the *Dufour Catalogue*, p. 60:—

* Quoted in *Les Supercheries*.

"J'ai cherché à découvrir le véritable auteur de ces mémoires si amusants, si spirituels et si curieux, qui ne sont pas et ne peuvent être de Jacques de Casanova, lequel était incapable d'écrire en Français et surtout de composer un ouvrage de cette espèce; car s'il était assez instruit, il n'entendait rien à un ouvrage d'imagination et de style. Il est certain cependant que ce fameux cavalier d'industrie avait laissé des notes et même des mémoires originaux, mais ces manuscrits étaient certainement indignes de voir le jour, et il fallut un habile homme pour les mettre en œuvre. Cet habile homme fut, nous en avons la certitude morale, Stendhal, ou plutôt Bayle, dont l'esprit, le caractère, les idées et le style se retrouvent à chaque page dans les mémoires imprimés."

It should, however, be added that M. Beaumont (from whose interesting article in the *Biographie universelle* MR. DITCHFIELD's note appears to be taken) entertains no doubt of the authenticity of the *Mémoires*, and speaks of their historical value in the same terms as MR. DITCHFIELD.

Some time after the death of Casanova the *Mémoires* fell into the hands of Messrs. Brockhaus, the publishers of Leipzig, who, in 1822, published an abridged translation in German by G. von Schutz, and this was retranslated into French by M. Aubert de Vitry, and published in fourteen volumes 12mo in 1825-1826. Upon this work beginning to appear, Brockhaus decided to publish the original text in full, and eight volumes appeared at Leipzig from 1826 to 1832, when the censorship appears to have stopped the further publication, and the remaining four volumes were not published until later at Brussels.

The narrative of his imprisonment in and escape from the state prisons of Venice is one of the most interesting of prison narratives, and is probably the only portion of the *Mémoires* of any length which could be quoted without offence. An account of his imprisonment and escape is contained in a recent number of the *Cornhill Magazine*, but it loses much of its interest from the mode in which it is there given. A translation of this narrative, preserving all the spirit and life of the original, appeared in English nearly fifty years since in the pages of the *London Magazine* (in or about 1822), and was subsequently reprinted in some other work.

R. C. CHRISTIE.

GRAIN: LUMB.

(4th S. viii. 46.)

The latter word, *Lumb*, is in common, not to any vulgar, use among the Lowland Scotch. It means a chimney, and "narrow ravines or gullies" might well be called by the same name as chimneys. Old residents in Jesus College, Cambridge, will doubtless remember—indeed, all Cantabs will remember—"Jesus Chimney," the walk between the outer and inner college gates; long, narrow, and flanked on either side by garden walls. *Cheminée* is, I suppose, the word whence our chimney is derived; and *Lumb*, the English equi-

valent preserved, like many old English words, in Lowland Scotch. I write at a distance from all books, and must therefore crave the indulgence of readers of "N. & Q." in case I have "gone a mucker," or "come a cropper," to use two modern English bits of slang.

H. F.

Sidmouth, Devonshire.

"Grains Gill" is a very common designation in the lake district, and signifies the *grains* of a *fork*. The *gills*, to which the term is applied, generally divide conspicuously into two branches like a hay-fork.

W. G.

If *Grain* be not a corrupted form of *Grange*, a name sometimes found so corrupted, and which is applied chiefly to the home-farms of monastic houses, it is possibly derived from *grein* (Icelandic), signifying a *division*, to which Ferguson, in his *Northmen in Cumberland and Westmoreland*, refers; and which, as he remarks, is a "term still sometimes used in the district, as when a valley is said to branch out into two *grains* or divisions" (p. 40). Sw. *gräns*, Dan. *graendse*, Ger. *grünze*, Dut. *grens*.

As bearing upon this view, it may be mentioned that the Hill o' Staick (*Staick* is the usual local pronunciation)—the half of which is in Renfrewshire, and the other or south-western half in Ayrshire, and at the summit of which three parishes converge, Largs, Kilbirnie, and Lochwinnoch—is the highest of a very high mountain range; and that from its north-eastern side descend two rills, called respectively the White and Black Grain. One of these forms the division between two extensive heathy tracts, the Misty-law- and Queensyde-muir, both in the parish of Lochwinnoch, Renfrewshire. Both of these *Grains* fall, after a short course, into a stream called the *Reth* (such, at least, is the pronunciation), or rather into one of "The Forkings of *Reth*," as two branches of that stream, about equal in volume, are designated; and the *Reth* falls into the *Calder*, a large water receiving tributaries on either side, and which, after a south-easterly course of six or eight miles, is discharged into the *Loch of Lochwinnoch*.

The origin of *Staick*, the name of this hill, may be in doubt. Some, however, say it is derived from *stuaic*, in the Celtic, signifying a pointed pinnacle—and true at least it is that this hill is round and conical in form. The origin of *Reth* is also dubious (the proper orthography of the name is not known), only Col. Jas. Robertson (*Gaelic Topog.*, p. 402) would deduce it from *rath*, a fort, pronounced *raw*, although no fort is known near this water; and although the pronunciation is not *rath* nor *raw*, but, as already stated, *reth*. Others would derive the name from *rith* (O. Eng. or Anglo-Saxon), signifying a small stream; and

which it is said forms such prefixes as *Ret-* in *Retford* and in *Rettandon* (Edmund's *Names of Places*, p. 243; Leo's *A. S. Names*, 1869, p. 86). Then as to the *Calders*, and many waters are so called, their origin admittedly is the Celtic *coille-dur*, wooded water, or waters the banks of which were covered with wood when the name was applied.

Now it would be equally strange and curious if the names of these three waters, not certainly of modern application, situated in the Romano-British kingdom of Cumbria, or Strathclyde, had their respective origins in the Icelandic, Anglo-Saxon, and Celtic. Must it not be conceded that the name of the great hill, and of the main water, were the earliest imposed? (Edmund's *Names*, p. 75.) This is a query put for the consideration of those who would now lead to a new belief as to the "doctrine of Celticism," and would regard the "peculiar views," as those of the Fathers are characterised, with little tenderness.

ESPEDARE.

P.S. In Scotland, *grain* is said to be applied to the branch of a tree, the stem of a plant, the branch of a river, and the prong of a fork (*Imp. Dict.*, voce "Grain.")

SUPPORTERS.

(4th S. viii. 47.)

Supporters may be said to have appeared at the close of the fourteenth century, although they had been used singly and as ornaments on seals, "not without some heraldic intention," as Mr. Planché says, quite a century before. Richard II.'s "two white harts, couchant," are a well-known early example, but the arms of Henry VI. are the first in the royal series which exhibit supporters in the modern form. From that period their assumption was common, but the practice of the sovereigns granting supporters did not commence until the reign of Henry VIII.

The seals of Fitzalan, Earl of Arundel, A.D. 1330-1375, engraved in Boutell's *Heraldry, Historical and Popular*, p. 268, and of William Montacute, Earl of Salisbury temp. Richard II., engraved in Sir Richard Worsley's *History of the Isle of Wight*, may be cited as about the earliest instances of the adoption by English earls. The earliest garter-plate with supporters is that of John Beaufort, Earl and afterwards Duke of Somerset, elected 20th of Henry VI., a blazoning of which fine example is given by Mr. Planché as a frontispiece to his *Pursuivant of Arms*.

Edmondson cites the "Titchbournes of Hants" as among the families "who, although they were neither ennobled, or ever enjoyed any public office under the crown, assumed and bore supporters which were continued to be used by their descendants," and adds that by the ancient use

thereof they are "well entitled to bear them, and that no one of the descendants of such families ever ought to alienate such supporters or bear his arms without them."

It is probable that Sir John de Tichborne, whose zeal prompted him, in his capacity of high-sheriff, to proclaim at Winchester James I. King of England, without waiting for orders, wherefore sundry honours were conferred upon himself and his four sons, was the first to use them,—but this is conjecture.

For information concerning the origin and use of supporters, M. T. might with advantage refer to Edmondson's *Body of Heraldry*, 1780, and to Newton's *Display of Heraldry*, 1846; while the books of Messrs. Planché and Boutell, to which I have alluded, are most valuable to all who wish to study "heraldry founded upon facts."

W. E. B.

The practice originated in the fourteenth century of placing the shield between two animals as supporters. The first supporters on coins occur in the reign of Henry VIII., whose sovereign is thus decorated. According to some authors the supporters of the royal arms of England were first assumed by Edward III.

In Sandford's *Genealogical History*, published in 1677 (a copy of which is in the British Museum), an engraving is given of the seal of Ela, Countess of Salisbury, who was born in 1196. In this engraving two lions rampant appear as supporters.

The general reader may obtain much valuable information on the subject in Lower's *Curiosities of Heraldry*, and Hugh Clark's *Introduction to Heraldry*, last edition, 1866.

From a MS. of Wingfield, York Herald, deposited in the College of Arms, it appears that many families below the rank of nobility anciently used supporters, and it is asserted that the descendants of persons who used them have a right to perpetuate them, however they were acquired. (Lower, p. 139.)

By a singular anomaly the baronets of Nova Scotia are allowed by their patents of creation to carry supporters, while the English baronets, their superiors both in dignity and antiquity, have not that privilege. Some of these have, however, at various times, received the royal licence to use them. (Lower, p. 140.)

At the present time 169 baronets have supporters to their coats of arms.

Might not the first Tichborne baronet have been thus licensed by James I., for his eager loyalty in proclaiming at Winchester the successor to Queen Elizabeth?

CHARLES NAYLOR.

MISS RACHEL BURTON.

(4th S. vii. *passim*; viii. 37.)

I was a small boy at the Oxfordshire election of 1815, and my recollections not having been refreshed are perhaps more vivid than accurate. The contest was between Blenheim and the country gentlemen. Each had for a long time returned one member, and on the death of Lord Charles Spencer, the Duke of Marlborough's nominee, Lord Sunderland, son of the Marquis of Blandford and grandson of the duke, who had just reached his majority, was expected to walk over the course; but Mr. Ashurst, a very unobtrusive country gentleman, at the urgent pressure of his neighbours, was induced to offer himself. I was taken to the county-hall on the nomination day, and greatly impressed by the speaking of the reverend Vaughan Thomas, the vicar of Yarnton, for Lord Sunderland, and Mr. Coker of Bicester for Mr. Ashurst; the former excelling in elegance, the latter in force. After a vigorous canvass on both sides, Lord Sunderland withdrew before the day of election. Mr. Ashurst represented the county for about twenty years without opposition. He was not a speaker, but a good man of business, and much valued in committees. He was chairman of the Oxfordshire Sessions, a sound lawyer, and a thorough gentleman. The contest gave occasion to many coarse personalities, and some clever squibs which would have been worth collecting.

H. B. C.

U. U. Club.

Though it seems idle to recur to a circumstance that occurred so long ago, and which few live to remember, I will not decline to reply to your correspondent D. P., Malvern Wells, to explain the passage he refers to respecting Rachel Burton, though it does not seem to need any explanation. Briefly it was this. The place was what was then called "The Convocation House," the large building behind the Divinity School, where the parliament is said to have sat when Charles I. was at Oxford. What it is called now, or "to what base uses it may revert," I cannot pretend to say, for all discipline has long ceased to exist in Oxford, and "the theatre at commemoration has become a bear garden." In this room the vice-chancellor and proctors had sate the long day to receive the votes for the chancellorship, and they prolonged their session, for (unlike the Tichborne case) the voting (by statute) was continuous. The vice-chancellor was Dr. Parsons, Master of Balliol—a man of a countenance, as one of his *friends* said, "truculent certainly, very truculent." There he continued to sit, *infelix Theseus*, his truculency not diminished by a violent fit of gout, wrapped up in flannels, receiving the votes as they dropped in, scantily illuminated by two or three candles

at his desk, and with the increasing conviction of his friend Lord Eldon's defeat, occasioned by the acission with the Duke of Beaufort's friends.

Lord Grenville's triumph was greatly owing to the energetic exertion of Dr. Hodson, Principal of Brasenose (afterwards Regius Professor of Divinity), and of great popularity in the university. I think it was about ten o'clock at night that the votes were summed up, and "the glorious majority of 13," as it was termed, was declared in favour of Lord Grenville with a very bad grace by Dr. Parsons, whom Lord Eldon subsequently made Bishop of Peterborough. Then it was that Rachel Burton, who had been very active all day and night (in all university proceedings she was as much an institution as the Bedell) rushed about, wild with excitement, embracing in the plenitude of her joy and of her bosom, not only Doctors but A.M.s, and all who came in her way. She might have condescended even to a puny undergraduate (which I was), but she did not embrace me. Mr. Valentine Cox, the author of the very amusing *Reminiscences of Oxford*, may probably recollect this scene, and the worthy Alderman Sadler (if he be living), who must be now nearly the father of the city. For me, I record what I saw, and which I seem to see at this moment.

In further reply to D. P., I will tell him that Mr. Dunbar was an A.M. of Brasenose College, and sometime keeper of the then Ashmolean Museum, though I believe he did not attend to it much. He was a very good scholar, and a good-looking man, an ally of Rachel Burton, with whom he had frequent encounters of wit. Here are some "Lines addressed to Miss Ness of Liverpool" (an American lady), who had asked him to explain to her the meaning of the words "abstract" and "concrete":—

"To Miss Ness.

"Say, what is 'abstract,' what 'concrete'?

Their qualities define.

They both in one fair person meet,

And that fair form is *thine*.

How so? your riddle pray undo.

'Tis no hard laboured guess;

For, when we lovely *Nancy* view,

We then view 'Lovely Ness.'

These are the straws which are worthy of being embalmed in the amber of "N. & Q." I fear I have been too prolix—"brevis esse laboro obscurus fio," as old Heath, the Head Master of Eton, said when he snuffed out the candle at the evening winter school.

Alas! poor Rachel! "I knew her, Horatio, a fellow of infinite jest, of most excellent fancy." "Requiescat in pace." This is a late atonement I make to her shade for many tricks played upon her, in which I assisted, and which I now regret with a vain but deep repentance. H. W. I.

Rome.

JUNICS (4th S. viii. 104.)—In confirmation of your ingenious correspondent, Mr. C. Ross, permit me to observe that there is one decisive proof, in addition to those mentioned by him, that the photolithograph and the lithograph of the anonymous note to Miss Giles could not be fac-similes of the same original. In the one, the lady's name is given at length; in the other, it is only indicated by an initial. Look also, at the word "obliged." The superior state of preservation of the supposed original, from which the photolithograph was taken, proves that it was not contemporary with the verses.

ANTI-FRANCISCAN.

The Athenæum Club.

MOON-GATHERED DARNELS (4th S. viii. 44.)—Darnel (*Lolium temulentum*) is a noxious weed that grows among corn. Gerard says of it, "It hurteth the eyes, and maketh them dim, if it happen either in corne for breade or drinks." I take this quotation from the *Variorum Shakespeare*, xviii. 91, where La Pucelle is said to allude to this property of darnel in her scoffing address to Burgundy after the surprise of Rouen (*First Part of Hen. VI.*, III. 2, 44). The Latins had the same notion of the weed. Not having the *Daily News* of March 1 by me, I do not know what properties the journalist means to attribute to darnel. Probably he uses the name for noxious herbs generally.

As for "moon-gathered," that was always looked upon as essential in the plucking of magical herbs. Thus Horace (*Satires*, I. viii.) makes his witches begin their herb-gathering, "*simul ac vaga luna decorum protulit os*." Again, in *The Witch of Middleton* (III. 3), Hecate asks Firestone, "Were they all cropt by moonlight?" It is worth remarking that Shakespeare (*Macbeth*, IV. 1, 25), refining, changes the ordinary conditions—

"Root of hemlock digg'd i' the dark,
Liver of blaspheming Jew,
Gall of goat, and slips of yew
Sliver'd in the moon's eclipse."

Compare Horace (*Satires*, I. viii.)—

"... Serpentes atque videres
Infernas errare canes, lunamque rubentem,
Ne foret his testis, post magna latere sepulchra."

Perhaps Milton (*Lycidas*) imitates Shakespeare in his—

"It was that fatal and perfidious bark,
Built in the eclipse," &c.

JOHN ADDIS.

BALLOONS AND THE SIEGE OF PARIS (4th S. vii. 207, 270.)—The following are some additional statistics of ballooning during the siege of Paris, presented to the French Academy of Sciences:—

"The number of aërostats which left between the 22nd of September and 28th of January was 64: they conveyed 9,000 kilogs. of despatches, or 3,000,000 of letters at 3 gms. each, 91 passengers besides the 64 aëronauts, and 354 carrier [courier?] pigeons. Five were taken by

the Prussians, respectively at Verdun, Chartres, Ferrières, Wetzlar (Prussia), and Rottenberg (Bavaria). Two were lost at sea. The Ville d'Orleans, under the management of M. Rolier, crossed the North Sea, and landed in Norway, after a voyage of 1,600 kilometres (1,000 miles), performed in 45 hours." — *Manchester Guardian*, July 11, 1871.

I should like to be better informed as to whether or not "courier" is the more proper word for homing pigeons. THOS. RATCLIFFE.

"BY HOOK OR BY CROOK" (4th S. viii. 64.) — This proverb is at least a century older than Skelton's time. It occurs in the works of Wyclif. See Mr. Arnold's new edition of Wyclif's *English Works*, iii. 331. On the very next page is the proverb about "turning the cat (i. e. cate, cake) in the pan," which Bacon has also in his *Essays*: see Essay xxii., "On Cunning."

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

"ST." ABBREVIATED TO "T." (3rd S. *passim*; 4th S. vii. 479, 550; viii. 38.) — The village of St. Osyth, co. Essex, is frequently in the neighbourhood pronounced "Tosy." W. D. SWEETING. Peterborough.

CHARMS FOR AGUE (4th S. vii. 443, 483; viii. 17.) — The following simple remedy for ague was held in great repute by some of the villagers of Leverington, co. Cambridge, at the beginning of the present century. It consisted in the invalid having to put on two under-linen garments instead of the usual quantity; then for the nearest relative or friend to tear off (daily) a piece of the one nearest the person of the sufferer, until that garment was completely destroyed. Then it would be found that the afflicted person had sufficiently recovered to need no further assistance.

Waltham Abbey.

J. PERRY.

PRINTERS' ERRORS: SHAKESPEARE (4th S. vii. 509; viii. 51.) — If MR. PROWETT had done me the honour to read my *Shakespeare Expositor*, and the *Additional Notes*, which may be had of the publisher, he would probably have found all his objections obviated; as it is, I am utterly unable to go over the same ground again. I take this opportunity to inform the students of Shakespeare that I hope in the course of this autumn to place in the library of the British Museum a copy of this work, with MS. additions, which may easily be copied out by those who set any value on them.

THOMAS KEIGHTLEY.

WILLIAM BALIOL (4th S. vii. 302, 432, 506; viii. 53.) — Elizabeth, daughter of Henry de Ferrers, Lord of Groby, and Isabel de Verdon, married (1), David de Strabolgi, Earl of Athole; (2), John Malewayn; she died at Ashford, co. Kent, Oct. 23, 1375. Her husband, Earl David, died Oct. 10, 1369. (Inq. post Mort. 49 Ed. III., i. 4.) HERMENTRUDE.

WILLIAM MAY, DEAN OF ST. PAUL'S (4th S. viii. 67.) — If SP. will refer to Le Neve's *Fasti Ecclesie Anglicanæ* (ii. 314, 315 of the edition revised and continued by T. D. Hardy) he will find the following particulars: —

"William May, LL.D., prebendary of Chamberlainswode, was elected [to the Deanery of St. Paul's] 8th Feb., 1545-6, and in the 1st of Queen Mary he was deprived. He also held the prebend of Wenlakesbarn. William May was restored to this dignity, and re-elected 23rd June, 1559. He died 8th August, 1560, and was buried in the choir of this cathedral."

If he will then turn to Dugdale's *History of St. Paul's Cathedral* (edition of Sir Henry Ellis, p. 227) he will gather a few additional details—as that at the time of his election to the deanery William May was Master (or rather President) of Queens' College, Cambridge, and that in the beginning of the reign of Edward VI. he was appointed one of the visitors of that university. At p. 278 he will find the name of William May amongst the list of the prebendaries of Wenlakesbarn. In Dean Milman's *Annals of St. Paul's* (second edit. pp. 212, 219, 222, 275, 277) several notices of William May are to be found. At p. 275 in particular it is stated that "he had been designated as Archbishop of York"; and that "Bishop Grindal, in his rochet, preached the funeral sermon." Machyn's *Diary* supplies the exact date of the funeral:

"the xij day of August was bered at Powlles master May the nuw dene of Powlles, and my lord of Londun made the sermon in ys rochett, bered hym."—p. 241.

W. SPARROW SIMPSON.

WHAT CRITICS ARE (4th S. vii. 490; viii. 54.) — Speaking of critics, and the manner of their generation, Southey says: —

"This is a corps in which many who are destined for better things engage, till they are ashamed of that service; and a much greater number who endeavour to distinguish themselves in higher walks of literature and fail, take shelter in; as they cannot obtain reputation themselves, they endeavour to prevent others from being more successful, and find in the gratification of envy some recompense for disappointed vanity." — *Colloquies on the Prospects and Progress of Society*, ii. 363.

The same author elsewhere neatly formulates a similar idea. I quote from memory, and cannot give reference: —

"Bad poets become malevolent critics, just as weak wine turns to vinegar."

This is, according to Shaftesbury, to fail in the very claim to, and essential of, critical ability: —

"'Tis necessary a *writing* CRITICK shou'd understand how to *write*. And tho' every *Writer* is not bound to show himself in the capacity of CRITICK, every *writing* Critick is bound to show himself capable of being a WRITER. For if he be apparently impotent in this *latter* kind, he is to be deny'd all Title or Character to the *other*." — *Characteristics*, &c., Baskerville's edit., iii. 271.

WILLIAM BATES, B.A.

Birmingham.

PLATFORM (2nd, 3rd, 4th S. *passim*).—As another instance of the use of this word in the sense of "principles," I may mention the following work, which occurs in a recently published bookseller's catalogue:—

"Falwood (W.), *Enemie of Idleness*, teaching a perfect platform how to indite epistles & letters of all sorts, as well by answer as otherwise. H. Middleton, 1586, 12mo."

R. B. P.

"THE SEVEN WHISTLERS" (4th S. viii. 68).—There is a sonnet of Wordsworth's which couples "the seven whistlers" with "Gabriel's hounds":—

"The poor old man is greater than he seems . . .
He the seven birds hath seen that never part,
Seen the seven whistlers in their nightly rounds,
And counted them; and oftentimes will start,
For overhead are sweeping Gabriel's hounds."

In a copy of Wordsworth's *Poems* (London, two volumes; Longman, Hurst, Rees & Orme, 1807), which I happen to possess, there is a note hereon which does not appear in the *Sonnets* (Moxon, 1838). Thus it runs:—

"Both these superstitions are prevalent in the Midland Counties of England: that of Gabriel's hounds appears to be very general over Europe, being the same as the one upon which the German poet Bürger has founded his ballad of the 'Wild Huntsman.'"

Doubtless, as Mr. BRITTEN suggests, the swift is the true *whistler*. No other birds fly wildly whistling through the air in cyclic troops.

MAKROCHREIA.

LADIES ON HORSEBACK (4th S. viii. 78).—I have now lying before me a copy of the *Orlando Furioso*, published in Venice, 1508, by Georgio Varisco. There are engravings to each canto, and thirteen of these represent ladies on horseback, and not one of the ladies is provided with a side-saddle. They are all riding in the masculine mode of the peasant girl that was mistaken by Don Quixote for his "incomparable Dulcinea del Toboso." Such, I suppose, was the universal custom in Italy in 1508, for most mediæval and modern inferior artists represent in their portraits not the manners or habits of the ancient times in which the originals they were depicting lived, but the manners and costumes contemporaneous with artists themselves. A curious instance of this inattention to historical truth is specified by your correspondent, Mr. PINKERTON, when he tells us of an Irish sculptor who had, in compliment to the fashionable costume of his own day, represented a venerable discoloured old Irish saint as wearing knee breeches and top boots.

Your correspondent asks, in reference to side-saddles, "when the present way of riding on the left hand was first used?" I should like, in addition, to be told *where* and *when* the side-saddle for ladies was invented? In this part of France its use, or any substitute for it, is utterly unknown

to the farmers' wives and daughters, as they are to be seen every market day riding straddle legs on their nags with the wares they have to dispose of decorously arranged either in front or behind them.

I do not recollect to have ever seen any ancient statue or medal representing "a woman on horseback." There is an abundance said in classical authors of the "litters" of Roman dames of quality; but where can we precisely learn the manner in which the Amazonian viragoes mounted their war steeds? They were accomplished equestrians, "armis, equis, venationibus exercebant" (*Justin.* ii. 4). Camilla, according to Virgil, was a feminine "Red Prince," in command of a brazen band of dauntless "horse-breakers":—

"Agmen agens equitum, et florescens arce carvæ."

But what, it may be asked, was the especial style of equitation adopted by Penthesilea, Antiope, Hippolyte, Lampeto, Marpesia, or Thalestria? We know that they had a nice taste in the decoration of their weapons and armour:—

"Pictis bellantur Amazones armis."

Thus much we know; but who can tell us if they had either side-saddles or pillions, or if they rode, as they fought, *like men*? WM. B. MAC CARR.

Moncontour-de-Bretagne, Côtes du Nord, France.

In an old book, with engravings of seals, I find one of Maximilian of Austria and Mary of Burgundy, as Counts of Flanders, anno 1478. The archduke is armed cap-a-pie, and sword in hand. The daughter of Charles the Bold, with falcon on wrist, rides seated to the left; not, however, sideways with the body turned towards the palfrey's head, as obtains with ladies at the present time, but seated as in a chair. Underneath is written, in Flemish: "Ghegheuen in onse Stad van den Bosche,* den 1x dach van Spozels 1478." The Austrian eagle at that period does not seem to have been double-headed as now. P. A. L.

"HEART OF HEARTS" (4th S. vii. 303, 309, 423, 548; viii. 55).—Permit me to give another example, also from Dickens, of the phrase "heart of hearts." In the preface to *David Copperfield* he says: "For like most parents, in my heart of hearts I have a favourite child. That child is *David Copperfield*." I think the expression may safely be said to be sanctioned by usage of the best writers. Possibly "heart of hearts" is said, and not "heart of heart," on account of its more euphonious sound. It is a flowery expression, very probably of Eastern origin, and contains nothing that is illogical. GASTON FOUL.

Univ. Coll. London.

PURITAN CHANGES OF NAMES (4th S. vii. 480, 526; viii. 72).—A few years since I read through the whole of the entries in my parish registers

* This was either Bruges or Brussels.

(St. Matthew, Friday Street, with St. Peter Cheap, in the City of London), and, apart from names taken out of the Holy Scriptures, I could only discover three really Puritan names. These were Beloved and Godly, both used as female names, and Purifie, a male name. Purifie was the son of one "Mr. John Presse, Parson, born 1584." Mr. Presse was rector from 1573 to 1612. Of Scripture names occurring in the sixteenth century, I noted Bezabel, Elias, Enoch, Esdras, Tobye, and, with singular profanity, Emmanuel; whilst Dorcas, Eve, and Marah were names given to female infants. Renatus and Rediviva, too, are names such as a Puritan might possibly have given; but of such names as Praise-God, or Win-the-fight, I could not discover one even during the reign of the intruded ministers. W. SPARROW SIMPSON.

"Cutter. — Sister Barebottle, I must not be called Cutter any more; that is a name of Cavalero Darkness. . . . My name is now Abednego. I had a vision which whispered to me through a keyhole, 'Go, call thy self Abednego.'—Cowley, *Cutter of Coleman Street*, Act III. Sc. 12.

W. J. BERNHARD SMITH.

Temple.

BRASS IN BOSTON CHURCH (4th S. vii. 405, 486; viii. 53.)—There is a pedigree of Nanfan in Harl. MS. 1041, f. 71, the Visitation of Gloucestershire 1583, from which it appears that Johannes Nanfant married Johanna, daughter of Sir John Cogshull, son of John and Emma, daughter and heir of Sir Richard Hwyshe (O. on a fesse S. a lion passant of the field), and Alicia, daughter and co-heir of Radulphus Blackmoustor (G. 9 billets O., in chief a label of 3 points compony Az. and of the 2nd), which Richard Hwyshe was son of Richard and grandson of Richard by his wife Isabella, daughter and heir of — Wyke (A. 3 chev. S., with a fleur-de-lis for difference). The handwriting of this MS. is very much cramped, but I have tried to preserve the orthography used in it.

In the Boston brass a different coat is given for Hewys, but 13 is evidently that of Wyke. I have seen a coat of Bolles with 18 quarterings, from Harl. MS. 1550, fo. 55: 1. Bolles; 2. Godard; 3. Pulvertoft; 4. Angevyne; 5. Alderby; 6. Haugh; 7. Bell; 8. Hoyland; 9. Nanfant; 10. Penpoint; 11. Colsell; 12. Huish; 13. Wykes; 14. Blanchmynster; 15. Fitz Williams; 16. Mablethorpe; 17. Stayne; 18. Pickering.

EDMUND M. BOYLE.

BERALL STONE (4th S. viii. 66.)—I should suppose that the entry referred to a *beryl* precious stone, with an image (*hdole* being probably meant for *ydole*, that is idol), representing or commemorating some miracle wrought through the intercession of our B. Lady at Rome. "Of the place" would be a translation of *della piazza*, and

may have designated some church, such as the pantheon, which is, S. Maria ad omnes martyres, in the *Piazza della Rotonda*, or some image in a public square, or *piazza*, or in some one of the many old churches of Rome which have disappeared since the date of 1485. F. C. H.

MARTYR BISHOP (4th S. viii. 66.)—The bishop standing in a cauldron, having hot pitch poured upon him, is St. Cyriacus, who suffered under Julian the Apostate. Callot has an engraving of him tied to a stake and hot pitch poured upon his head; but in the old German work, printed at Augspurg 1477, *Der Heyligen Leben*, there is an early woodcut coloured, representing the holy Bishop Cyriacus standing in a cauldron, and two men with ladles pouring hot pitch upon him. He was finally put to death by lances. The Greeks maintain that he was Bishop of Jerusalem, and was the Jew who pointed out to St. Helen the spot where she found the true cross of our blessed Saviour. F. C. H.

I have no doubt that the ancient alabaster carving which W. I. inquires about represents St. John the Evangelist at the Latin Gate. A woodcut of Albert Dürer's represents the saint in the cauldron of burning oil, whilst one of the executioners is pouring oil from a ladle over him. (*Vide* Mrs. Jameson's *Sacred and Legendary Art*, p. 101.)

The introduction of the mitre I take to be merely an anachronism, so commonly introduced, with a symbolical meaning by the ancient masters. M. V.

Froome Selwood.

CEREMONY (4th S. viii. 7, 76.)—It may be as well to add to the derivations of this word in "N. & Q." that of one of the great German philologists, Corssen. According to him the only legitimate spelling in Latin is *caer-i-mon-ia*, and the word means "reine Handlung." The *ae* he looks upon as an intensification (a gunated stage) of the *i* of a root *skir-*, which has lost the *s* in this word and *sin-cér-us*, as well as in Sanscr. *kir-ame*, "I sprinkle," but has kept it in Lith. *skir-iu*, "I separate, choose," and in Goth. *skeir-s*, "pure." The *o* of the nominal stem *caero-* becomes *i-* before the double suffix *-mon-ia* (man + ya), as in *casti-monia* compared with *casto-*, *agri-monia* with *agro-*. I may remark that *parsi-monia* seems to be the best authenticated spelling—not *parci-monia* as J. H. I. OAKLEY writes. If the orthography *caeri-monia* is correct, the word has probably no connection with *curo*, which we arrive at through the steps *cou-r-*, *co-ir-*, *co-er-* (justified by inscriptions) from a root the vowel of which was short *u*. The derivation of M. O. Ubert's Greek priest from *χερσπορ* hardly needs refutation. E. S. ROBERTS.

Caius College, Cambridge.

SIR WALTER SCOTT'S USE OF PROVERBS (4th S. viii. 44.)—I can testify that in Lancashire the proverb, "A wink is as good as a nod to a blind horse," is always used in the same sense as that in which Sir Walter Scott uses it in the passage quoted.
H. FISHWICK.

EUROPEAN DYNASTIES (4th S. viii. 66.)—Your correspondent T. C. has contrived, in the space of six lines, to ask one of the most tremendous questions ever entered on your pages. I do not so much as pretend to answer it, but merely to give him a very little help in finding the answer for himself. A full answer (supposing that such a thing be possible, which is extremely doubtful) would require the entire remainder of your eighth volume, and very likely not be finished then. Nor do I vouch for the certainty of the points indicated; I merely give them as being what is said by Anderson and other genealogists.

It is said, then—The only modern dynasty apparently derived from the Western, or original branch of the Roman Empire, is Mecklenburg, with such as are descended from it in the female line. This includes England. The dynasties said to be derived from the Eastern, or Constantinopolitan branch, are much more numerous. They are, with their branches and descendants in the female line, the Duchy of Austria (now merged in the Empire of Austria), Cleve (extinct in the male line), Empire of Germany (Houses of Saxony and Suabia), Hollande (extinct in male line), Russia, Trebizonde (extinct in male line), Turkey. Princesses of the Constantinopolitan line also married into the families of Doria, the Counts of Geneva, and the Princes of Servia, but I cannot say whether these left issue. The first-named did so.

The female line descendants T. C. can trace for himself by the help of such works as Anderson's and Betham's *Tables of Royal Genealogies*, the *Almanach de Gotha*, &c.
HERMENTRUDE.

The present reigning dynasty of England is one of those that can claim descent from the ancient emperors of Rome—Queen Victoria, as well as many thousands of people in Western Europe, being descended from Basil the Macedonian, Emperor of Constantinople, and so, as alleged, from Constantine. There is a well-known passage of Gibbon relating to the subject, and some new matter will be found in a work printed at Smyrna in Armenian and English in 1866, by the late Stepan Mirza Vanantetzie, at my suggestion, entitled *Descent of H.M. Victoria, Queen of England, from the Arsacid Kings of Armenia*.

HYDE CLARKE.

A LETTER OF EDWARD IV. (4th S. vii. 229, 312, 417; viii. 48.)—MR. GAIRDNER'S postscript has made me somewhat unhappy. If the copying of autographs be forbidden in the manuscript room

of the British Museum,* the information has never reached me until now; and I have violated the statute some dozens of times, without being apprehended for so doing. It would relieve my feelings to hear that I have not unwittingly laid myself open to any dreadful penalty, and still more so that I may continue to commit the crime.

HERMENTRUDE.

You have, of course, in England many specimens of the handwriting of Edward IV., both as Earl of March and as king; still, "to make assurance doubly sure," I venture to send you a facsimile of his signature in the latter capacity, with the last part of a letter he addressed in 1476 to the Duke of Milan, John Galeas Marie,† on the death of his father, Galeas Marie Sforze. I have also a letter of King Richard III. addressed to the latter, in which the handwriting is less regular in the body of the letter; but the words "Ricardus Rex" are as bold as was the man himself. You hear him, when Stanley says:—

"Richmond is on the seas.

King Rich. There let him sink, and be the seas on him! White-liver'd runagate! What doth he there?"

But even Richmond proved more than a match for him.
P. A. L.

CURIOUS BAPTISMAL NAMES (4th S. viii. 64.)—S., in sending these names, forgot their source in Epistle to the Romans, xvi. 12, "Salute *Tryphena* and *Tryphosa*, who labour in the Lord." They were not at all unusual among the Puritan families of the Commonwealth, nor is the sentiment that fetched names from Holy Scripture one needing defence, albeit a pretty wide as well as minute knowledge of Puritanism and the Puritans enables me right heartily to appreciate and confirm Mr. DIXON'S timely vindication of these noblest of the noble against royalist slanders and ignorance in "N. & Q." 4th S. viii. 72. A. B. GROSART.
St. George's, Blackburn.

"THE SHEPHERD ON TORNARO'S MISTY BROW," ETC. (4th S. viii. 67.)—F. S. A. will find these lines in a poem called "Human Life," by Rogers. The exact words are:—

"The shepherd on Tornaro's misty brow,
And the swart seaman, sailing far below,
Not undelighted *watch* the morning ray
Purpling the Orient till it breaks away,
And burns and blazes into glorious day!"

In the edition of Rogers which was illustrated by Stothard and Turner, there is a fine vignette of the scene in Turner's very best style.

C. W. BARKLEY.

[* Mr. Gairdner's words are "in the public reading-room," not in the manuscript room. This alters the case. Our correspondent must know that certain manuscripts are endorsed "Select."—En.]

† He being at the time but three years old, this letter was in fact intended for his mother, Bonne de Savoie; married May 9, 1468; died in 1485.

USE OF WHALES' RIBS (4th S. viii. 4, 73.)—Whales' ribs (jawbones?) used to be very commonly set up for gate-posts in the neighbourhood of Newcastle and Shields. We had a pair set up to make a children's swing. By the way, a swing was called by some of our servants a *shuggy-shoe*. I write it as pronounced. Whence derived?

E. L. BLENKINSOPP.

Springthorpe Rectory.

"THE WORLD TURNED UPSIDE DOWN, OR THE HARES TAKING VENGEANCE ON MANKIND (4th S. vii. 259, 352.)—The picture at Hampton Court, co. Hereford, is not (as was suggested) allusive to the family surname of Coningsby or Conisby; for it represents not conies or rabbits, but (like the pictures already described) *hares*, revenging themselves on their persecutors,—tossing the huntsman in a blanket, roasting the hounds, &c. There is beside it a companion picture, in which foxes are represented amusing themselves in much the same way. In both pictures there is a good deal of humour, here and there rather broadly expressed, but not much high art. Nothing is known of the painter.

C. J. R.

DORR (4th S. vii. 453; viii. 33.)—I am now able to answer my own query. *Dore* is the name of a manor in the parish of Jedstone, Delamere, co. Hereford, which John Mabbe possessed in right of his wife, and which probably descended to her from the Mortimers.

In reply to HERMENTRUDE, John Mabbe's wife Elizabeth, or Isabel, was the daughter and heiress of Robert Browne, by Alizon his wife, daughter and heiress of Roger Mortimer, third son of Sir John Mortimer, "who (says Nash) seems to have been of the line of the Barons of Chirk." (Nash's *Worcestershire*, i. 246, and Harl. MSS. 615 and 1566.)

H. S. G.

"PAGION COLOUR" (4th S. viii. 67.)—I would humbly venture a suggestion whether this be not a corruption of passion-colour, i. e. red.

HERMENTRUDE.

Miscellaneous.

NOTES ON BOOKS, ETC.

Legends of the Holy Rood: Symbols of the Passion and Cross Poems. In Old English of the Eleventh, Fourteenth, and Fifteenth Centuries. Edited from MSS. in British Museum and Bodleian Libraries. With Introduction, Translations, and Glossarial Index, by Richard Morris, LL.D., &c.

Sir David Lyndesay's Works. Part V. The Minor Poems. Edited by J. A. H. Murray, Esq.

The Times' Whistle; or, a New Daunce of Seven Satires and other Poems, compiled by R. C. Gent. Now first edited from MS. Y. 8. 3 in the Library of Canterbury Cathedral. With Introduction, Notes, and Glossary by J. M. Cowper, Editor of "England in the Reign of Henry the Eighth."

On Early English Pronunciation with especial Reference to Shakspeare and Chaucer, containing an Investigation of the Correspondence of Writing with Speech in England, from the Anglo-Saxon Period to the present Day, preceded by a Systematic Notation of all spoken Sounds by means of the ordinary Printing Type, &c. By Alexander J. Ellis, F.R.S., F.S.A., &c.

These four volumes furnish further proof of the untiring zeal and energy with which the editors of the publications of the Early English Text Society pursue their labour of love. The first of these, edited by Dr. Morris (*Legends of the Holy Rood*), contains no less than sixteen poems of great interest on the Finding, &c., of the Cross, the Instruments of the Passion, &c., which are most carefully edited and ably illustrated. The second is the Fifth Part of Sir David Lyndesay's *Works*, and contains his Minor Poems. It was hoped that this part would have completed the work, but the editor Mr. J. A. H. Murray having during its progress been appointed to a mastership at Mill Hill School, he has been interrupted in his labours on the literary and bibliographical essay by which the works are to be preceded. But the poems are introduced by a sketch, by Mr. John Nichol of Baliol, of Scottish poetry up to the time of Sir David Lyndesay, with an outline of his works. The third volume is a satirical poem written about 1615 by an anonymous writer of great power and fluency, and, as a picture of the manners, follies, and vices of the age, *The Times' Whistle* will find many readers out of the circle of the Early English Text Society. But it is right to warn them that the author is very free spoken. The poem is admirably edited and illustrated by Mr. J. M. Cowper. A third portion of Mr. Ellis's valuable essay on *Early English Pronunciation with special Reference to Shakspeare and Chaucer*, forms the new volume of the extra series published by the society.

BLOCK BOOK. SPECULUM HUMANÆ SALVATIONIS, first edition. At a sale by Messrs. Sotheby, Wilkinson, & Hodge, on Monday week, this interesting volume was bought by Mr. Quaritch for 525*l*. The whole of the text is printed with moveable types, and the wood block cuts are at the top of each page. The above specimen of the books printed from wooden blocks (which have excited so much controversy, as connected with the claim of Holland to the Invention of Printing), is in the finest possible condition. The cuts are uncoloured, and not pasted together as they generally are. See *Berjeau's Catalogue of Block Books*.

MESSRS. TRUBNER announce a new edition, to be completed in five monthly parts, each part to consist of ten sheets, or 160 pages, of the *Dictionary of English Etymology*, by Hensleigh Wedgwood. Thoroughly revised and corrected by the author, and extended to the classical roots of the language. [With the assistance of the Rev. J. C. Atkinson, author of the *Glossary of the Cleveland Dialect*], and with an Introduction on the Formation of Language. In preparing this edition the author has had the benefit of the learned and very judicious annotations of Mr. George P. Marsh, in the American edition of the first volume of the dictionary, which have in many cases led to the adoption of his views. Attention has also been given to the criticisms in the Etymological Dictionary of E. Müller (Köthen, 1865-7), and to the scattered suggestions on the derivations of words which occur in various periodicals.

MR. WALTER BESANT and MR. E. H. PALMER are engaged upon a joint work on the History of Jerusalem, from the days of Herod to modern times. It will contain, among other things, the story of the short-lived Christian

Kingdom, and—which will be new to most readers—the life of Saladin, as told by the Arab chroniclers. The book will appear in October.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

DUGDALE'S WARWICK. Vol. folio.
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RICHARDSON'S ditto.
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MARSDEN'S WELSH SERMONS.
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SHIFTS AND EXPEDIENTS OF TRAVEL, by Lord.

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JAMIESON'S SCOTTISH DICTIONARY. Vol. II. 1808.
BUCHAN'S BALLADS. Vol. II.
THE VOYAGES OF FREDERICK MENDEZ PINTO, translated by H. C. Folio. 1663 or 1692.
GIL BLAS, in Spanish. Good old edition.
LIFE OF THE DUKE OF NEWCASTLE, by his Duchess.
Wanted by Messrs. Kerr & Richardson, 89, Queen Street, Glasgow.

Notices to Correspondents.

JONATHAN BOUCHIER.—The Shakspeare Almanack was published in 1849, 1850. The latter contains an Essay on the character of Shakspeare by J. W. Lettsbridge.—“Bristol Snow.” Snow is a vessel equipped with two masts, resembling the main and foremasts of a ship, and a third small mast just abaft the mainmast, carrying a try-sail. See an illustration of it in Ogilvie's Imperial Dictionary, edit. 1850.—Times Curtaine Drawne, 1621, is one of Richard Brathwait's scarcest books. In Bibl. Anglo-Poetica it is priced at 12l.; at Midgley's sale it fetched 6l., and at Utterson's (mended) 2l. 2s.

A. H. BATES (Great Grimsby).—The fifty engraved plates appeared in The Antiquities of Herculaneum, translated from the Italian by Thomas Martyn and John Lettice, 1773, 4to.

MORTIMER COLLINS.—The author of The Abbey of Kilkhampston is Sir Herbert Croft. (See “N. & Q.” 3rd S. viii. 445; 4th S. i. 353.) A copy of it in the British Museum (press-mark 11,630, c. 6) contains the names in MS. of the honourable persons supposed to be there interred.

E. H.—St. George, the patron saint of England, must not be confounded with George of Cappadocia, the Arian bishop, usurper of the see of Alexandria. Consult Dr. John Milner's Historical and Critical Inquiry into the Existence and Character of St. George, the Patron of England, Lond. 1675; Alban Butler's Lives of the Saints, April 23; Mrs. Jameson's Sacred and Legendary Art; and “N. & Q.” 3rd S. viii. 79, 138, 153; 4th S. ii. 595.

C. R. P. (Bridgwater.) The conception of Lord Macaulay's “New Zealander,” as being suggested by Mrs. Barbauld's poem, Eighteen Hundred and Eleven, appeared in “N. & Q.” 1st S. ix. 159.

ERRATA.—4th S. viii. p. 109, col. ii. line two from bottom, for “Lapifer” read “Dapifer”; p. 110, col. i. line 26, for “Biphemade” read “Bisshemade.”

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

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LONDON, SATURDAY, AUGUST 19, 1871.

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Notes.

THE HELVETII: HELVETIUS, "DE L'ESPRIT."

The great-grandfather of the celebrated philosopher was John Frederic Helvetius, of a noble family, born in the principality of Anhalt, circa A.D. 1625. Very distinguished as a physician and chemist, he went to reside in Holland, and became at the Hague first physician to the Prince of Orange. He died in 1709.

His son, John Adrian, was sent by him to Paris. Having there procured from a wealthy druggist some roots from the Brazils, he discovered that the *ipecacuanha* was very beneficial against dysentery. The Dauphin being about this time attacked with it, Helvetius was sent for—his remedy proved very efficacious. Colbert from that moment took him under his protection, and Louis XIV. gave him 1,000 louis d'or. That is what you may call *dorer la pillule*. J. Adrian died in 1727.

His son John Claude Adrian, born in Paris on July 18, 1685, was also a physician of eminence. When, in 1719, the young King Louis XV. was attacked with an acute and dangerous disease, he too was cured by Helvetius; and the Regent, Duke of Orleans, for this great benefit to mankind (?) gave him a pension of 10,000 livres. It must be said, however, that John Claude Adrian was, not only a most able physician, but not less

distinguished for the probity of his heart, and that he fully deserved the high public esteem he enjoyed. He died in 1755, full of years and honours.

His son Claude Adrian, the philosopher, and too celebrated author of *De l'Esprit*, was born in Paris in 1715. He at an early age exhibited strong powers of understanding, and he, too, soon became a favourite at Court. By the Regent, Duke of Orleans, he was at the age of twenty-three appointed to the very lucrative place of Farmer-general, which was worth 100,000 crowns per annum. After having led for some time a rather dissipated life, he suddenly turned his mind to serious reflection and important studies. By his science, his natural wit, and the great urbanity of his manners, he became acquainted and associated with many of the most celebrated men of his day; amongst others, Voltaire and Montesquieu. He gave up his public functions, and devoted himself exclusively for ten years to the composition of his work *De l'Esprit*, which was of a nature to create so much mischief. It came out in 1758, and was immediately and very generally condemned "as derogatory to the nature of man, by confining his faculties to animal sensibility, and having a direct and most dangerous tendency to destroy the distinctions between virtue and vice." Here are some of his subversive doctrines, of which we see the dire effects even at the present time:—

"La pudeur n'est qu'une invention de la volapté raffinée; il n'y a rien à craindre pour les mœurs de la part de l'amour. Cette passion forme les génies et les gens vertueux."

"On a tort de faire de l'âme un être spirituel; rien n'est plus absurde; cette âme n'est pas un être distinct du corps."

"La sublime vertu, la sagesse éclairée, sont le fruit des passions qu'on appelle folie: on devient stupide dès que l'un cesse d'être passionné, vouloir modérer les passions, c'est la ruine des états."

We know, alas! what they can be brought to. A last example:—

"Le commandement d'aimer ses père et mère est plus l'ouvrage de l'éducation que de la nature."

Is it for such aberrations of *l'esprit* that Helvetius craves *quelque estime* for his work, in an autograph letter of his to Voltaire, which you may think worth inserting in "N. & Q."?

"Vous ne doutez pas que je vous eusse adressé un exemplaire de mon ouvrage le jour même qu'il a paru, si j'avais su où vous prendre. Mais les uns vous disaient à Mannheim, les autres à Berne, et je vous attendais aux Délices pour vous envoyer ce maudit livre [he judged it rightly] qui excite contre moi la plus violente persécution. Vous sçavez que le livre est supprimé, que je suis dans une de mes terres à trente lieues de Paris, que dans ce moment-ci il ne m'est pas possible de vous en envoyer, parce qu'on est trop animé contre moi. J'ai fait les rétractations qu'on a voulues, mais cela n'a point paré l'orage qui gronde maintenant plus fort que jamais. Je suis dénoncé à la Sorbonne, peut-être le seray-je à l'Académie."

blée du clergé. Je ne sçais pas trop si ma personne est en sûreté et si je ne seray pas obligé de quitter la France.* Rapelez-vous donc en me lisant ces mots d'Horace, 'Res est sacra miser.'

"Je voudrais que mon livre vous parût digne de quelque estime, mais quel ouvrage peut mériter de trouver grâce devant vous? L'élévation qui vous sépare de tous les autres écrivains ne doit vous laisser appercevoir aucune différence entre eux.

"Dès que je le pourray, je vous envoie donc mon ouvrage comme un hommage que tout auteur doit à son maître, en vous conseillant cependant de relire plutôt la moindre de vos brochures que mon in-quarto."

In this last phrase there is more affectation than affection. Here is another curious autograph letter of Helvetius:—

"Madame la Comtesse,—Je n'ay pu finir mes affaires avec M^r Bouvet que depuis trois jours. C'étoit tantost luy, tantost le notaire qui n'étoient point en état de terminer. J'ay été de remize en remize traîné jusqu'à samedi dernier. En finissant cette affaire vous sçavez que j'en commence une autre. Enfin, puisqu'il faut trancher le mot, je suis le philosophe marié, et vous sçavez combien cet aveu me coûte et combien je suis honteux. Vous excuseriez cette sottise, car il me reste encore assez de raison pour sentir que le mariage est une folie à travers mon amitié pour M^{lle} de Ligneville. Je sens quelques remords. Je vous prie que ce que je vous dis ne vous passe point. Vous en sentez la conséquence. Je voudrais bien pouvoir aller passer quelques jours à Meudon, et j'espérois m'y rendre jeudi, mais quelques réparations survenues à ma terre de Lumigny m'obligent d'y passer quatre ou cinq jours. Mon père† veut d'ailleurs que tout soit prêt pour son retour de Compiègne et qu'il n'y ait plus que la bénédiction à donner. Je suis assez de son avis, parce que j'imagine que je seray plus content quand tout sera fait, je n'auray plus à essuier l'importunité des questions, et cela est désolant. On m'a dit que M^r le Comte continuoit à se bien trouver de l'air de Meudon. Je n'ay pas osé luy mander directement ce que je vous marque. Non que je doute de ses bontés pour moy, mais par pure enfance. Quand vous luy aurez tout dit, je seray plus hardy. Accordez-moy toujours les mêmes bontés et daignez recevoir les assurances d'un éternel attachement.

"Je suis avec le plus profond respect,

"Madame la Comtesse,

"Votre très-humble et très-obéissant serviteur,

"HELVÉTIUS."

Notwithstanding so many wonderful powers, from the bad use he made of them, I doubt if to the celebrated author of the *Essay on the Mind* can be applied the famous line in the *Essay on Man*:—

"An honest man's the noblest work of God."

To such powerful minds, who have a great hold on weaker ones, one is tempted to say, in reading Mr. Ruskin's last "Letter to the Workmen and Labourers of Great Britain," that *col fuoco bisogna mai scherzar*.
P. A. L.

* He visited England, and afterwards Prussia, where he was received with particular distinction by the royal philosopher Frederick the Great.

† His father dying on July 17, 1755, the marriage must have been previous to that date.

FILIUS NATURALIS: FILIA NATURALIS: BELLENDEN.

It is perhaps unnecessary to accumulate authorities on the meaning of *filius naturalis* in Scotland at an early period, after the late decision of the House of Peers in the Borthwick peerage, but the following extract from an official document of the year 1546 is interesting on other accounts. It runs thus:—

"Isabella Sinclair *filia naturalis et legitima* Oliverii Sinclair et Katherinæ Bellentyne, cum consensu dicti Oliverii sui patris ac legitimi administratoris; et petiit Dominum Joannem Sinclair, Prepositum de Roslin, et Magistrum Johannem Bellendeni filium et apparentem heredem Magistri Thomæ Ballentyne de Auchinoulle, to be her Curators 'ad litem,' 13 Dec. 1546."*

This *natural* and *legitimate* lady is a celebrated person in the history of Scotland, being the wife of no less a person than Hamilton of Bothwellhaugh, the assassin of the Earl of Murray. She it was who, it has been asserted, was expelled with her infant child from her paternal residence of Woodhouselee by order of the Regent, where she perished from cold and destitution—an act which, it was asserted, led to the murder of the Regent.

This was one of those infamous political falsehoods which, even in modern times, are resorted to for party purposes to influence the public mind.

Isabella Sinclair or Hamilton lived for many years after her alleged death, survived her husband, and was quietly seated in her paternal inheritance after the commencement of the next century—a fact proved by the statutes.†

Katherine, the mother of Isabella Sinclair, was twice married. Her first husband was a Bothwell, by whom she had Adam, the versatile Bishop of Orkney, who was the father of the first Lord Holyroodhouse; and of Anne, who being seduced by her cousin, one of the Erskines of Mar, went mad, and died in the woods about Roslin. The beautiful Scottish ballad called "Lady Anne Bothwell's Lament" was written upon her.

Katherine next espoused Oliver Sinclair, the proprietor of Woodhouselee, who by her had two daughters, Isabella and Alison. They married two brothers, the elder designed of Bothwellhaugh, the assassin, and the younger of Monkton Mains.

Oliver Sinclair, the husband of Katherine and father of Isabella and Alison, is usually supposed to have been the unlucky favourite of James V., whose elevation to be commander led to the disastrous discomfiture of the Scottish army at the battle of Solway Moss—the proud nobles refusing to fight under a man considered by them to be a *novus homo*.

The extract is also valuable in showing how in

* *Journal Book of Official of St. Andrew's.*

† See Thomson's *Acts*.

the same document proper names were differently spelt in Scotland at the time. Thus Bellenden is first Bellentyne, next Bellenden, and then Ballentyne. In other writings of the period it is Ballenden or Bannatyne and Bunmatine. When the baronial peerage was conferred on one of the race he was styled Bellenden.

In the year 1816 there was a competition as to the succession to the estate of Cornhill, in the county of Aberdeen. The predecessors of the successful claimant were thus described in a book entitled *Bishop's Court Probate and Administration Acts, commencing January, 1748, and ending June, 1804.* It was recovered from the Registers of the Consistory Court of the Bishop of Rochester:—

“Young, Peter. On the 29th day (of July), power was granted to Thomas Horne, the curator or guardian lawfully assigned to Charles Young and David Young, minors, the *natural, lawful, and only* children of Peter Young, late of the parish of Greenwich.”

This entry was in 1777, and shows that the word *natural*, even at that late period, had in England the precisely same meaning as it had in Scotland in the instances of the Regent Albany (called in the Scottish statutes “*naturalis et legitimus*”) and of Oliver Sinclair's daughter.

When the word *natural* was first used in Scotland to denote illegitimacy is uncertain. In a charter, dated at Edinburgh January 11, 1451, granted by the Earl of Douglas, Wigton, and Annandale, Lord of Galloway and the Regality of Lauder, of the lands of Huttonhall in the county of Berwick, there is a particular substitution to the male issue of the disponent, George Ker, born in wedlock, followed by a substitution to his natural issue (apparently three in number), and the heirs male of their bodies “lawfully” procreated. After these substitutes, Andrew Ker of Aultonburne and the lawful heirs male of his body; next, Thomas and his lawful heirs male of his body, and so on. All these failing, the *male* heirs whatsoever of George Ker are called. The heirs of line being thus excluded, contrary to the general practice of the time—a strong instance of the predilection of the Douglas race for heirs male, who had under their own titles excluded female succession. Otherwise Isabella, who, as heir of line of the earldom of Mar, became Countess of Mar, would, as heir of line of her father the first Earl of Douglas, have been Countess of Douglas—a dignity which, on the death of her brother the second earl, who was slain at the battle of Otterburn, passed by virtue of an entail with the entailed estates to Archibald the Grim, the illegitimate descendant of the good Sir James, who in this way became third earl.

The granter of the Hutton Hall charter, William the eighth Earl of Douglas, was treacherously murdered by James II. about a year after its date.

This charter is one of the earliest specimens of an entail of lands in Scotland, and the limitation of the succession to *three natural* sons and the heirs male lawfully begotten of their body might suggest, from the preceding substitution to the heirs male procreated or to be procreated of the body of George Ker, that they had been born whilst he was a married man. Illegitimacy was then not thought any discredit by the Lords of Douglas. James, the second earl, left two bastards; one was the founder of the ducal race of Queensberry, and the other of a presently existing family of the highest respectability: whilst the first Earl of Douglas had, *stante matrimonio*, by his brother-in-law's widow Margaret, Countess of Angus, in her own right, and Dowager Countess of Mar, a son, who, by the influence of his mother, became the husband of a daughter of Robert III., from whom he received the earldom of Angus, and the landed estates under a resignation *in favorem* by his mother the countess, who reserved her own right of liferent.

It would be satisfactory to ascertain the exact period when *naturalis* in Scotland first denoted a bastard. *Bastardus* was the ordinary word, and Alexander the illegitimate son of the Wolf of Badenoch in the writs of the time, and who, *jure mariti*, became Earl of Mar in 1404, is uniformly called *Bastardus*.

In the evidence adduced in the recent successful claim by the Earl Cowper to the barony of Dingwall there is an interesting paper, in which the pen of the sapient James VI. is clearly perceptible. His majesty uses the word *natural* in the very sense put by the Peers upon it in the Borthwick claim, and by the Scottish Parliament in the Act relative to the Duke of Albany. It occurs in an award pronounced by the monarch in regard to the Ormonde succession, where Earl Thomas died leaving no son and an only daughter, who became the wife of Lord Dingwall, afterwards created Earl of Desmond in Ireland. The estates and honours went to Earl Walter. In this way Lady Dingwall was left entirely unprovided for. A claim was made by the lady and her husband against Earl Walter, which was settled by a reference to the king, whose decision was to a certain extent in favour of the lady, who, says his majesty, was to be dealt with by “the now Earle of Ormond” as “if he had been the *natural* sonne and heir male” of Earl Thomas (*Minutes of Evidence*, p. 10.)

J. M.

·LATIN VERSES BY CANNING.

I venture to forward you a copy of verses by George Canning, which were printed for the first time in my *English Premiers from Sir Robert Walpole to Sir Robert Peel*, ii. 153. It cannot escape your notice that they are faultless as to

quantities, truly humorous, characteristic of the man, and worthy of the writer. The slip which I enclose sufficiently explains the circumstances under which they were composed:—

"Literary Notes."*

"From Mr. Earle's *Premiers of England* we extract the following verses by Canning, which cannot fail to interest a great number of our readers. They were found among the papers of Mr. Wilberforce, and are preserved in his family as an heirloom. They have never appeared in print, and were written, as the author of these able and interesting biographical sketches relates, under these circumstances:—'Mr. Rolleston, Fellow of University College, Oxford, was residing in Mr. Wilberforce's family, and acting as tutor to the eldest son, when ill-health obliged him to seek change of air. As he purposed visiting Lisbon, his pupil's father gave him a letter of introduction to Canning, then living at Gloucester Lodge, with a request, which was readily granted, that the statesman would furnish him with some letters of recommendation to be presented at Lisbon. Immediately after Mr. Rolleston's interview with Canning, the latter sent a groom after him on horseback with these elegant and playful elegiacs, to which the motto from Horace was prefixed by the author himself:—

'LIFE IN LISBON

'Me tabulâ sacer

Votivâ paries indicat uvida

Suspendisse potenti

Vestimenta maris Deo.'—Hor. *Carm.* i. 5.

'Lubrica Lisboæ lustras quicunque viarum
Strata peregrino nocte dieve pede,
Lentus eas, cave ne titubes, nam forte labentem
Excipit immundo semita senta situ.
Perge tamen, modo tarda satis vestigia ponas,
Neu novitatem inhians segne moreris iter;
Namque vagos oculos dum tu fers omnia circum, et
Membranæ inscribis visa notanda novæ,
Pestem adeo ærumnasque parans lectoribus ægris,
Panditur, eu, subito celsa fenestra sono.

'Infelix, eheu! non te graviore procella
Obrueret ruptis si tonet Ætna jugis,
Nec tanto sponsum Xantippe irata rigavit,
Nec tali Danaes Jupiter imbre sinum.
Et dubitas fugere, et trepido stas usque furore,
Obtestans hominum jura Deumque fidem,
Quippe mali auctorem rogitas, rogitantis in ora
Plenior alterius Naiados urna ruit.

'Hoc sat erit, nunc tu demissis auribus ito
Contentus, madidum concutiensque caput.
Servatusque domi tandem, depone fluentem
Cæsariem, fronti quæ fuit aptus honos.
Exue odoratas vestes, haud ignis odorem
Infectum, aut vivis eluet amnis aquis.
Hasque ita disponas (paleâ farcire memento)
Ut speciem referant effigiemque tui.
Adde pedum soleas concretâ labe rigentes,
Pileoleus rorans grande coronet opus.
Denique votivum carmen subscribe; Viator
Hæc spolia aurifero consecrat uda 'Tago.'"

JOHN CHARLES EARLE.

Stafford Club.

TOMBSTONES AND REGISTERS OF DEATH AND BURIAL.—Col. Chester lately read before the Historical Society of Great Britain an interesting paper on the "Death and Burial of the Princess Mary, daughter of James the First," which deserves to be widely known, for the wholesome caution it furnishes to genealogists, and all persons engaged in investigations of a kindred nature, as to the necessity of obtaining corroborative evidence when the statements contained on tombstones or monuments, or in the registers of death and burial, are at variance with other known facts or general experience. The paper, which is one that does considerable credit to the critical ingenuity of Colonel Chester, will not admit of abridgment; but it shows clearly that, while the burial register of Westminster Abbey records the date of the interment of the Princess Mary, third daughter of James I., and the Princess Anne of Denmark, as taking place on the 16th of December, 1607—a fact which would seem to be confirmed by her monument in Henry the Seventh's Chapel, which distinctly records that she died on that day—the princess actually died on the 16th of September, 1607, and was buried on the 23rd of the same month. The acumen which led Col. Chester to suspect the error, the manner in which he has been enabled to correct it by means of the *Register of the Chapel Royal*, which Dr. Rimbault is editing for the Camden Society, and the ingenuity with which he traces the source of the "official inaccuracy," combine to make his paper as interesting as it is instructive; and furnish a warning to all inquirers not to accept too hastily the testimony of tombstones and parish registers. No doubt similar instances are known to readers of "N. & Q." Permit me, therefore, to suggest to them that the publication of any such in its columns would help forward the cause of historical truth.

T. A. R.

TRAVELLING SEVENTY YEARS AGO.—In the *New Liverpool Gleaner* for Wednesday, Oct. 15, 1800, the following account is given of the manner in which our grandfathers and grandmothers "went on a journey":—

"The Leeds and Liverpool Navigation is a very fine canal. . . . On this several packets pass to and from Wigan and parts adjacent, a distance of *thirty-two miles*; which they perform in about *seven hours*. The elegance and construction of the packets are great allurements to the passengers. They sail every morning at eight o'clock for Wigan, with passengers and parcels; arrive there about four, return thence at seven o'clock the next morning, and reach Liverpool at three o'clock in the afternoon."

In our times *one* hour would be considered *slow* travelling for the same distance.

T. T. W.

CAPTAIN BOUND'S GROUND.—An account of Upton-upon-Severn, Worcestershire, the parish of which Dr. Dee, the astrologer, was rector, has

* *English Premiers from Sir Robert Walpole to Sir Robert Peel*, by John Charles Earle, B.A. Oxon., ii. 153. (Chapman & Hall, 1871.)

recently appeared in Berrow's *Worcester Journal*. I extract from it the following example of folk lore:—

"The folk lore of the locality abounds in some strange traditions. The story which gains the greatest credence amongst a certain class has reference to a Capt. Bound, a desperately wicked fellow, whose ghostly visitations are alleged to have troubled the neighbourhood of Southend for a considerable time. It is stated that the captain watched a widow, who owned a farm at Southend, dying; and when she had expired he guided her hand to sign a will leaving all her possessions to him. Subsequently the old lady's ghost troubled the captain so much, that he drowned himself in the pool upon the Causeway; but his apparition, it is said, regularly haunted what is called to the present day 'Captain Bound's ground,' and terrified the inhabitants of that day. Eventually, however, after several ineffectual attempts, the ghost was laid to the satisfaction of the people by three specially adventurous spirits."

CUTHBERT BEDE.

SCOTCH WORDS PECULIAR TO DUMFRIESSHIRE.—My attention has been drawn by a friend to a few words that he thinks to be peculiar to Dumfriesshire. I give them for the purpose of discovering whether they are known by any of your readers to be used in other parts of Scotland. They have escaped the notice of Jamieson, as they are not found in his *Dictionary*:—

To dulse, to make dim; Jamieson has this word as an adjective, signifying "dull, heavy," and derives it from Icelandic *dollsa*, appendere ignavum. *Gairy*, a precipice, or rotten rock. *Gorachen*, hard work. Can these last words be traced to the Celtic or Icelandic?

The following local names of plants may be interesting to MR. BRITTEN, and he will know probably whether they are found elsewhere:—*Benner-gowan*, mountain daisy: here *benner* may be from Gaelic *beann*, mountain. *Bull-dairy*, orchis: this is called by Jamieson *bulls-bags*, receiving its name as, he says, from the resemblance of the two tubercles of the root to the *testes*. *Flapper-bags*, burdocks, or what is better known in Scotland as *docken*. *Cow-cracker*, bladder-campion.

C. T. RAMAGE.

NOTES ON FLY-LEAVES: PHILLIPS' "CYDER."—I have found the following on the fly-leaf of a copy of Phillips' *Cyder* in my possession, obviously written by T. Park, whose name is on the title-page:—

"A Present from the Rev. Mr. Dunster, Feb. 1803:—

IMPROMPTU ON RECEIVING IT.

Some people give Perry, and call it Champagne;

Not so gives of Petworth the rector!

'Tis *Cider*, he tells us, his vessels contain;

But on tasting, it proves to be *Nectar*.*

"T. P."

G. J. NORMAN.

MR. GILBERT A'BECKETT.—I well remember, in *Figaro in London*, the sketch of the late Duke of

* Ut nectar, ingenium.

Cumberland referred to by A SUBSCRIBER FROM THE FIRST ("N. & Q." 4th S. viii. 116), and, unless I mistake, H. R. H. was described as a "D—Centaur," though he was certainly an uncompromising churchman. But I write for the purpose of correcting an error into which your correspondent has been led. Mr. Gilbert Albert ("Abbot") A'Beckett was never "the editor of *Punch*." From the first the editorship was in the hands of my predecessor, Mr. Mark Lemon; the opening address was from his pen, and he was the sole editor from July 17, 1841 (the day of the birth of the publication), until May 23, 1870, the day of his lamented death. I may add that Mr. A'Beckett died at Boulogne-sur-Mer, August 28, 1856, after a brief illness which took him away in the full vigour of his varied faculties. He wrote chiefly for periodicals and anonymously, and comparatively few persons are aware, therefore, of the singular fecundity of his humour, and fewer of the ease with which he addressed himself to many kinds of composition, from a *Times* leader to a *Punch* epigram. His power in rapid and pointed versification was marvellous. His modest appreciation of his own talents was exceptional, and a more kindly-hearted or high-minded gentleman has not been known to me. Permit me, fifteen years after his death, the melancholy satisfaction of recording this testimony, which is based upon recollections of a long friendship with its subject.

. SHIRLEY BROOKS.

Punch Office.

Queries.

AUTHOR WANTED.—Who is the author of a little volume entitled—

"Few Words on Many Subjects, Grave and Light, in Law, Politics, Religion, Language, and Miscellanies. By a Recluse," small 8vo. London, 1831.

WILLIAM BATES.

Birmingham.

BOTLEY ASSIZES.—Is there any meaning in the inquiry made by travellers, in passing Botley station on the Portsmouth line, as to "whether the assizes are now on"? C. R.

[The Botley assizes must be spoken of cautiously on the spot. The reason for this caution is, that a mock trial, about a century ago, took place at a public-house here, after which a man was hung in jest, which unfortunately turned out a reality.]

CHASTISE = CATECHISE. — Chastise is locally used in Worcestershire in the sense of catechise. A parishioner remarked to a clergyman how well he "chastised" the school children. Does this acceptance of the word occur elsewhere?

THOS. E. WINNINGTON.

Stanford Court, Worcester.

CHAUCER: "REEVE'S TALE."—

1. "Pipen he coude, and fissh, and nettys beete,
And turne cuppes, wrastle wel, and scheete."
Morris, l. 8.

What is the meaning of "turne cuppes"? I thought at first it had reference to the *supernaculum*; but I now think it means some athletic feat. Five MSS. of the *Sir-Text* read "coppes." Halliwell gives a verb *cop* = "to throw underhand."

2. "Round was his face, and camois was his nose."
l. 14.

(See also l. 54). The meaning is certainly "curved, arched" (Gr. *καμωπα*): not "flat-nosed" as Tyrwhitt glosses. In Skelton's *Eleanor Rummyng* we have—

"Her nose some deal hooked,
And camously crooked."

Retro. Rev., vi. 344.

Compare the word "cammock" in proverb—

- "Timely crooketh the tree, that will a good *camok* be."
John Heywood, *Dialogue*, &c., part II. chap. ix.

3. "Wel hath the myller *vernysshed* his heed,
Ful pale he was for-dronken, and not reed."
l. 229.

Compare (*Reliquiae Antiquae*, i. 14, l. 3) —

"Ful pale drunk wele *vernisshed* of visage."

The expression, I think, is not common. Shakespeare has "Christian fools with *varnished* faces" (*Merchant of Venice*, II. 5, 32); but the allusion seems to be to the *masks* worn by the revellers.

JOHN ADDIS.

DALLY'S BOGNOR AND CHICHESTER GUIDES.—Horsfield's *Sussex* quotes *The History of Bognor and its Vicinity*, by Mr. Dally; and also as in manuscript, Dally's *Chichester Guide*. The latter appears to have been printed with his name in 1831. Were any editions published previously? I should feel obliged for correct titles of either.

RALPH THOMAS.

New Barnet, Herts.

MEANING OF "DIP" IN MENDIP.—R. C. A. P. speaks of the British name of the forest called Selwood (4th S. vii. 11), and leads the reader to think of British occupation formerly in Somersetshire. I live in Norton Malreward. Behold! *Mal* is a bare hill (Mal-vern, Hill on the Plain); *rhiew* means a slope; *ard*, declivitous (arduous)—exactly descriptive of Maes Knoll at the back of my house. *Maes* is a flat field on the top of a hill. In Wales we have *maes* often as an adjunct to a name. Pensford, near Norton Malreward, signifies the road over the hill: *Pen* = hill; *ffyrdd*, road. Drew (*Durocassium*), dwellings near the water Dur. Stanton Drew, Cheddar = rock and water. Dundry, the hill of oaks: *Dun*, and *Din*, *Dinas* = hill; and *dreagh* = oak. Chew is a river near us, which rises rapidly and falls rapidly, and the Welsh dictionary reveals this meaning. Mendip seems

to have *Maen* = stone, in the composition of the word, as in *Man-chester*—"stone castra"; Isle of *Man*—isle rocky. Can any correspondent tell the meaning of the latter syllable in Mendip? Some have asserted that the moon (*μήνη*) was worshipped by former inhabitants of Mendip. I need information on the word.

Belton, in our neighbourhood, in Domesday is "Belgeton." The Belgæ and the *Ædvi* were conterminous; hence Belton, town of the Belgæ. We can trace a line of hill forts from Old Sarum, Portishead, separating both tribes. The North Somerset line will make the above places more known. It is shortly to be opened. It passes by Wansdyke (Woden's Rampart?) Philly (*Vallum*) or Philwood; where were lately dug up coins of Tetricus Victorinus and Claudius Gothicus, very near Here Lane, i. e. military road.

MALDONATUS.

Norton Malreward, Bristol.

LADY DOUGLAS DUDLEY.—In the churchyard of Brinsop, near Hereford, is a monumental slab to "The Right Hon^{ble} the Ladie Douglas Dudley, wife to Captaine William Dansey of Brinsop." She died in 1649 without issue. Was she a daughter of the infamous Earl of Leicester by his second wife Douglas, daughter of Lord Howard of Effingham? I am aware that this marriage was disputed, but Sir B. Burke expresses his belief in the legitimacy of the issue, and refers to Lord Leicester's will. I should be much obliged to any reader who would ascertain whether that document contains any mention of a daughter.

C. J. ROBINSON.

Norton Canon.

EPITAPHS.—What is the explanation of the following, which I copy from a stone now lying outside the chancel door (south side) of Chilham church?—

"Heere lyeth the bodie of Sibel Leech by her father and Fynch by her mother. She died a widow the 18 day . . . 160[3 or 5]."

2. The following I have copied from a headstone in Debtling churchyard for its brevity and its punning on a well-known Shakespearian phrase:

"Alas!
POOR YORKE!
1837."

There is nothing more on the stone.

J. M. COWPER.

GAINSBOROUGH.—Has any comprehensive catalogue of this artist's pictures been published? In 1814 as many as seventy-four were exhibited at the British Institution at the same time with fifty-four Hogarths and eighty-seven Wilsons. Where can a catalogue of that year's exhibition be seen? Having recently met with a large landscape by Gainsborough, unlike his usual subjects, I am anxious to learn some particulars about it.

As the picture is of an important size, and bears Gainsborough's signature, I believe one of rare occurrence, it is probable that a description of it may somewhere exist.

A. B. MIDDLETON.

The Close, Salisbury.

[For a list of Gainsborough's works, consult G. W. Fulcher's *Life of Thomas Gainsborough, R.A.*, edit. 1856, pp. 179-235. The Catalogue of the British Institution for 1814 may be seen in the British Museum (press mark 7856. e, "Ancient Masters.") Consult also "*An Account of all the Pictures exhibited in the Rooms of the British Institution from 1813 to 1823, belonging to the Nobility and Gentry of England, with Remarks, Critical and Explanatory*," London, 1824, p. 260, &c.]

HABERDASHER.—It is often said that the derivation of this word is unknown. Johnson gives a German one, which he calls "ingenious."

In *The Guardian*, No. 10, a word "berdash" occurs (which is not in Johnson), to which there is a note (apparently by Alexander Chalmers) calling it "a kind of neckcloth, from which the word *haberdasher* is derived." Can this be supported? *

LYTTELTON.

Hagley, Stourbridge.

SIR LEVETT HANSON.—Can any reader of "N. & Q." furnish evidence as to the reliance which may be placed on the testimony of this gentleman on any vexed points of our history, or add to the few scanty facts which follow, or give me any information as to his character and the estimation in which he was held by his contemporaries?

In the account of his death at Copenhagen on April 22, 1814, which appears in the *Gentleman's Magazine* for May of that year, p. 518, he is described as being in his fifty-ninth year, and of Normanton, near Pomfret, in the West Riding of the county of York, and the only son of Robert Hanson of Melton near Beverley:—

"He had resided either at Stockholm or Copenhagen for nearly twenty-five years last past, and had the honour of a Knight of St. Joachim conferred upon him, of which order he was one of the officers. He was a man of quick parts and of a most minute and retentive memory, but had many eccentricities."

An authentic *Historical Account of all the Orders of Knighthood at present existing in Europe*, 1802, in two small volumes, octavo, published in the name of J. P. Ruhl, was chiefly written by Mr. Hanson (or Sir Levett Hanson, as he is therein styled), and as an author is creditable to his memory. His only surviving sister and heiress married the present Sir Thomas Cullum of Suffolk, Bart.

The name of Sir Levett Hanson does not appear in Watt or Allibone, although in addition to the work already referred to he was the author of a volume of miscellanies.

S. L. H.

[* In our First Series (see General Index) will be found ten articles on the etymology of Haberdasher. Consult also the 8th S. i. 385.—ED.]

HOMERICI OBBITI.—

"The First *Iliad*, translated in Blank Verse: with Remarks on Pope's Version. By the Reverend Samuel Langley, D.D., Rector of Checkley in Staffordshire. Being a specimen of the whole which is to follow. Quarto. Printed for the Author, and sold by J. Dodsley, Pall Mall, 1767." *

"*Essay*, with remarks on Pope's *Odyssey*. In the form of a Dialogue." No author's name. Duodecimo. Dublin, 1726.

Have either of these antipopean works been noticed by any translator of or commentator on the Grecian original?

E. L. S.

MAC-MANUS PEDIGREE.—I observe in a recent number of *Misc. Gen. et Heraldica* a genealogy of this family deduced, on the authority of O'Ferrall's *Linea Antiqua*, from Tirlach Mor O'Connor, father of "Charles O'Connor, 58th Christian King of Connaught," brother of "Roderick O'Connor, the last monarch of Ireland of the Milesian race, 183rd king, died A.D. 1198." Following Charles, the fifty-eighth Christian king, are given the names of his nine direct lineal successors, but without the names of their wives or any dates. Following this, there is another Mac-Manus pedigree of fourteen descents, with names of wives, but without any dates; and, again, there is another of twenty-five male descents, but, like the first, without dates or names of wives. Under these circumstances, as I should like to see full justice done to so ancient a race, I should (and so must every Irishman) be glad to learn on what authority O'Ferrall wrote, and whether any correspondent can give the chronology or other means by which a satisfactory verification may be arrived at. This seems to be desirable, as otherwise the family in question may find numerous claimants to an equal antiquity.

M. S. S.

CHARLES MAGUIRE: "ANNALS OF ULSTER."—Is anything further known of Cathal Mac-Manus Maguire than that he died in A.D. 1498, was Dean of Clogher and a canon of Armagh, also that he compiled the *Annals of Ulster* while residing on the island of Bally Mac-Manus, Lough Erne, co. Fermanagh? He was probably a member of the great house of Maguire, Princes of Fermanagh; from bearing the name of Mac-Manus as well as his own patronymic, he may have been maternally or by descent allied to that distinguished sept—a fact somewhat confirmed by his residence on that island, their home and citadel. It has been supposed that a monastery formerly existed on Bally Mac-Manus; and it would, therefore, be in no way strange that Dean Maguire, an ecclesiastic, should have dwelt there. This monastic house may possibly have been built by one of the Mac-Manuses, and if so, it would not have been the only one that had been founded by their piety; for at the suppression of the religious houses in

[* See our last volume, p. 362.—ED.]

Ireland there was at Gola, near Lough Erne, a monastery which was granted to Sir John Davis, Knight, and which had been built by Mac-Manus, lord of the place.

"Fermanagh was made shire ground in the 11th of Elizabeth, being then in a very unsettled state, and divided between two powerful septs—the Mac-Manuses and the Mac-Guires."

Have the *Annals of Ulster* ever been published? Is the original manuscript preserved, and where?

SOUTHERNWOOD.

[For some account of Cathal Mac Magnusa Macguire our correspondent is referred to Colgan's *Acta Sanctorum*, p. 5; Edward O'Reilly's *Transactions of the Ibero-Celtic Society* for 1820, p. cxxxi.; Cotton, *Fasti Ecclesiæ Hibernicæ*, iii. 63; and to Harris's edition of Ware's *Writers*, p. 90, where the following notice of this remarkable man occurs: "Charles Maguire, a native of the county of Fermanagh, Canon of the church of Armagh, Dean of Clogher [*quare*, Archdeacon], was an eminent divine, philosopher, and historian, and writ *Annales Hibernicæ usq., ad sua tempora*. They are often called *Annales Senatenses*, from a place called Senat-Mac-Magnus, in the county of Fermanagh, where the author writ them, and oftener *Annales Ultonienses*, the Annals of Ulster, because they are chiefly taken up in relating the affairs of that province. They begin *an.* 444, and are carried down by the author to his death in 1498; but they were afterwards continued by Roderick Cassidy to the year 1541. Our author writ also a book, entitled *Aengusius Auctus*, or the Martyrology of Ængus enlarged; wherein from Marian Gorman, and other such writers, he adds such saints as are not to be met with in the composition of Ængus. Charles Maguire died on March 23, 1498, in the sixtieth year of his age. There are also ascribed to him *Scholia*, or Annotations on the Registry of Clogher." Consult also *Annals of Ireland*, by the Four Masters, edited by John O'Donovan, 1851, vol. i. p. xxxiv.; iv. 1241.]

The *Annals of Ulster* were edited by the late Charles O'Connor in the fourth volume of *Rerum Hibernicarum Scriptores Veteres*, Buckinghamiæ, 1814-1826, 4to. The edition published in the *Ulster Journal of Archaeology* commenced in No. I. of that journal, and was discontinued in No. VIII. For MSS. of it consult Bernard, *Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ*, Oxon. 1697, the last Index.]

LES MATASSINS.—This dance I read of in the curious Memoirs attributed to Saint Réal, de M. L. D. M. (Hortense Mancini, Duchesse de Mazarin, the fourth of the wily cardinal's beautiful nieces), p. 101:—

"Néanmoins, quelque affligée que je fusse, je ne pus m'empêcher de rire de l'offre qu'elle me fit de danser les Matassins au son de ma guitare pour me divertir."

What sort of a dance may this well have been?

P. A. L.

A PRESS FOR SOWING CORN.—Farmers who sow their corn broadcast use a machine called a "press," consisting of three or four broadly-flanged wheels for the purpose of pressing down the furrows to make a bed for the seed. I am anxious to know when this implement came into use. Is it of immemorial antiquity, or, as I sus-

pect, an invention of the latter half of the last century?

A LINCOLNSHIRE FARMER.

"THE RECREATIVE REVIEW."—*The Recreative Review; or, Eccentricities of Literature and Life*, 3 vols. 8vo. London: Wallis & Co., 74, New Bond Street, 1821-2. Is it known who was the compiler of this extraordinary *farrago* of out-of-the-way anecdote and learning? The work is very scarce, and the three volumes, having been published at different times in six quarterly parts, are seldom met with together. I had been looking for the *third* volume to complete my set for twenty years, when, just as nature was becoming exhausted in fruitless inquiry, a copy was reported to me by Mr. Wheldon of Great Queen Street. This I promptly secured, observing to Mr. Downing, an intelligent and obliging bookseller of this town, that *now* another copy would be sure to offer itself. On my next visit to his shop, a short week after, he smilingly offered me the long-sought-for volume! Where is the book-collector whose experience has not supplied him with many such an illustration of the old adage about raining and pouring? A MS. note in this second copy states that the scarcity of the work arises from the fact that the greater part of the impression was destroyed by a fire at the publisher's many years ago.

WILLIAM BATES, B.A.

Birmingham.

RIGHT OF GIRTH OR SANCTUARY.—Did special places have the right of sanctuary among the Norse or Celtic races previous to their conversion to Christianity? Evidence of this would be obliging

A. L.

Newburgh-on-Tay.

THOMAS SIMON.—Could any reader inform me where I could see or how I could obtain exact copies of the documents referred to in the "Catalogue of Letters of Privy Seal issued by Oliver and Richard Cromwell, published in the Reports of the Deputy Keeper of the Public Records, 1843 and 1844"? The documents I require are—First, dated July 12, 1655, Mary Symons, widd., the arrears of a penc'on, inrolled July 23, 1665, p. 2. Second, dated July 9, 1656, appointment of Thomas Simon as chief engraver and medal maker, inrolled Nov. 11, 1657, p. 142. (This is the appointment I inquired about unsuccessfully in "N. & Q." 4th S. vii. 515.) Third, dated March 8, 1657-8, Thomas Symon, money resting due to him upon his account, inrolled August 23, 1658, p. 246.

HENRY W. HENFREY.

15, Eaton Place, Brighton.

STAINED-GLASS WINDOWS AT ALTENBERG.—In a pamphlet recently published by Edmund Sharpe, Esq., M.A., entitled *Four Letters on Colour in Churches*, the author speaks in very high terms of praise of the ancient stained-glass windows which he saw in the year 1832 in the church of the Cister-

cian abbey of Altenberg, near Köln. He tells us that, "at the dissolution of the monasteries, the abbey was converted into a manufactory, and suffered from a fire in 1815." When Mr. Sharpe visited it, although the church was in ruins, the windows were perfect. I am anxious to know whether they yet exist, and whether any engravings of them have been published. K. P. D. E.

SUPINE AND GERUND.—Can you inform me why certain parts of a verb are called "supine" and "gerund"? In no grammar to which I have referred have I been able to find any explanation. W. O. W.

TAPIOCA.—Is Singapore tapioca obtained from the cassava (*Janipha manihot*), which is a native of Brazil? If so, when was that plant imported into Singapore? A. G. S.

"THE MAN SHALL HAVE HIS MARE AGAIN."—Whence arises this proverbial saying? The last words of Act III. of *Midsummer-Night's Dream* are —

"Jack shall have Jill;
Nought shall go ill;

The man shall have his mare again, and all shall be well."

Steevens on this refers to John Heywood; but Heywood has nothing about the man and his mare. The line of his epigram (Spenser Society Reprint, p. 130) runs, "All shalbe well, Jacke shall have Gill"; and again, in his *Dialogue* (p. 48) we have the same, "Al is wel. Jack shall have gill." My attention has been called to the proverb by the following strange inversion in *Jyl of Breynthford's Testament*, l. 66, "The poore mare shall haue his man agayn." Halliwell, quoting from Blount's *Glossographia*, describes a Herefordshire harvest custom called "crying the mare." The quotation ends, "In Yorkshire, upon like occasion, they have a Harvest Dame, in Bedfordshire a Jack and a Gill." Can this have anything to do with the proverb? JOHN ADDIS.

Replies.

MANUSCRIPT JOURNAL MENTIONED BY BYRON.

(4th S. viii. 8.)

Is your worthy correspondent not mistaken in saying "the MS. journal Byron expresses so much pleasure at reading in the *Conversations with Lord Byron* of Lady Blessington"? It must, I think, be the one written in 1823 by that pink of fashion, le beau comte Alfred D'Orsay, "le Cupidon déchainé," as Byron calls him. (See Tom Moore's *Life of Byron*.) I have just run over the *Conversations of Lord Byron with Lady Blessington*. The name of Alfred is mentioned but once, and the proof of this is in an article on Count D'Orsay,

which appeared in 1852, just after his death, in the *Revue Britannique*, vol. xi., where I read:—

"Le journal de Lady Blessington en Italie, où elle décrit si bien le ciel bleu de Gènes, de Florence, de Venise, de Rome, etc., ce journal, qui parle un peu de tout, reste muet sur l'aimable compagnon qui ne la quitta plus. Pour suppléer à ce silence d'Armide sur Renaud, nous avons les lettres de Lord Byron;"

who in fact writes from Genoa on April 5, 1823:

"Je vous rétourne le journal du comte, qui est une production très extraordinaire et d'une vérité bien triste sur tout ce qui regarde le grand monde en Angleterre. . . . La plus singulière chose, c'est comment il a pu pénétrer, non le fait, mais le secret de l'ennui Anglais, à l'âge de vingt-deux ans.* . . . Tout ensemble le journal de votre ami est une production très formidable. J'ai lu le tout avec grande attention; je l'ai montré (j'espère n'avoir pas violé votre confiance) à une jeune dame italienne de haut rang, très instruite aussi (the Countess Guiccioli); elle en a été charmée," etc.

In another letter Lord Byron says:—

"Mes compliments à votre Alfred; je crois que depuis sa majesté le roi du même nom, il n'a pas existé un aussi savant inspecteur de notre société Saxonne."

And to D'Orsay himself, who probably had written to thank him for his favourable opinion, he says:—

"Mon approbation, comme il vous plait de l'appeler était très sincère. J'ai vu et senti beaucoup de ce que vous écrivez si bien. Mais j'en suis fâché pour vous, car, si vous êtes si bien au courant de la vie à votre âge, que deviendrez vous quand l'illusion sera encore plus complètement évanouie? N'importe . . . en avant! vivez pendant que vous le pouvez, et ayez la pleine jouissance de tous ces avantages de jeunesse, de talent et de figure que vous possédez."

Count Alfred D'Orsay was tall, handsome, wellshaped, very *distingué* in his *tout-ensemble*, adroit at all manly exercises, but there was in him besides "more than meets the eye"; he was clever at handling both pen and pencil, his tongue, rapier, or boxing-gloves—in short he excelled in everything he undertook, and was a second Admirable Crichton. He had, as we say, "le cœur dans la main aussi bien que dans la tête," and was a general favourite. Independently of his own merits and good qualities as a man of mettle, an elegant and experienced horseman, a first-rate shot, and a good swordsman, he had every reason to hope, being brother-in-law to the Duc de Guiche (Menin du Duc d'Angoulême, fils de France) to have a rapid advancement in the army during the campaign in Spain, which was just about to open in 1823, but his heart was not to the "cosas d'España," and he refused, saying, he did not choose to go "à la suite de défonçeurs de portes ouvertes"—a significant expression which Léon Faucher made use of at a later period.

Count D'Orsay made many friends to himself among men of note in all professions and every

* "Les Anglais s'amuseut moult tristement," said Froissart.

rank of society—Prince Louis Napoleon, the future emperor, M. Lamartine, Lord Brougham, Lord Chesterfield, Émile de Girardin, Sir Edwin Landseer, Sir Francis Grant, P.R.A., Horace Vernet, Eugène Lami, Louis Blanc, and even Caussidière. We have seen that Lord Byron was among the first as among the highest of his admirers in “the salt of the land”; and Dickens and M^r. Clise, *e tutti quanti*.

At the accession to power of Prince Louis Napoleon, Count D’Orsay had been promised an embassy, and his ambition would have been satisfied with that at the Court of St. James’ (*pas dégoûté!*), but various *causæ causantes* sprung up “between the cup and the lip.” Later he was on the point of being appointed to the enviable post of Surintendant des Beaux-Arts, which—a clever painter and sculptor himself—he no doubt would have filled with distinction and advantage to the country, but there again some powerful influence intervened, and poor D’Orsay died shortly after. On his return to France, after an absence of nearly a quarter of a century, he resided in Paris, 38, Rue de La Ville l’Evêque, in a spacious outhouse of the hotel belonging to M. Gudin, the marine painter. We delighted in visiting him there and enjoying his conversation. With infinite taste and ingenuity he had adorned every nook and corner—here a colossal head of his father, “beau comme l’antique,” with a large eagle on his breast, General Count D’Orsay having been, under the first empire, Commander of the Legion of Honour—there a bust of Lamartine. On a large table in the centre of the room was an equestrian statue by D’Orsay of Napoleon, and a statuette of the nephew before he became emperor. In one corner of the room, not far from the fireplace, round which richly carved and gilt armchairs and *causeuses* formed a sort of boudoir, was a very high and broad stately couch, with, over the pillow, a large star of the Legion of Honour, which on many a battlefield had felt the heart pulsations of the great emperor, and had been given by Prince Louis Napoleon to D’Orsay, who added to it his own father’s cross and sword.

“Intrat amicitiae nomine tectus amor.”

It was gratifying to see such veneration, love, and friendship. P. A. L.

I beg to assure your correspondent C. ELLIOT BROWNE that the MS. journal alluded to by Lord Byron, and mentioned in the *Conversations* by Lady Blessington, was written by Alfred Count D’Orsay. He lent it to Sir William Gell, in whose house at Naples, and by his permission, I had a too hurried perusal of it. To the best of my recollection, that must have been in the year 1824 or 5, at which time the whole Blessington party were residing in the Villa Belvedere. Charles Mathews, the comedian, will know, for he was

resident with them. The journal was indeed highly entertaining, written in very pure English, and quite free from the errors foreigners generally fall into in writing our language. It was eminently the journal of a perfect *gentleman*, very free from any tincture of personal malignity, and when any of his allusions were too ridiculous or severe, the name of the person alluded to was marked by an initial, or left in blank. The style put me very much in mind of the *Memoirs of Grammont*. What was most remarkable in it was the intimate acquaintance he showed with the manners of different classes, and the skill with which, at an early age and in a short visit (his first), he had penetrated into all the arcana of the higher ranks of society with whom he lived. He was very severe upon all the slavery to etiquette, and the very little personal and civil liberty enjoyed by those who were so eager in their assertion of political rights. “You *must* do this,” and “Yes, we should like to do so very well, but in *our position* we can’t.” He attributed to this domestic slavery the mania that the English have of rushing everywhere on the Continent—*e. g.* “The Hon. Miss *Rushout* has arrived at such a place.” He had little mercy on the cant and hypocrisy which marked the English distinction of their peculiar calendar of virtue—whom “we *can* receive,” and whom *not*, without any great apparent difference in the circumstances of the case—and “*why* I *will* receive Lady A.,” but on no account could “*per-*mit *my* daughters to visit Lady B, C, or D”; or, “Yes! it was all very well to go to her ball in *Rome*, but I can’t ask her to my house in *London*.” All this he showed up with infinite humour. What has become of this journal, who can say? He died in Paris; probably it fell into the hands of his sister.

H. W. L.

Rome.

“ALL-TO.”

(4th S. viii. 6, 71.)

If your correspondents have not met with the exact phrase, “*all to brake*,” elsewhere than in Judg. ix. 53, they may be interested to know that I once found it (as I communicated to the *Biblical Treasury*, Sept. 1860) in an old rhyming chronicle (Harleian MS., No. 3775); where, in reference to the crucifixion, it is said:—

“Wytnessyng the earthe that thanne dyde quake,
And the stones that *all to brake*.”

T. S. E.

Euston Square.

This expression is in constant use in Northamptonshire in the sense of “*all but*.” If a servant is asked, “Have you obtained such and such a situation?” the matter-of-course reply is, “Yes, *all-to*”

my character"—meaning thereby that, if the character be approved, the place is secure.

W. M. H. C.

There can be no possible doubt that the dictionaries are right as to the use of the compound word *all-to*. It occurs so frequently in our sixteenth-century writers, that I have not thought it needful to note instances of it in my reading. The following examples, therefore, are all that I can turn to at the present moment, but they might be multiplied tenfold:—

"The number of evils that you have are nothing to be compared to the multitude of evils wherewith, if your Christ were not, the devil would *all-to* bewray and dress you."—John Bradford, *Meditations on the Lord's Prayer*, P. S., p. 137.

"He put away the high places, and brake the images, and cut down the groves, and *all-to* brake the brazen serpent which Moses had made."—Dedication of Bullinger's *Decades*, iii. 9, P. S.

"For Serapis and his priests were *all-to* becrossed; and yet the devils danced among them."—Calfhill's *Answer to Martiall on the Cross*, p. 91, P. S.

"What man is this whom I behold all bloody, with skin *all-to* torn, with knubs and wales of stripes?"

The Latin of which is as follows:—

"Cujus hominis imaginem intueor toto corpore sanguinolenti, undique liventis vibicibus, undique tumentis et concussi?"—*A prayer upon the minding of Christ's Passion: Christian Prayers*, 1578, in P. S. *Private prayers of reign of Q. Eliz.*, p. 504.

"And when they sin of frailty, God ceaseth not to love them still; though he be angry, to put a cross of tribulations upon their backs, to purge them and to subdue the flesh unto the spirit, or to *all-to* break their consciences with threatening of the law."—Will. Tyndale, *Answer to More's Dialogue*, p. 112, P. S.

"Mercutio's yey hand had *al-to* frozen mine."

Romeus and Juliet, 1562. Quoted in Halliwell's *Dict.*, i. 46.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

In the following lines from Milton's *Comus*, *all-to* is evidently used as an adverb:—

"Where with her best nurse, Contemplation,
She plumes her feathers, and lets grow her wings,
That in the various bustle of resort
Were *all-to* ruffled, and sometimes impaired."

On this passage Warton has the following note:—

"*All-to*, or *al-to*, is *entirely*. See Tyrwhitt's glossary (Chaucer), v. *To*; and Upton's glossary (Spenser), v. *All*. Various instances occur in Chaucer and Spenser, and in later writers. The corruption, supposed to be an emendation, '*all too* ruffled,' began with Tickell, who had no knowledge of our old language, and has been continued by Fenton and Dr. Newton. Tonson had the true reading, in 1695 and 1705."

So says Warton, and his authority is strengthened by that of Todd and others. C. R. P.

PEDIGREE OF BENJAMIN ROBERT HAYDON.

(4th S. vii. 55, 143.)

In addition to the particulars already given in my reply to N., I may be allowed to state that the evidence for the date (1714) of the birth of Robert Haydon is contained in a letter from his only daughter, and in the inscription on his tombstone. Mrs. Fuge alleges, in a letter to my father dated May 30, 1815, that she had often heard her father say that he was born in 1714. She repeats the same statement in a letter written in 1828. Robert Haydon was buried near the south door of Charles church, Plymouth, on December 5, 1773. A Plymouth friend writes to my father in February, 1826:—

"I have seen your grandfather's tombstone, and find . . . that he was buried in 1773, and was then aged fifty-eight years."

The stone was removed not many years ago to make room for a new porch, and, being broken, could not be replaced. So far as I can ascertain, no copy of the inscription upon it was preserved.

Besides the two theories of my father's connection with the Cadhay Haydons, which I specified in my last communication, there is, I find, a third, which, I am informed, first saw the light in the pages of the *South Devon Literary Chronicle* of July 7, 1846. It is this: That a Robert Haydon, who was buried at Ottery St. Mary in 1757, was the great-grandfather of the painter. That this cannot have been the case is clear, from the fact that administration to the "goods, chattels, and credits" of this Robert Haydon was granted, in 1757, to one Jane Board of Ottery St. Mary, widow, as his "sister and next of kin." It follows that the deceased left neither parent nor child surviving him. But, had he been the painter's great-grandfather, Robert, the younger of his two sons, would have been living, and about forty-three years of age.

A recent and more thorough examination of the evidence has fully established the conclusion, which I have already noticed as being "nearly certain," viz. that the last Haydon of Cadhay left no legitimate issue living at his death. The proof of this conclusion is superfluously complete. Neither in his own will, nor in that of his wife Ann, who died in October 1747, is there any mention of the sons or daughters of their marriage; and, about two years after his death, his only brother Thomas was admitted tenant as his "heir-at-law, according to the custom of the manor," to a messuage and land in the manor of Ottery St. Mary; to which, according to the same custom, his youngest son, or, failing sons, his youngest daughter, would have inevitably succeeded had he left any children "him surviving." More than this, in a carefully worded legal document, the same Thomas is described as his only brother's

"customary heir" with regard to a tenement to which the eldest son, or, failing sons, the eldest daughter of that brother, would have succeeded, had the last Cadhay Haydon left any legitimate issue living at his death.

It is idle to oppose to evidence as satisfactory as this the loose chatter of a succession of old ladies, no doubt eminently respectable and—at least "subjectively"—veracious; but apt, like the rest of their charming sex (the "*unfair sex*," as Leigh Hunt so exquisitely calls it), to confound their own not too logical inferences with facts, and to describe events, not as the events actually happened, but as they ought to have happened to fit the favourite feminine theory of the moment.

In conclusion, I will correct the statement, which I gave in my reply as merely an *on dit*, that Robert Haydon introduced the printing-press into Plymouth. A friend has referred me to the *Notitia Parliamentaria* of Browne Willis (vol. ii. London, 1716), where I find that Plymouth had "two printing houses" when Willis wrote. The explanation of the blunder is very simple—I trusted a family tradition.

FRANK SCOTT HAYDON.

Sidmouth, Devonshire.

RUSO-GREEK CHURCH.

(4th S. viii. 87.)

It would be indeed a "very extraordinary practice of the Russo-Greek Church," if the bread spoken of were *consecrated*, and therefore believed to be the *flesh of our Lord*, and then profanely exchanged for a given number of copeks. I believe Mr. Hepworth Dixon has here fallen into a strange mistake; and that the bread which he saw distributed had never been consecrated, but simply blessed. It was most probably what the Greeks call *εὐλογία*, and similar to the *pain ben* which it is usual to distribute in French churches, a custom which has high antiquity in its favour.

F. C. II.

In reply to your correspondent MR. OSBISTON, allow me to inform him that in the Russian Church the Host, or consecrated bread in the Sacrament, is *not* exchanged or *sold*, and that Mr. Hepworth Dixon is in error in stating such to be the case.

The facts of the case are these. On the occasion of church festivals, such as the one described by Mr. Dixon, it is usual to erect stalls outside the convent walls for the sale of icons, rosaries, candles, and even tea. It is equally true that a particular kind of bread is also sold here, and for a particular purpose. It is the so-called *prosphora*, a small loaf made of pure wheat and leavened, and consisting of two halves; the upper half

being stamped with a cross, together with the letters IC . XC . HI . KA.

These breads are not made by ordinary bakers, but by persons specially appointed for this purpose, and in accordance with certain regulations. Generally this task is entrusted (in parishes) to respectable widows of the clergy, or (in monasteries) to monks not in orders. Being sold as they come straight from the bakeries, these *prosphoræ* are, when sold, *neither blessed nor consecrated*, though they are separated for a special use.

As their name implies, they correspond to the offerings brought to the altar by the primitive Christians, from which the priest took what was necessary for the Holy Eucharist, while the remainder was consumed at the supper of love. Such is the use of these *prosphoræ*. From the number brought to the table of prothesis, five loaves are reserved for sacramental use, though in case of necessity one only is requisite for the Sacrament; and only one part of that one loaf, viz. the part forming a cube under the stamp. This cube is the Agnus. It is surrounded on the paten by parts taken from the remaining four loaves, in honour and memory of the Blessed Virgin, St. John Baptist, Apostles, Patriarchs, &c., the living and the dead. As soon as this part of the *proskomidia* is finished, the priest proceeds to take a particle from each of the remaining loaves brought to the altar by the faithful, at the same time praying for the health or salvation of those who bring them and for whom they are brought, or for the rest and bliss of the departed servants of God, whose names are read out by the deacon.

All these particles are placed on the paten, form the element of bread in the Sacrament, and are at the appointed time consecrated, and form the sacred Host, which is given to the communicants, and partaken by the priest and deacon.

The very loaves, from which the last-named particles were taken, are returned to those who offered them; and are devoutly eaten either in church or taken home, and then consumed by all the members of the family, especially those who from sickness or other causes were not able to attend the celebration.

The rule is to eat these *prosphoræ*, from which parts have been taken for the Eucharist, fasting: for although they are not consecrated, yet, on account of their having been presented at the altar, they are looked upon as blessed.

They thus become "a present for your friends and domestics far away," as a proof that they were prayed for at God's holy altar.

R. H. HILL.

28, Chancery Lane.

DERITEND, BIRMINGHAM.

(4th S. viii. 4, 75.)

As quotation has been recently made ("N. & Q." July 1, and *Birmingham Post*, July 5) of the late MR. TOULMIN SMITH's interpretation of this word, and as that interpretation has been doubted, I beg to send the following extract from another of his works, which shows that the suggested derivation from the Cymric *dur* was not overlooked by him. That the river was named "Rea" and not "Dur" seems a strong negative argument in favour of "Deer-gate-end," for when the name of the place grew up among the Old-English, had they called their gate or way after the river, they would have used the name the river already bore, and not, themselves being Saxon, have used another foreign word. We should thus have had Rea-yate-end, or something like it. On the other hand, the abundance of wild deer and other animals in the great woodland districts has given rise to the names of several places. Derby is explained by Bosworth (*A.-S. Dictionary*, v. "Deoraby") to come from *deor*, a deer or wild beast, and *by*, a dwelling or habitation. See other instances in Taylor's *Words and Places*, pp. 383, 488.

There must have been a park in the neighbourhood of Deritend of some antiquity, as the names of "Overe Parke Stret" and "Lytyll Parke Strete" occur in two deeds relating to property near Moor Street, dated respectively A.D. 1331 and 1493. These probably refer to the same street, the present Park Street. It is worth notice that in the latter of the deeds Birmingham is described as "burgum ville."

"It will be observed that in these two documents [Agreement as to the choice of a chaplain for Deritend Chapel, 1381; Licence in Mortmain for the endowment of the chaplain, 1383] Deritend is spelled 'Duryzatehende' and 'Duriyatehende.' The correct spelling has been given and explained in the *Traditions of the Old Crown House*. The sound of 'Der-yat-end' is the same as that of the spellings found in these two documents. It is a curious coincidence, worth notice, that the syllable 'Dur' should have crept in here; inasmuch as 'dur' is Welsh for 'water,' and often appears in the names of English rivers; and so it might, on a superficial glance, be thought that 'Duryzatehende' expressed something of the position of the place on the river. But 'Rea' is, beyond a question, the old name of this river, and not 'Dur.' 'Rea' is a Gaelic word, expressing running water, and is also found as the name (sometimes a little disguised) of many rivers in England. As for 'Deritend'—'Der-yat-end'—it remains the End nigh the 'Deer-Gate.'" [To this is appended the following note.] "This interpretation, stated in *Traditions*, &c. p. 45, has since received very unexpected confirmation. Mr. William Hodgetts informs me that he himself remembers the existence of a deer-park here, and has seen deer feeding in it, and that a large part of the wall of this park stood, at the time he speaks of, on the north side of Bradford Street. He specifically informs me that a 'portion of the wall now forms a portion of the yard attached to the police-station in Alcester Street and Bradford Street; and within my recollection, there were considerable extents of bounda-

ries both in Bradford and Warwick Streets; and from the back yards of the houses, which no doubt had been built on portions of the park, the deer were frequently fed from the hands of the tenants.' The conclusion at which I arrived from a comparison of ancient records receives a curious confirmation in these recollections of one of the oldest, but most observant, of the inhabitants of the neighbourhood." (*Memorials of Old Birmingham: Men and Names*, pp. 70, 71.)

L. T. S.

BARBAROUS DEATH-BED CUSTOM (4th S. viii. 66.)—The custom of removing the pillows from the dying is too well known in various parts of England; and I am rather surprised that QUIS, writing from Lynn, seems not at all aware of its being known in Norfolk. It originated in the wish to enable the departing person to die more speedily and easily—a mistaken kindness, which must be severely condemned, as not only barbarous, but partaking of the guilt of murder, by accelerating death.

But there is another reason assigned for the practice; which is, a superstitious belief that a person cannot die if there happens to be a pigeon's feather in the pillow. So the pillows must be withdrawn, lest there should be such a feather, preventing the death of the poor sufferer. Happily we seldom hear now of this dreadful custom; it has in great measure disappeared with many other superstitions and barbarities; but old and ignorant people, it is to be feared, still occasionally practise it.

F. C. H.

I believe there is no superstition more firmly rooted among the lower classes than that death is accelerated and made easier if the patient is laid perfectly flat, and the head not raised on pillows. For this reason, among others, I would never leave a dying relation with servants or nurses only. It is quite customary to withdraw the pillow gently, not however leaving "the head hanging down," as your correspondent implies, but simply lying backward lower than it was before. A woman some time since was telling me the particulars of a very dear relation's death, a daughter's I think, and part of the history was—"We wanted to take the pillow from her, but she made as if we must not, but afterwards she let us take it." No doubt the poor sufferer had life enough to object at first, and afterwards was too far gone to make any opposition.

P. P.

LADIES ON HORSEBACK (4th S. viii. 8, 76, 134.) In the last volume of Lord Wharncliffe's edition of Lady Mary Wortley Montagu's *Works* (I am obliged to quote from memory) there are two letters of Lady Mary's, written not long after she went to live in Italy; in the first of which she speaks of the Italian ladies riding astride as a novelty to her; in the second she says she has herself adopted the custom, and considers that the English ladies continue to incur danger

to life and limb by *their* practice. This must mean side-saddles, and was written about 1750: so that the custom is older than that date.

LYTTELTON.

Hagley, Stourbridge.

BACON OF "THE TIMES" (4th S. viii. 25, 115.) Your correspondents are mistaken in supposing Vice-Chancellor Bacon the "Bacon of *The Times*." This gentleman was the brother of Sir James Bacon, and died many years ago. His widow married Mr. Delane. I state this on the authority of my friend George Cruikshank, who has known Vice-Chancellor Bacon intimately for upwards of sixty years.

J. C. ROGER.

Temple.

MONOLITH AT MEARNS (4th S. vii. 514; viii. 30, 110.)—I think all your readers have cause to thank MR. MURDOCH for his clear and full details. I was unable to measure the height of the stone, and from circumstances had no further opportunity of revisiting it. I wish MR. MURDOCH could see the famous stones in Llantwit Major churchyard, which we visited with the Archaeological Institute last week. He would have been extremely interested with several which nearly resemble the Mearns monolith. One, leaning against the church wall, has the deep grooves in the upper portion. The ornamentation is precisely similar. Our visit to Llantwit was lamentably hurried; but one interpretation of the twisted plait was, that it was an imitation of osier work, derived from Roman times. We saw an undoubtedly Roman sepulchral stone at Caerleon with it.

The Llantwit stones were considered of the tenth or eleventh century, and the fashion of decorating with the plait may be seen perpetuated to a very late date upon a monument in the so-called "New Church." One theory was, that it represented the mixture of the good and evil principle in the course of this world's history.

I must apologise for one error: I should have said that the stone was on the *south* of the boundary of the parish of Eastwood, not of the Mearns.

THUS.

MARRIAGES OF ENGLISH PRINCESSES (4th S. vii. 203, 289, 309, 397, 520; viii. 57.)—JUNII NEPOS has received with so much kindly good humour the first thrust of my spear, that I am encouraged to hope for his pardon in prolonging the tournament. He must allow me to say that he is labouring under a complete misapprehension in supposing that Elizabeth of Lancaster was a daughter of Katherine Swynford, or of any other mother than the "faire white Ladye," Blanche of Lancaster. That Katherine Swynford had two daughters is true enough (though not generally recognised), and I believe I have identified the unknown elder in her father's Registers; but she was not Elizabeth. On the contrary, it was to

Elizabeth and her elder sister Philippa that Katherine Swynford was appointed governess (*Register*, vol. ii. fol. 98, b), and John of Gaunt, in the same book, constantly enumerates the members of his family as "n're t' schier filz Henry, et nos t' schieres files Phelippe et Elizabeth." (*Ib.* fol. 83, and elsewhere). Now the fact is, that with a reticence very unusual in his age, John of Gaunt never recognised in his family documents the relationship of his illegitimate children. "N're tres chier bachelier — de Beaufort," was his mode of speaking of his sons; "n're tres chiere et bien amee —" of his daughters. I have read both his Registers and many of his Comptuses, and I do not find a single instance to the contrary. Occasionally he speaks of Joan Beaufort as "filia Domine Katerine Swynford."

I could refer JUNII NEPOS to a host of authorities to show that Elizabeth was the daughter of Blanche, but I content myself with the above, and a reference to Lansdowne MS. '882, fol. 5, where the daughters of John and Blanche are enumerated.

"Domina Philippa, despons. Regi Portugalie; Domina Isabella, despons. Comiti de Pembrok, et sep'ata postea a viro suo, erat postea desponsata Domino Johanni de Holand; et Domina Isabella, quæ cito de hoc mundo migravit ad Dominum."

Would JUNII NEPOS object to giving me his authority for the assertion (new to me) that Elizabeth was Katherine Swynford's daughter?

On another point I fully agree with him. The evidence that Gundrada, Countess of Surrey, was the daughter of Queen Matilda, is too strong to be resisted; but to prove that she was the daughter of William the Conqueror, I do not believe there is any genuine evidence whatever.

HERMENTRUDE.

THE ORIGIN OF ARCHBISHOP STAFFORD (4th S. vii. 253, 350, 500; viii. 73.)—I am very much obliged to P. A. L. for his kind explanation, and I wish I could throw some light on the identity of Henry Bedford. As this is the first time I have met with him, I am sorry to say I cannot.

HERMENTRUDE.

BURLAMACHI (4th S. vii. 454.)—For some information respecting Philip Burlamachi I refer MR. HESSELS to Rym. *Fæd.* xx. 429.

JAMES KNOWLES.

LESLIE, EARL OF ROTHES (4th S. viii. 66.)—F. M. S. has disinterred an interesting genealogical fact, but the explication he suggests of it cannot be correct; for, in the first place, Margaret Lealie, afterwards Moray, 'eldest daughter of James, Master of Rothes, was a contemporary of Sir Thomas Kellie. She died in 1620; and in the second place there is the clearest evidence from the testament dative of her husband, which is still preserved, that she left no surviving children.

No. We must look farther back in the Rothes pedigree for Sir Thomas's grandmother. The seven sisters of Andrew, fourth earl (father of James above, who died *viâ patriâ*), are all well accounted for in Col. Leslie's *Historical Records of the Leslies*, and they are rather too late in date; but they are the first ladies of the family of whom any authentic account has been preserved. George, third earl, had a brother, John Leslie of Parkhill, who in 1626 married Euphemia, daughter of Sir John Moncrieff, and is said to have left two daughters. Can no one give us a clue to them? As the Rothes peerage has already passed to heirs female, anything connected with the succession of the family is of special interest to genealogists.

H. E. A.

PIG-KILLING (4th S. viii. 67.)—So far from considering as barbarous the practice of killing pigs by first striking them on the forehead with a heavy mallet loaded with lead, I think we ought to be thankful to those who introduced it. I have often recommended it, and wished to see it prevail everywhere. It is open to no objection that I know of; and I have often witnessed the effect of the operation with satisfaction. The other practice of dragging the poor animal along to the block while it utters all the time the shrieks of agony with which our ears are but too often assailed, and then cutting its throat, and draining its life blood, while its cries go on till the end, is assuredly a practice of needless and revolting cruelty. Contrast this with the German method, by which the animal is stunned at once, and bled to death before there is time for sensibility to return; and I think every humane person must prefer this, and wonder how any one could call it "barbarous and improper."

F. C. II.

CANVAS REPRESENTMENT (4th S. viii. 67.)—It is inquired whether the practice of representing in one picture two incidents of the same story belongs to any particular school or period of art. I think it could not have been peculiar to any school of art, as we find it resorted to by painters of various schools. And I believe we may say nearly the same of periods; for instances abound throughout the sixteenth, seventeenth, and even eighteenth centuries. In some cases the canvas carried not double only, but treble; having the principal incident prominently in the foreground, and two others behind it. Thus I have a picture of the Last Supper, which occupies the whole front; immediately behind and to the right is seen Judas leaving the room, and led by the devil with a chain around the neck of the traitor; and farther back on the left is our Saviour going forth with his apostles. This is a work of the seventeenth century, in which representations with at least two incidents were still common. But they extended even to the eighteenth. In the edition of

Ward's *England's Reformation*, published so late as 1747, several of the plates carry double in this way. Thus we have one of Cranmer placing his own mitre on the head of Henry VIII., and in the distance a conference with Cranmer. Another of Whitgift at the head of the new bishops addressing Queen Elizabeth, and in the same picture the Queen and her father, King Henry, meeting in flames in "another place." Jollain's pictures of hermits and anchorites belong to the seventeenth century, and are full of examples of two and threefold representations.

F. C. H.

CHANGE OF BAPTISMAL NAME (4th S. viii. 60.) Baptism does not indelibly stamp the person baptized with the "baptismal" or "Christian" names. The baptismal, or what is called the "Christian" name, as distinguished from the surname, is acquired by reputation, but as it proves in far more than 900 cases out of a 1000 that the name mentioned at the font becomes the name of reputation, the register of baptisms is commonly resorted to for evidence. If you want to find the "Christian name" by which a man went in life, and you prove that he was "christened" John as an infant, you thereby establish the strongest possible presumption that as John he continued to go, and anyone interested in proving the contrary has thrown upon him an exceedingly difficult, but not impossible, *onus probandi*. If I have my baby "christened" John to-day, and to-morrow repent me that I did not call him Thomas, I am at liberty to change his name to Thomas, and Thomas he will become if I induce people in general (himself included) to call him so. Only of course the longer the shifting is deferred the more difficult it will become, because every month sticks the old name on tighter, rivets it on by reputation.

If E. E. wants his child to change a "Christian" name which circumstances occasion E. E. to regard with distaste, E. E. has only to see that the old name is henceforth ignored, and that the child acquires a new one by reputation. But with a view to successions to property, he had better be careful to preserve evidence of identity, and even with that precaution I will not guarantee that the change may not cost the child the title to a legacy or two bequeathed by testators who may never hear of or may choose to ignore the change. Probably the best course, after all, for E. E. to adopt will be to say, "What's in a name," and grin and bear it.

WHEAT.

Lincoln's Inn.

KIPPER (4th S. vii. 400, 543.)—As regards this word, MR. MIDDLETON does not seem to know that *keper* or *kepper*—in which a Hebrew would recognise *kipeh*, an Irishman *ceob*, and a Frenchman *cep*—was a British word for "rafter"; as may be seen in, I think, Norris's *Cornish Vocabulary*.

lary. In the kitchens of our "rude forefathers," fish, like bacon, was hung up to be dried and smoked, and "kippered salmon" would therefore mean smoked salmon.

Or, if this explanation would seem to take up too much time, the phrase "kippered salmon" may have meant the fresh fish cooked before the fire at the end of a stick, which last a "West Briton" would call a "kippeen" instead of "keeper." The "choice" is one to embarrass a hungry etymologist.

New York.

W. D.

SUTTERTON BELL-INSCRIPTION (4th S. viii. 67.) Sanctus bells are often called priests' bells, probably because since the Reformation they have generally been rung after the rest, just as the priest comes to church. *Tingtang* is the Lincolnshire name for them. The inscription on that at Sutterton is—

"SYMON DE HAZFELDE ME FECIT."*

J. T. F.

Hatfield Hall, Durham.

HENRY CLARKE (4th S. viii. 79) was a jerguer in the Customs, 1773 ("an officer who superintends the waiters."—Phillips). Bromley makes mention of John Faber's (the younger) mezzotint of Henry Clarke's portrait by Hudson, painted 1789, and remarks that this engraving was "afterwards inscribed Sir George Van de Put."

G. M. T.

"DEATH, WITH HIS GLEG GULLY," ETC. (4th S. viii. 67.)—This occurs in Burns's "Death and Dr. Hornbook":—

"It's e'en a lang, lang time indeed
Sin' I began to nick the thread
And choke the breath."

The allusion to the "gully" occurs a few lines further back:—

"I red ye weel, tak care o' skaith,
See, there's a gully."

JOHN M. HUTCHESON.

SWALLOWS FORMERLY USED IN MEDICINE (4th S. viii. 5, 76.)—The following receipt is from *The New Jewell of Health*, by George Baker, surgeon in ordinary to Queen Elizabeth. London, 1576:—

"The water of Swallowes helping the falling sicknesse borrowed out of the methode of *Rondelletius*: Take of swallowes unto the quantitie of vj ounces, of Castoreum one ounce. These mixe and infuse in wyne for a night, and put after into a glasse bodie; dystill after arte. Let the pacient use and take of this water unto the quantitie of two spoonefulls, once a moneth, in the morning fasting."

H. FISHWICK.

"THE MORE I LEARN," ETC. (4th S. vii. 365, 447; viii. 50.)—The following passage from the once

* I am not quite certain about every letter, having lost the rubbing I once had.

popular *Resolves* of Owen Feltham may be compared with those already given. It is from the twenty-seventh essay on "Curiosity in Knowledge":—

"Our knowledge doth but show us our ignorance. Our most studious scrutiny is but a discovery of what we cannot know."

R. H. CROFTON.

"THE LARK HATH GOT," ETC. (4th S. viii. 9.)—This quotation occurs in a humorous fable entitled "A Nosegay, a Simile for Reviewers," printed in the *Monthly Magazine*, 1807, vol. xxi. p. 148, and is there stated to be the production of Sterne. The entire piece is a pasquinade levelled at the *Critical Review*. The lines quoted by MAKROCHEIR are thus given in the *Monthly*:—

"The lark," says he,
"Has got a wild fantastic pipe,
But no more music than a snipe;
It gives one pain,
And turns one's brain,
One can't keep time to such a strain:
Whereas, the cuckoo's note
Is measured and composed with thought;
His method is distinct and clear,
And dwells
Like bells
Upon the ear,
Which is the sweetest music one can hear."

This is the judgment of the ass in the fable as to the comparative merits of the lark and cuckoo.

GEORGE RAYSON.

Goodwyn House, Pulham.

DEPTHS OF LUMB (4th S. viii. 46.)—This curious spot is better known to a local "mon"—

"Darbyshire born an' bred,
Strong in th' arm an' weak in th' yed"—

as the *Depth o' Lum*. I know the place well, and when a lad have often risked a broken neck up and down its steep sides. I do not think one person in ten resident near would spell the word "lumb" other way than *lum*. I venture to add, on a suggestion, that "lumb" has its derivation from *loam*—Saxon *lim* or *laam*—as there are no rocks visible; the whole glen being wooded and grass-covered.

THOS. RATCLIFFE.

HOOD'S "ADDRESS TO MR. CROSS" (4th S. vii. 472; viii. 18.)—I have no doubt the letter F . . . was meant to designate the poetaster Fitzgerald, of whom Lord Byron says in one of his *Satires* (I have not here the book to refer to)—

"Shall hoarse Fitzgerald bawl
His . . . in each tavern hall,"—

and who is immortalised in the *Rejected Addresses* by his verses—

"Who fills the butchers' shops with large blue flies?"
"God bless the Regent and the Duke of York"—
ending with—

"Reminds me of a line I lately spoke,—
The tree of Freedom is the British Oak," &c. &c.

You will see how exactly "Fitzgerald" adapts itself to the rhyme.
H. W. L.
Roma.

SIR EDWARD LOFTUS, LORD LOFTUS (4th S. viii. 82.)—Edward Loftus of Swineshead (bailiff to the abbot of Coverham at the dissolution?) had two sons: 1. Robert, died 1602, having issue; 2. Adam, Archbishop of Dublin. Robert's second son, Adam Loftus, Keeper of the Great Seal in 1603, and Lord High Chancellor of Ireland 1619, was created Viscount Loftus of Elye in 1622. His lordship's second son Edward succeeded to the title, and married Jane, daughter and co-heir to Arthur Lyndley, Esq., of Middleham Castle, Yorkshire. He died in 1680, leaving one son Arthur, third and last Viscount Loftus of Elye. He died 1726, when the title became extinct.

Archbishop Loftus had twenty children by his wife Jane, daughter of John Little of Thornhill, Esq. (Collins's *Peerage*, ed. Brydges, vol. ix.)

G. M. T.

Lord Loftus was the second son of Adam Loftus, Lord Chancellor of Ireland, and created Viscount Loftus, May 10, 1622. On his father's death he became the second Viscount Loftus, and died April 11, 1680. This peerage became extinct in 1726, on the death of the third viscount. (Burke's *Extinct Peerage*, 8vo, 1806, p. 329.) I may remark that I believe Lord Loftus was never knighted before succeeding to the peerage. There was a Sir Edward Loftus knighted by Earl of Essex, Sept. 24, 1599; but he was the second son of Adam Loftus, Archbishop of Dublin, and died May 10, 1601. (Cooper's *Athena Cantab.*, ii. 310, 562.) Edward Loftus of Swineshead, co. York, was father to Adam Loftus, Archbishop of Dublin. See Burke's *Peerage*, 1871, pp. 418-419, under title of "Marquess of Ely."

I will conclude with a question: When did the first Viscount Loftus die? He died at Middleham in Yorkshire, and was buried in the church of Coverham (as stated in Lodge's *Peerage of Ireland*, vii. 247; and in O'Flanagan's *Lives of Chancellors of Ireland*, i. 332). I believe that the church of Coverham is meant.
L. L. H.

P.S.—In regard to the date of the death of ex-Chancellor Loftus, I have received a reply from the vicar of Coverham in Yorkshire, that the registers of Coverham commence in the year 1002 only, and that there is no monument to the ex-Chancellor in Coverham church.

BEAR AND BEER (4th S. viii. 86.)—In Norfolk malt liquor is commonly called *bear*, though only among uneducated people. Some years ago a letter came from a young person who had emigrated to Canada, addressed to her family in Norfolk, in which was the following piece of information, which to most readers would convey a very different meaning, but was perfectly intelligible

to those to whom it was addressed: "There is no *bear* here,"—of course, meaning that they had no strong drink but spirits.
F. C. H.

I have no doubt Mr. PENNELL would find many of the peasants of Derbyshire pronouncing the word *bear* as if it were *beer*. He would also find them speaking such words as *day*, *pay*, *say*, &c. = *dee*, *pee*, *see*; while, to be consistent with themselves, they would speak *bee*, *fee*, *see*, &c. = *bay*, *fay*, *say*. I have heard them say "Hen ye *sayn* it?" "Hex hay *peed*?" for "Have you seen it?" "Has he paid?" and such like. J. BEALE.

In Lewis's glossary to Chaucer, which is founded upon Tyrwhitt's, *bere* is described as a Saxon word, signifying a *bear*. In another place it is still Saxon, but expresses something very different, and is said to mean a *bier*.

About the middle of the sixteenth century, in Machyn's *Diary*, the word appears with three variations of spelling: *bere*, *bare*, and *bayre*—all referring to the luckless brute whose baiting was the subject of the several entries.

Again, the name of an old Kentish family, of which a branch was settled at Dartford, is found to be indifferently recorded as *Bere*, *Beer*, and *Bear*. Their arms exhibit a bruin as early as the time of Queen Elizabeth; and it may also be seen as a charge in the coats of Baring and Bernard, the latter using the very appropriate motto of "Bear and forbear."

Mr. Lower, in his book on family nomenclature, tells of a gentleman whose surname was *Bear*, and who, out of compliment to his maternal relatives, received the christian (or unchristian) name of *Savage*. Hence he enjoyed the amiable and peculiar privilege of using the signature of *Savage Bear*!

WM. UNDERHILL.

13, Kelly Street, Kentish Town.

EASTLAKE'S PORTRAIT OF BONAPARTE (4th S. iii. vi. *passim*; viii. 93.)—Does P. A. L. know that Eastlake's portrait of Napoleon has been engraved by J. Roberts, and published exclusively in the *Art Journal*? I have the engraving, but not the date of publication.
H. D. C.

Durley.

FINDERNE FLOWERS (4th S. vi. vii. *passim*; viii. 92.)—It would be extremely interesting to discover the truth, or at least the origin, of the similar legends attaching to Finderne flowers, and (4th S. vii. 313) to Aylmer's flower. I think some readers would be glad to know by what steps Finderne flowers have been "satisfactorily" identified with *Narcissus poeticus*, which, according to Sir James Smith, appears to be a native of Norfolk.
W. H. S.

GATE (4th S. viii. 86.)—This word, pronounced as if written *goat*, is the usual term in South Lancashire for mill-race, or that portion of the stream

below the wheel of a water-mill, and used in no other sense in the district named.

JAMES PEARSON.

"TO BERKELEY EVERY VIRTUE UNDER HEAVEN" (4th S. viii. 47.)—Without meaning to disparage the eminent merits of Pope as a poet, I venture to think he had no knowledge of Aristotle in Greek. He owed his philosophy to Bolingbroke, and his Homeric Greek mainly to Warburton. He was not a convert to Berkeley's immateriality of matter, nor to his tar-water. In Berkeley many virtues existed, and Pope, who first became acquainted with him at Sir Richard Steele's house in 1713, continued his friend till his own death in 1744. One instance of Berkeley's virtue, which Pope, as a Roman Catholic, might consider supererogatory, was his scheme, in 1725, for the conversion of the North American savages by means of a missionary college to be erected in the Bermudas, at the sacrifice of his church-preferment and property. Another was his rejection of an English mitre in 1728; but he accepted an Irish one in 1734, after defeat in his conversion scheme. The proverb quoted by Aristotle in illustration of the supremacy of justice as a moral virtue (*Mor.*, v. 3) is, 'Ἐν δὲ δικαιοσύνη συλλήβητον πᾶς ἀρετή' etc., repeated in *Eud.* (iv. 1), meaning, "Every virtue is collectively [found] in justice." Justice specially appertained to the good of others, according to Aristotle (*Mor.*, v. 3, 10; *Eud.*, iv. 1; *Virt. et Vitiis*, *Prob.*, 20; *Mag. Mor.*, i. 34). The English word *virtue*, as here used by Pope, has a more extended meaning than the corresponding word, ἀρετή, in Greek; τῆς δὲ γ' ἐστὶ τῆλας τὸ καλόν (the object of which is moral beauty, *Mag. Mor.*, i. 20). Aristotle uses it in the chapter above (*Mor.*, v. 3) as synonymous with νῦμμος, lawful, "so fixed by legislation" (τὰ τε γὰρ ἀριστία ὑπὸ τῆς νομοθετικῆς). T. J. BECKTON.

"ROUGH" (4th S. vii. 431, 551; viii. 78.)—This word would seem to have come up in late years, as suggested by JAYDEE, and is probably nothing but the popular term *raff*, which, though now a word of contempt, is certainly one of the oldest and most venerable in the world.

Raf, *raf*, or *rom* was the Egyptian, and is the Coptic term for man or person; and it passed into the Celtic, where, like many other rugous words of the sort, it came in time to be pronounced in a disrespectful sense, and was used to form the word *rabbie*. It was also written *rip*, which was not derived from *reputation*. I may further observe that it is the *riff* of sheriff, and was once in good Anglo-Saxon standing. Professor Müller of Oxford may feel interested in the fact that it is

the Teutonic word *graf* or *grave*. The gypsies and many Orientals pronounce it *raya*.

On the other hand, our word *rough* is merely a natural transmigration of the Irish *gorrif*, which means coarse or rugged. W. D. New York.

SIR JOHN BENTLEY (4th S. viii. 80.)—A short memoir is given in Rose's *Biograph. Dictionary*, iv. 103. L. L. H.

SPINETO ARMS (4th S. viii. 108.)—The arms of Spiney, or De Spineto of Coughton, as quartered by Throckmorton, are—Sable, a chevron argent between three crescents or. H. S. G.

HERALDIC (4th S. viii. 87.)—The arms inquired for by C. W. B. are those of the Gerard family. The motto, however, is "En Dieu est mon espérance." F. C. H.

"THOLE AND THINK-ON" (4th S. viii. 10, 78.)—Allow me to supplement what has been communicated under this heading. *Tholeman*, in the Fife-shire dialect, means *tolerable*. In old deeds *tholance* was used to denote *sufferance*. The word in the Mosso-Gothic is *thulan*, to bear or suffer. In the dialect of the Scottish Lowlands *thole* is used in the sense of to allow or admit of. An antiquated Scot, presiding over his punch-bowl (a Scotchman in cockney tradition is supposed either taking snuff or drinking whisky), would say: "It'll *thole* a drap mair watter," i. e. it will bear to be farther diluted. I remember a conversation between two country women returning from the parish church:—"Od woman, yer gown's ower side." "I daursay it is: it wad *thole* to hae a piece taen aff the boddum"—that is, it would admit of the skirt being shortened. A *Glossary of the Dialect of Craven* (London, 1828) gives:—

"THINK-ON, to remember: 'Be seur to mind to think-on.'"

"THINK-ME-ON, remind me."

"Thole and think on" would therefore translate either "Endure adversity, and remember its lessons," or "Bear without resentment, but do not forget."

"Think on" is the heraldic motto of an old Scotch family of the surname of Mackellellan, who owned the barony of Bomby in Glasgow. Nisbet says this was given to "perpetuate the memory" of a remarkable transaction, which shows its use in the sense of *remembrance*: something akin to the expression "Think of," to dwell upon or retain *memoria* in *eternad*, as an incentive to future action:—

"Think of Scotland's ancient heroes,
Think of foreign foes repelled,
Think of glorious Bruce and Wallace,
Who the proud usurper quelled."

BILBO.

* The origin of ἀρετή and *virtus* is to be found in the Sanskrit *ar*, to love, to prefer. Liddell and Scott are wrong in their etymology of these words.

* "Ower side"—too long downwards. Norsk *egge*, over done.

ARCHBISHOP WHITGIFT (4th S. viii. 88.)—A pedigree of Whitgift, taken from Visitations of Surrey, 1623 (MSS. Harl. 1397, fol. 183^b, and of Essex, 1634, Harl. 1542), is published in the *Surrey Arch. Collections* (vol. ii. part ii. p. 202), together with "Whitgift Gatherings," by Charles Spencer Perceval, LL.D., F.S.A. C. R.

See *Collections of Surrey Archaeolog. Society*, ii. 202. L. L. H.

PERCY OF CHALDFIELD (4th S. viii. 102.)—Sandford was in error in designating Arnulph de Hesding *Earl of Perche*. See a paper on the "descendants of Arnulph de Hesding," from the pen of Mr. Eytton, the historian of Shropshire, in the *Herald and Genealogist*. H. S. G.

WITCH OF AGNESI (4th S. viii. 100.)—Maria Gaetana Agnesi was born at Milan in 1718. She is said to have understood Latin, Greek, Hebrew, French, German, and Spanish. In 1738 she published 101 theses under the title *Propositiones Philosophicæ*. In 1748 she published her celebrated work, *Istituzioni Analitiche ad uso della Gioventù Italiana*, containing an excellent treatise on the Differential and Integral Calculus, published in Paris, with additions by Bossut, 1775; also published by Baron Maseres in 1801 in English. Waud, in his *Algebraical Geometry*, § 306,* describing this curve, says it is called the witch, and is the invention of an Italian lady, M. G. Agnesi, Professor of Mathematics in the University of Bologna, A.D. 1748.

Versiera is the Italian name for hob-goblin, *darsi alla versiera*, to bluster. The names given to curves of the higher orders are sometimes taken from their form or shape, as the cardioide, the litrus, the cissoid, and sometimes from their inventors—Descartes, Diocles, Nicomedes, Archimedes.

It may be supposed that the term *witch* was applied to Agnesi for the very rare talents she possessed, and especially uncommon amongst women. It is most probable, however, that this curve bore the name *versiera* in Italy, and *witch* in England before Agnesi demonstrated its mathematical properties. T. J. BUCKTON.

CARDS WITH FIGURED BACKS (4th S. viii. 86.)—It is remarkable if cards with figured backs were not known here before 1767; for I have a very curious German pack of thirty-two piquet cards, printed from rudely engraved wood-blocks, circa 1650, the backs of which are ornamented with a pattern consisting of eagles arranged in diagonal lines. JOHN PIGGOT, JUN.

"GIRL'S THISTLE" (4th S. viii. 86.)—I find, on pp. 304, 305 of Dr. Berkenhout's *Letters to his Son at the University, Cambridge*, 1790:—

* Published by the Useful Knowledge Society.

"We must not quit this family [the thistle family] without taking notice of the most beautiful among them. I mean that thistle whose leaves are variegated with irregular broad white veins. It is the *Carduus marianus*, or milk thistle, or lady's thistle. The old German botanists called it *Carduus Maria*, that is, of the Virgin Mary: so our old black-letter botanists called it 'Our Lady's thistle.' As the galaxy, or Milky-way in the heavens, was caused by the overflowing milk of a goddess, so the milk veins on this *Carduus* were the effect of a similar redundancy in the breast of the Virgin Mary, according to the fabulous mythology of the ancient Catholics."

Which, occurring under the month July, may possibly satisfy MR. BRITTEN'S inquiry.

J. BEALE.

JOHN DYER (4th S. vii. *passim*; viii. 99.)—As opposed to the position suggested by J. W. W., I find a note of my own suggesting "dost" after "Who," and I think it might not only be "understood," but inserted there to advantage:—

"Silent nymph, with curious eye,
Who [dost], the purple evening, lie
On the mountain's lonely van,
Beyond the noise of busy man;
Painting fair the form of things,
While the yellow linnet sings;
Or the tuneful nightingale
Charms the forest with her tale;
Come, with all thy various hues,
Come, and aid thy sister Muse."

"Thou who dost" make the whole agree.

J. BEALE.

DERBY OR DARRY (4th S. viii. 106.)—In the same way in days gone by, and by many persons still, merchant is marchant; servant, sarvant; German, Garman; errand, arrand; Hartford, Hartford; Berkshire, Barkshire; serge, sarge; sergeant, sargent; Berkley, Barkley, &c. H. T. E.

EARLY MORNING SERVICES (4th S. viii. 106.)—Defoe, *Complete English Tradesman* (1727, p. 52), says:—

"When the tradesman, well inclined, rises early in the morning and is moved, as in duty to his Maker he ought, to pay his morning vows to him, either in his closet or at the church, where he hears the six-o'clock bell ring to call his neighbours to the same duty," &c. &c.

J. H. S.

THE PREFIX "DE" (4th S. viii. 67.)—Sir Joseph Jekyll was the first to decide that any man may assume whatever surname he pleases. There is no law to prevent your correspondent from changing his actual name to "DE NIMROD," if such be his fancy. SINE NOMINE.

"BETTER LATE THAN NEVER" (4th S. viii. 86.) I think that the above expression will be found in a work by Thomas Tusser (1523-1580), entitled *Five Hundred Points of Good Husbandry* ("Our Habitation Enforced"). Also in Bunyan's *Pilgrim's Progress*, part i.; and *The School for Guardians*, Act I., by Murphy. H. E. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

Vindication of Lady Byron. (Bentley.)

In the month of June, 1869, an anonymous writer, who had obviously made himself well acquainted with the subject, published in *The Temple Bar Magazine* an article entitled "Lord Byron's Married Life," which, espousing as it did very strongly the side of Lady Byron, and showing, as the writer contended, on the evidence of Dr. Lushington, the existence of some offence on the part of Lord Byron which rendered it impossible for his wife to return to him, caused a good deal of excitement among the admirers of the noble bard. This was followed in the October number of the same magazine by an article on the "Character of Lady Byron." In the meanwhile Mrs. Stowe had taken the much-to-be-regretted, and in our opinion unjustifiable step, of publishing what she called *The True Story of Lady Byron's Life*—and thus evoked a bitter controversy on a subject quite unfitted for public discussion. The recriminations against Lady Byron which Mrs. Stowe's publication has called forth, has naturally induced the friends of the Lady to do battle in her defence; and this *Vindication*, from the pen of the writer to which we have referred, is the last which has appeared; and containing as it does the two articles already mentioned by us, a third on "The Bride of Abydos" from the *Temple Bar* of December 1869, all three with corrections and additions; and two unpublished essays, viz. "Notes on Mrs. Stowe's History of the Byron Controversy and of the Reviewers," and "Review of Poems of Lord Byron from 1813 to 1817,"—is a book which must be consulted by all whose curiosity, getting the better of their good taste and better feelings, may lead them to try to fathom the truth of this sad story.

Discipline and Drill: Lectures delivered to the Officers and Non-commissioned Officers of the London Scottish Rifle Volunteers. By Captain S. Flood Page, Adjutant of the Regiment. (King & Co.)

A very useful little book on a very important subject, and one which deserves the attention of Volunteers generally. The author is well known as a smart intelligent officer, to whose exertions the London Scottish is greatly indebted for its recognised efficiency.

Reflections, or Sentences and Moral Maxims, by François Duc de la Rochefoucauld, Prince de Marsillac. Translated from the Editions of 1678 and 1827; with Introduction, Notes, and some Account of the Author and his Times. By W. Willis Bund, M.A., and J. Hain Friswell. (Low.)

This new volume of Sampson Low's "Bayard Series" contains we believe the most complete, and certainly one of the prettiest, editions of Rochefoucauld which has ever been presented to English readers.

ST. PAUL'S COMPLETION FUND.—The secretary acknowledges, with thanks, the receipt of postage stamps, value 2s. 6d., from an anonymous contributor—the postmark "Leeds." The committee wish to avail themselves of this occasion to say that small contributions from the general public will be much prized, as showing that they take an interest in this great national work. The committee, in their appeal, expressly state that, "in mentioning the large sum that would be required to complete Sir Christopher Wren's greatest work, they are most anxious not to discourage, but rather to invite, from those bound to answer other calls, and less bountifully furnished with means, lesser offerings, to which an equal blessing will be given, and on which the success of the undertaking will much depend."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

AINSWORTH'S MAGAZINE. Vol. V. and Vols. VII. to XII.

BENTLEY'S ditto. Vols. V. to XII.

EXTICK'S HISTORY OF LONDON. Vol. IV.

Wanted by the Rev. D. J. Drakeford, 4, Copers Cope Road, New Beckenham, Kent.

THOMAS VIOLET'S PROPOSALS TO OLIVER, LORD PROTECTOR, RESPECTING GOLD AND SILVER MONIES. Sm. folio. Engraved frontispiece. London, 1656

Any Engraving of Walker's Portrait of Oliver Cromwell.

Any Engraving of Heywood's Portrait of Sir Thomas Fairfax.

George Vertue's Engraving of Cooper's Portrait of Oliver Cromwell.

Wanted by Mr. H. W. Henfrey, 15, Eaton Place, Brighton.

Notices to Correspondents.

CHIEF ERMINE, after his long experience, might surely have put a more kindly interpretation upon a few words rendered necessary by recent litigation.

"COMPARISONS ARE ODOROUS," quoth honest Dogberry, Much Ado about Nothing, Act III. Sc. 5.

L. B. THOMAS (Baltimore). The Authorized Version of the Sacred Scriptures, with Twenty Thousand Emendations, is by J. T. Conquest, M.D., late of Finsbury Square: ob. Oct. 24, 1866.

E. C. (Stoke-upon-Trent).—Some biographical notice of General Ireton, who married Bridget, the daughter (not the niece) of Oliver Cromwell, will be found in the Biographie Universelle, Paris, 1843-66; the Biographical Dictionaries of Didot and Rose; the Gent. Mag. liv. 894; lviii. 295; Dec. 1857, p. 554. The best work, however, to consult is Noble's Memoirs of the Cromwell Family, vol. ii. No. 27.

E. S. R.—The line "Hope springs eternal in the human breast," is by Pope, Epistle i. line 95.

P. W. S. (Baden-Baden).—To restore books of old vellum bindings is an art which requires a long apprenticeship. We recommend our correspondent to consult some practical bookbinder.

JOHN PICKFORD, M.A.—Thomas Dunbar's epigram on "Abstract and Concrete" (ante, p. 132) appeared in "N. & Q." 1st S. vii. 175.

PELAGIUS.—The diminutive volume is clearly Gerard Markham's The Young Sportsman's Instructor, no date, which fetched at Broderip's sale in 1859, 1l. 2s. Six copies were printed on vellum by T. Gosden in 1829. The first edition is not in the British Museum.

W. (London.) There was an Amateur Author's Club announced in the papers on July 28, 1869. The address of the Secretary, 42, Westbourne Park, W. Consult also "N. & Q." 3rd S. v. 26, 64.

J. T. HAVERGAL.—The version given by you will be found in 4th S. vii. 330.

ERRATA.—4th S. viii. 109, col. i. line 14, for "bersiera" read "versiera"; line 20, for "berso" read "verso"; line 31, for "eye" read "equ." (= equation).

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

LONDON, SATURDAY, AUGUST 26, 1871.

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THE LATEST SHAKSPEAREAN DISCOVERY.

In *The Athenæum* of July 8 we read that Mr. Halliwell has lately discovered that Shakspeare and his "fellows" were ordered by James I. to attend the Spanish Ambassador at Somerset House for upwards of a fortnight in August 1604; and Mr. Halliwell expresses a hope that some of the readers of *The Athenæum* might be acquainted with a detailed account of the visit of the Ambassador, in which further information on the subject might be recorded. Surely Mr. Halliwell is acquainted with the interesting volume of reprints, entitled *England as seen by Foreigners* (in the days of Elizabeth and James I.), published in 1865 by Mr. William Brenchley Rye, Assistant-Keeper of the Department of Printed Books in the British Museum. At p. 117 of that valuable compilation, expressly intended to throw cross lights upon Shakspeare, Mr. Halliwell will find an account of the banquet and entertainment given by James I. to the Constable of Castile at Whitehall Palace on Sunday, August 19, 1604. The Spanish Ambassador was not the subtle and dangerous Gondomar, but Juan Fernandez de Velasco, Duke de Frias and Constable of Castile, who had come to sign peace between Spain and England. Raleigh's occupation was gone.

Mr. Rye's extract is taken from a very rare contemporary Spanish pamphlet now in the British

Museum, once in King James's own library. It is entitled *Relacion de la jornada del exc^{mo} Condestable del Castilla, á los pazes entre Hespaña y Inglaterra*, and was printed by Plantin at Antwerp in 1604. An abstract of this pamphlet was made by the late Mr. König and used by Sir H. Ellis in his *Original Letters*, but not without some mistakes.

King James was seventy miles from London hunting when the Ambassador arrived, but he returned on Sunday the 19th, when a banquet was given to the distinguished "Sir Armado" at Whitehall. Let us suppose the great poet, who had studied the Poloniuses and Osrics of a court, present, and describe the entertainment, carefully following the pamphlet.

The Audience Chamber, says the Spanish writer, was elegantly furnished, having a buffet of several stages, crowded with ancient and modern gilt plate, cups and salvers, goblets and beakers, in glittering tier above tier. On each side of the room ran a rail to keep the crowd of courtiers from approaching too near the table. On the right-hand at entering stood another buffet, piled with gold, agate, and jewelled vessels. The table was about five yards long, and more than one yard broad. The dishes were brought in by gentlemen, servants of the King, accompanied by the Lord Chamberlain; and before they placed the dishes on the table, they made four or five obeisances ("and crooked the pregnant hinges of the knee.") The Earls of Pembroke and of Southampton (both Shakespeare's friends and patrons) officiated as gentlemen ushers. The King, Queen, and Prince Henry entered after the Ambassador, and placed themselves at the throne in a line to hear grace said, the Constable at the King's side; the Count de Villamediana by the Queen. Their majesties then washed their hands in the same basin, the Lord Treasurer handing the towel to the King, the High Admiral to the Queen. The Prince and Ambassador washed in another basin. Their majesties sat at the head of the table, under the canopy of state, the Constable on a tabouret of brocade with a high cushion by the Queen, the Prince on a similar cushion by the King. Opposite the Prince sat the Count Villamediana, and opposite the Constable the Senator Rovida. Many noblemen were also present, with barons and gentlemen of quality. There was plenty of instrumental music, and the banquet was sumptuous and profuse. The first thing the King did was to send the Constable a melon and half-a-dozen oranges on a very green branch, telling him they were the fruit of Spain transplanted into England. On which Sir Armado, in somewhat "too picked, too spruce, too peregrinate as it were" way, kissed his hand and replied, that he valued gift more as coming from his majesty than as being the fruit of his own country, and di

the melon with their majesties; and on Don Blasco de Aragon handing the plate to the Queen, she politely and graciously acknowledged the attention. Soon after this the King stood up, and, with uncovered head, drank to the Constable the health of their Spanish majesties, and that the peace might be happy and perpetual. The Constable and all the Spaniards then pledged him in like manner. The Constable next rose, and drank to the King the health of the Queen from the lid of an agate cup of great beauty and richness, set with diamonds and rubies; praying his majesty to drink the toast from that cup, and to let it remain on his buffet. When this toast had been drunk with all the honours, the people shouted "Peace, peace, peace! God save the King!" three times; and the drums and trumpets sounded—"the trumpet to the canonier without, the cannons to the heavens, the heaven to earth, Now the King drinks to Hamlet.")

A King-at-Arms now presented himself, thanked the King for the peace, and prayed his leave to publish it; which was at once done at Chancery Lane and Charing Cross, Cheapside and the Exchange, &c., as usual. The Constable then rose and drank to the Queen the health of the King in a beautiful dragon-shaped cup of crystal set in gold, which was afterwards placed on the Queen's buffet. The King then drank the health of the Archduke, and sent a message to the Constable by the Earl of Northampton, telling him that the 19th of August was the anniversary of the Princess Elizabeth's birthday, and that he hoped she might be the means of preserving friendship and union between the kingdoms of Spain and England; unlike that other hostile Elizabeth ("otra Isabella enemiga"), who had caused so much mischief ("false-hearted cowardly loon.") The Constable then drank, by the King's permission, the health of his children; and quoted some lines of Sannazaro, describing how the Virgin repaired the evils wrought in the world by Eve. The King for the fourth toast proposed the Princess of Spain (afterwards wife of Louis XIII.) After more talk about the peace, the banquet, which had lasted three hours, concluded. The cloth was then removed, the table removed from the dais, and their majesties washed their hands. Their majesties then withdrew to a private apartment, and the Constable and Count to a handsome gallery adorned with paintings, where they remained more than an hour. There was then dancing in the Audience Chamber, where the Constable sat close to the King's chair. There were present at the ball more than fifty ladies of honour, rightly and elegantly dressed, and extremely beautiful. Presently, Prince Henry was commanded by his parents to dance a galliard, who pointed out to him his partner; and this he did with much sprightliness and modesty, cutting

several capers. The Earl of Southampton then led out the Queen, and, with three other gentlemen, joined in dancing a *brawl*. Her majesty also danced with the Duke of Lennox. After this they began a galliard, and the Prince danced a coranto very gracefully. (Sir Toby's advice to Sir Andrew would have been remarkable here: "Why dost thou not go to church in a galliard, and come home in a coranto?") The Earl of Southampton was then the Queen's partner in a coranto, and the ball ended; and all took their places at the windows of the room, which looked out upon a space, to see the King's bears ("Be there bears i' the town?") fight with Irish greyhounds. After that a bull was baited, and some tumblers danced on a rope and performed feats on horseback. On returning, their majesties and the Prince shook hands with the Constable and Count, and the other Spanish cavaliers kissed hands. The Lord Chamberlain conducted the Ambassador to the furthest room, the Earl of Devonshire and other gentlemen accompanying them and their coaches. More than fifty halberdiers lit them with torches till they reached home, where another fifty awaited them. Being fatigued, the Constable and the Count supped that night in private.

Monday the 20th a quaint notice appears to this effect: "The Constable awoke *with a slight attack of lumbago* ('un poco de mal de hijada')." The following year the old Earl of Nottingham was sent to Valladolid to receive the oath of the King of Spain. Gongora, in a satirical sonnet on this embassy, complains that a million was spent in fourteen days on feasting the six hundred heretics; and mentions that Cervantes was deputed to write an account of the ceremonials. There is a Milanese translation of this pamphlet, that once belonged to King James, in the British Museum. It is interesting to find Cervantes describing the conclusion of a ceremony of which Shakspeare saw the beginning—indirectly it seems to link together the great Spanish and the great English author.

Mr. Halliwell will not be angry if, in conclusion, we insist on the extreme caution required in accepting Shakspeare's name as connected with the ceremony we have here described. Ireland's trickeries and interpolations should be a warning to credulous and enthusiastic antiquaries for ever. The old forgers frequently inserted Shakspeare's name in *bona fide* documents. One thing at least is remarkable, and that is, that the rare Spanish contemporaneous pamphlet in the British Museum, quoted by Mr. Brancher Rye, contains no mention of Shakspeare or his fellows.

WALTER THORNBURY.

THE TEXT OF BURNS.

Some time ago, with reference to a disputed point in "Auld Lang Syne," I had occasion to quote in your columns the most reliable authorities known on the subject. The only matter of great interest in that question was, the integrity of the text; and the text of Burns, though not yet a hundred years old, has been as much tampered with perhaps as that of any ancient author, and requires to be as carefully revised. This unfortunately is true, not only with respect to words and phrases, but with respect to whole verses and poems erroneously ascribed to him, and regularly included in posthumous editions of his works. In some of the best editions now extant I could enumerate at least a dozen pieces which are certainly not by him. Editors in such cases are not always to be blamed, and no blame should be attached, for circumstantial evidence seemed often to support them; but when errors are clearly established, they should be rectified without delay. In the course of recent inquiries in this field of received important information, with respect to two well-known songs long ascribed to Burns by the best authorities, and which, with a strong disposition to scepticism on my own part, it never occurred to me to question; but the facts, after the fullest investigation, I find to be incontrovertible. The gentleman to whom I am indebted for this curious literary revelation is Mr. Christie, librarian to the Institution at Dollar; whose letter, with some remarks of my own explanatory, I now enclose. It is dated more than a year ago, but circumstances to which I need not refer have prevented my publication of it hitherto:—

"Dollar, 8th Jan. 1870.

"SIR,—A few days ago, while in the exercise of my duties as Librarian of Dollar Institution, I was somewhat startled, on looking over an old *Edinburgh Magazine*, to find two anonymous songs, which have been attributed to Robert Burns the poet, and which, if the offspring of his muse, *must have been given to the world when he had only attained his fifteenth year.*

"The first of these is entitled 'A SONG,' beginning 'Could aught of song declare my pains,' which, with the exception of the name 'Delia,' is to be found verbatim in the collected works of the bard. The second, however, wears a different aspect; and in order to afford your readers an opportunity to compare it with the version as found in Burns, I beg most respectfully to send you the following literal transcript:—

'FOR THE EDINBURGH MAGAZINE.

AN INVOCATION AT PARTING FROM SERENA.

FROM EURIPIDES.

'Pow'rs celestial, whose protection
Ever guards the virtuous fair,
While in distant climes I wander
Let Serena be your care:
Let her fair and faultless form,
Fair and faultless as your own;
Let her kindred spirit draw
Your selectest influence down.

'Make the gales you waft around her
Soft and peaceful as her breast;
Breathing in the breeze that fans her,
Soothe her bosom into rest:
Guardian angels, O protect her,
When in distant lands I roam;
To realms unknown while fate exiles me,
Make her bosom still my home.'

"For the information of future biographers or editors of the poet, these songs are to be found on pages 530 and 647 of the second volume of the *Edinburgh Magazine and Review*, printed for and published by W. Creech, Anchor Close, 1774.—I am, Sir, your obedt. servant,

"JAS. CHRISTIE."

In explanation of this long-neglected error, I may state—1. That Burns communicated, in words and music, more than sixty songs, "begged, borrowed, or stolen," as he jocularly avows, to make up the *Museum*. Besides which, a great number of his own finest songs had no signature, and were never claimed. It is not wonderful, therefore, that some confusion should have occurred in allocating a few of the borrowed ones. 2. The two songs in question were not published for many months after his death. They appear in volume v., which was almost entirely made up in one way or another by himself: circumstances which would materially increase the chances of confusion. 3. One of these, "Could aught of song," is distinctly announced by Johnson as "written for this work by Robert Burns"—a mistake for which he alone is responsible. The other—"Powers Celestial!"—much improved by Burns in first stanza, appears without any signature, and was first ascribed to our author by Mr. Stenhouse in his notes on the *Museum*, 1820; under the false impression, doubtless, that because the piece was found in Burns's handwriting it was therefore his own. It stands at the foot of p. 473, to "Same Tune" as "Wherefore sighing art thou, Phillis?" which I am now much inclined to place in the same category. 4. It is surprising that these errors, the one dating from 1797, and the other from 1820, should so long have escaped detection alike by Stenhouse himself, by David Laing, and by Charles Kirkpatrick Sharpe, his most distinguished successors in that department.

On farther collating this old magazine volume, as by Mr. Christie's polite attention I have been enabled to do, I find another song (p. 422) beginning "Behold the fatal hour arrive!" which might very easily have given the key-note to Burns for his own song—"Behold the hour, the boat arrive!" "A start," as he called it, was frequently thus accepted by him. At p. 759 there is another, "Come gentle sleep! image of death, approach," which might as easily have suggested to Shelley his celebrated prelude to *Queen Mab*:—

"How wonderful is Death—
Death and his brother Sleep!"

So that we are not at liberty, in either case, to sup-

pose that anything more than an accidental coincidence occurred; although the adaptation of a prayer from Euripides as above would have been no derogation at all even from the dignity of Robert Burns.

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Our county histories would be more complete were the local registers more accessible; but it seems that no one can be supposed to take any interest in a register, except such as have been poring over advertisements of "next of kin wanted" or "unclaimed property." With a great many people genealogy is believed to be a selfish and egotistical pursuit. For my own part I think that it may be neither, as, for instance, where a literary man, in the spirit of a naturalist or ethnologist, as much as of a herald, seeks to classify accurately every species or family to be found under the patronymic genus. For this purpose a man's own name is more convenient than any other, as he probably knows more about it; but, because he zealously pursues his researches, it seems cruel to exact of him the uttermost farthing for consulting a register which can do him personally no material good, unless indeed it be right to tax a man for the satisfaction which the acquisition of knowledge affords him.

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Who the writer of this may have been I have no idea. The Horace Walpole to whom it relates was created Lord Walpole of Wolterton in 1756, and was the lineal ancestor of the present Earl of Orford. The house that he erected was Wolterton itself.

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Queries.

HOGARTH'S "MARRIAGE À LA MODE."

WORKS ON ENGLAND BY M. FRANCIS WEY.

M. Francis Wey, who has written a smartish book on England, entitled *Les Anglais chez Eur*, which has gone through several editions, and of which my copy bears the date 1856, has subsequently produced a supplementary volume, of which the title, *Londres il y a Cent Ans*, does not indicate the nature of its contents. It has been the object of the author in this book to reproduce London life of a hundred years ago by means of a narration of the domestic and artistic career of William Hogarth, with details and anecdotes of his friends and contemporaries—Thornhill, Savage, Johnson, Hoaldy (*sic*), and Garrick. To maintain the dramatic action, and keep these characters in harmonious play, our author has found it necessary to assist fact with fiction in a manner perhaps more amusing than edifying. But, apart from this, there is much to be learnt from the book, and I commend it to the reader with the assurance that he can hardly open a page without finding the statement of some *fact* previously unknown to him. Thus he will learn with interest that Sir James Thornhill is considered our best historical painter: that Dr. Johnson married a "vieille marchande" for her 800*l.*, and abandoned her when he had spent it; that it was he who saved Thornhill from falling backwards from the platform on which he stood to paint the dome of St. Paul's; that Johnson and Garrick got drunk together at a pot-house; that Hogarth was banished from England by his poverty, and never would have returned but from the want of foresight of the Governor of Calais; that "Pope lui-même s'écria, 'Le moindre escargot,* foulé aux pieds, endure un supplice aussi grand que le géant qui meurt'"; that our societies for the prevention of cruelty to animals are a proof of the barbarous character of our people; and, to pass over other novelties, that national detestation of his country has led us to select the cock as a victim to cruelty in the pit, because, unfortunately for the bird, the same word in Latin stands for cock and Frenchman!

I now come to my *query*. In the description of the fourth plate of the "Marriage à la Mode," the following passage occurs:—

"Au ciel du lit de la comtesse on voit une énorme fleur de lis, dont la signification confirme assez les médisances de l'auteur de *Candide* sur la société de ce temps-là. Notons, que pour symboliser la même idée chez nous, au lieu de recourir à l'écusson de France, on eût placé dans un cadre le portrait de Christophe Colomb."—p. 214.

* We will throw M. Wey his little error of *escargot* for *escarbot* into the bargain. The man who confounds Pope and Shakespeare cannot be expected to be nice in discriminating between a snail and a beetle!

What is the signification and idea alluded to in this passage? I find no hint upon the subject in Trusler, Nichols, or the exhaustive commentary of Lichtenberg.

A story in *Les Anglais chez Eur* appears to me good enough to merit repetition:—

"C'était une calèche trop fastueuse pour être élégante, traînée par deux chevaux bais magnifiques. Sur le siège, enjolivé de belles franges, se prélassait un cocher en habit noir; sa cravate blanche ne faisait pas un pli, ses gants blancs étaient sans tache. Au fond, sur les coussins douillets de l'équipage, se tenait nonchalamment un homme sans habit, les bras nus, et la manche retroussée jusqu'au biceps: un tablier relevé des coins lui servait de ceinture. De sorte que le cocher avait l'air d'un gentleman qui promène un manœuvre en tenue de travail.

—Qu'est-ce que cela? demandai-je à mon voisin.

—C'est, me répondit-il, le plus riche boucher de Londres, il revient de l'abattoir, dans sa voiture, et retourne à son hôtel. Ses aïeux ont exercé le même état; son père l'a laissé pourvu de plus de deux millions de fortune, et lui, *par modestie*, il suit la profession de son père: un vieil usage très-honorable. Ce gentleman boucher possède quatre millions."—p. 186.

What is the meaning of this funny story? Is or was there a marvellous butcher of this sort in London? Was the Frenchman's interlocutor trying his hand at a gentle hoax; or was not the occupant of the carriage a *bishop* in his lawn sleeves, whose title seemed homonymous to Gallic ears with that of the tradesman—imagination being called upon to supply defective facts in the note-book of the narrator?

WILLIAM BATES, B.A.

Birmingham.

"OLD BAGS."—When and why was this nickname first applied to Lord Eldon? I had always believed that it was given in consequence of his having been concerned in preparing the evidence produced against Queen Caroline on her trial, when the *two great bags* filled with documents were so conspicuous. But in the *Memoirs of Lord Brougham*, now in the course of publication (vol. ii. p. 228), a meeting of the Queen's and of the Princess Charlotte's friends is described (long previous, of course, to the trial of the former), at which it is debated whether certain messengers from the Prince Regent shall be admitted. "I said a word for Ellenborough and my chief," says Lord Brougham, "but in vain; they said—'he may remain, as well as Old *Baggs*'" (*sic*). Even in the first volume the Prince Regent is described as applying this nickname (always printed *Baggs*) to Lord Eldon.

[The received opinion is, that Lord Eldon was so very cautious of delivering a hasty judgment, that he always expressed his doubts, and was accustomed to take all the papers of complicated cases home with him in different bags: hence the name. According to another account, he was so called from the large and richly embroidered bag in which the great seal of England is carried—or supposed to be carried—before the Lord Chancellor when he proceeds to take his seat on the judicial bench or on the woolsack.]

BISHOPS' ARMS.—The arms of the see of Worcester are—Arg. ten torteaux in pile. Bishop Giffard (1268 to 1302), of that family at Itchell in Hampshire, bore these arms; and by some they are said then to have been adopted by the see. (*Herald and Genealogist*, vii. 69.) Thomas, in his *History of the Cathedral*, alludes to this impression, and asserts the torteaux are symbols of the eucharist, not derived as Cantilupe's of Hereford, from the sainted bishop. Bishop Giffard's arms are incorrectly stated in the *Blazon of Episcopacy*, as Thomas's life proves his connection with the Itchell branch. At what date did bishops first assume arms in right of their sees?

THOMAS E. WINNINGTON.

ARTHUR O'BRADLEY.—In Ben Jonson's play of *Bartholomew Fair*, Mooncalf addresses the Justice thus:—

"O Lord! do you not know him, Mistress? 'tis mad Arthur of Bradley that makes the orations: Brave Master, Old Arthur of Bradley."—Act II.

My query is, what further is known of Arthur O'Bradley?

VERBUM SAP.

[There must have been some whimsical character, or crazy simpleton, well known in former times by this appellation, from the allusions to him by our old writers. Mr. Collier (*Bibliog. Cat.* i. 26) states, "The ballad on the 'Wedding of Arthur of Bradley,' it may be remarked that nobody appears to have been aware of the great antiquity of it: it is older than the beginning of the reign of Elizabeth, and it is a scrap of a song introduced by Idleness, the Vice, in the morality of *The Marriage of Wit and Wisdom*, which has come down to us in a manuscript dated 1579. Ritson, when he printed it in his *Robin Hood*, ii. 210, was not aware what high claims it possesses as one of the most ancient productions of the kind in our language." Consult also Gifford's *Jonson*, iv. 401, 410, 533; Chappell's *Popular Music of Olden Time*, ii. 539; and "N. & Q." 3rd S. ii. 413.]

BURNS'S POEMS.—Mr. James M'Kie of Kilmarnock has published a very valuable pamphlet containing the titles of the various editions of Burns's works. In that publication, which is entitled *Bibliotheca Burnsiana*, he does not refer to an edition of Burns with the following title:—

"Works of Robert Burns, including his Letters to Clarinda and the whole of his suppressed Poems, with an Essay on his Life, Genius, and Character." London, printed for the Editor by Richards & Co., Grocers' Hall Court, Poultry. 1821, four volumes 12mo.

As Mr. M'Kie's index has been drawn up with remarkable care and accuracy, I am led to infer that the edition on which I have fallen must be decidedly a rare one. The editor seems to have been one of the cantankerous tribe, for in his "Introduction" he not only smites Dr. Currie, which some others have done, but he denounces Sir Walter Scott, whom all others have spared. Could any of your readers inform me as to the history of this edition and its editor?

CHARLES ROGERS.

Snowdon Villa, Lewisham, S.E.

BORDER BALLADS.—I have always understood that Sir Walter Scott's friend, Surtees, was in the habit of palming off upon the great novelist productions of his own as genuine old Border songs; or if it is too strong to say that he was in the habit of doing so, that he at any rate did so in one notable instance, namely in that of the ballad entitled "The Death of Featherstonehaugh," which is included in the Border Minstrelsy collection. I have been assured by more than one person that this exceedingly wild Border song was really a forgery. I do not remember however, to have ever seen this statement in print; and if it is true I should be very glad to know on what authority it rests. I do not think there is any allusion to such a questionable proceeding on the part of Mr. Surtees in Lockhart's *Life of Scott*. If the above-mentioned ballad was really a jape, Sir Walter was most thoroughly imposed upon, as he introduces a few lines from it in *Marmion*, canto i., in addition to publishing it, with annotations, in the *Border Minstrelsy*. Is the still wilder "Fray of Suport" a genuine old "gathering song" or a forgery of Mr. Surtees?

JONATHAN BOUCHIER.

[Some notices of these counterfeit ballads will be found in the "Life of Robert Surtees," by G. Taylor, in the *History of Durham*, 1840, iv. 28-58; Chambers's *Book of Days*, i. 457; and "N. & Q." 3rd S. iv. 284.]

CONINGSBY FAMILY.—In preparing for my work on the *Mansions of Herefordshire* a detailed pedigree of the Coningsby family, several difficulties present themselves, which some of your correspondents may assist me in removing.

1. Thomas Coningsby of Leominster married a daughter of Thomas Hackluyt of Eyton, and had five sons. Of these three at least left issue, viz. Robert Coningsby (query of Docklow?) who married Mary, daughter of Thomas Wentworth of Mendham Priory, county Suffolk; Thomas Coningsby of Hampton, who married twice, and by his second wife, Frances, daughter of Thomas Houghton of Houghton, had two sons; and Gilbert Coningsby, who married Joyce, daughter of Ellis Yevans of Northope, county Flint. I can only trace the further descent of one of these lines, and that only conjecturally. One Henry Coningsby (whom I suppose to be the son of the above Thomas) died 12 Charles I., and from his inquest it appears that his son and heir, Bennett Coningsby, was then three years and eight months old. Bennett Coningsby died in 1671, leaving a son of the same name, who died shortly afterwards unmarried. I should like to know whether there are descendants of any of the above lines now in existence.

2. Had FitzWilliam Coningsby (grandfather of the earl) another wife besides Cecilia Neville? Harleian MS. 2218 inserts him in the Booth pedigree as husband of Mary, daughter of Charles Booth of Brainton.

3. What is the meaning and what the language of the motto used by Sir Thomas Coningsby for his hospital foundation deed—"Soies Soldathoes Hesiathores ne Heblathores"? I have copied it literally from an old transcript. C. J. ROBINSON, Norton Canon Vicarage, Hereford.

EARL OF ESSEX (ARTHUR CAPEL), A.D. 1683. I wish to see a pamphlet referred to by Wood, *Athen. Oxon.* iv. 630, under the title of "A Hue and Cry after the Earle of Essex's Blood," 1683. It is not in the British Museum. B. R. L.

HEBREW MSS.—What is the date of the oldest known Hebrew manuscript? Where is it now, and can the date be verified? A reply from some of your learned contributors would much oblige J. N.

HOGARTH'S PORTRAIT OF DR. JOHNSON.—In the *Official Catalogue of the Arts Treasures and Industrial Exhibition at Bradford*, opened on Wednesday, August 17, 1870, p. 12, No. 100, "Oil Paintings," "Dr. Samuel Johnson, painted by Wm. Hogarth, contributed by Earl de Grey and Ripon." I should imagine that there is some mistake here, as I cannot find any account of the Doctor ever having given Hogarth a sitting; and, according to Boswell, they seem only to have met once, and then they were not introduced to one another. I write this thinking that some of your readers may have seen the picture, which I feel certain has never been engraved, as it ought to be if it is an authentic portrait.

G. J. NORMAN.

180, St. John Street Road, Clerkenwell.

NOTES FROM "THE GUARDIAN."—At the end of No. 6, Steele credits a certain "old Sir Harry" with the following saying, which he describes as "the humour of that sententious age":—

"There are four good mothers, of whom are often come four unhappy daughters: truth begets hatred, happiness pride, security danger, and familiarity contempt."

The last alone of these has passed into a proverb, and according to Ray (*Proverbs*, third edition, p. 105), the whole saying is taken and amplified from Plutarch, which he translates thus:—

"Nimis familiaritas contemptum facit. E tribus optimis rebus tres pessime oriuntur: à veritate odium, à familiaritate contemptus, à felicitate invidia."

Note that Steele (a writer, it seems to me, very unworthy of his fame) misuses the word "begets" as equivalent to "breeds," or *parit*. (*Parere*, however, was in old Latin sometimes used as synonymous with *procreare*.)

In No. 24 of *The Guardian* is another slipshod bit of English by the same author: "Raillery is no longer agreeable only while the company is pleased." "Only" here is used simply for "than." If "but" were put before "only" it would be better, but still very loose. LYTTELTON.

Hagley Hall, Stourbridge.

PHILLIPS.—Who was the mother of the celebrated Irish orator of this name? Was Major Phillips, an officer of the British army, who married a Virginian lady, the father of the orator? NIMMON.

POT-STEALING.—When was the last person hung in England for public house pot-stealing? S. L. O.

"THE PLAGUE STAYED."—I have a proof print of "The Plague Stayed on the Repentance of David," where David is prostrate before the altar with his crown on his head; and I want to know if it be so in the original. It was painted by West, and, I thought, would probably be in the Royal Academy, of which he was president; but a friend who has searched for it finds it is not there, nor can he find it in other public exhibitions of pictures. West was, I believe, a Quaker, and I thought that might account for the crown being on the head; but I find in an article about the Quakers that they "do not allow of kneeling or uncovering the head in respect of any man, reserving these gestures for divine worship," but surely a sacrifice was a divine worship.

THOS. SAM. WRIGHT.

PRE-REFORMATION RELICS.—Are there any pre-reformation relics of saints existing at present in England? If so, of whom are they and where are they to be found?

AN AMERICAN CATHOLIC.

QUOTATIONS WANTED.—

"Mad as a March hare."

["N. & Q." 1st S. iv. 208; 2nd S. viii. 514.]

"Angry hearts grieve loud awhile,
Broken hearts are dumb and smile."

"Still waters run deep."

["N. & Q." 3rd S. vii. 155, 270.]

"Great griefs are silent."

"And woman's smile for ever hath
A spell to make ambition sleep."

C. W. E.

It was stated in one of *The Athenaeum* of last month that the quotation—

"The river windeth at its own sweet will,"

was in Denham's *Cooper's Hill*. I have looked through the poem carefully, but cannot find the quotation there. Can any of your correspondents tell me where it may be found? I. O. S.

RUDHALL FAMILY.—Were the bell-founders of Gloucester a branch of the Rudhalls of Rudhall, county Hereford? If so, some particulars of the connection would be gladly received.

C. J. ROBINSON.

RUTLAND FAMILY ARMS.—A short time ago a communication appeared in *The Times* stating that some hundred years ago a dispute arose regarding a bearing in the coat of arms of the Rutland family, and the right of another great house

to its adoption, and that the trial lasted one whole century and the latter part of the preceding, and the former part of the succeeding one. Can you inform me where I can find some verification of these statements? SÆPE.

THE SERPENT ON CRESTS.—Could you tell me why on many crests there is a serpent? Thus, on the fleur-de-lis there is a serpent; round a cock there is a serpent. Does it not denote the good rather than the evil principle—wisdom joined to humility, wisdom to courage, and so in other instances—and not the snake in the grass, or an insidious enemy? And whether the use of the snake and lily is not a remnant of the tree and serpent worship, or a Christian emblem?

W. J. BIRCH.

SKIPTON IN CRAVEN.—To what saint is the parish church dedicated? In all announcements I find "parish church." As the town has another church, and, I believe, with a district parish attached to it, would it not be better to call the old church by its saint's name?

STEPHEN JACKSON.

[The old church is dedicated to the Holy Trinity.]

FRANCESCO SPIRA.—In his biography of Bunyan, Macaulay mentions "the lamentable end of Francis Spira." Where can I find any details respecting the latter, and what was his end?

JONATHAN BOUCHIER.

[Francesco Spira, a lawyer of Cittadella, in the Venetian state, who, being accused of heresy to the papal nuncio, made his submission, and afterwards a public recantation. Shortly after this he fell into a deep melancholy, and died, full of horror and remorse for his apostasy, in 1548. Consult (1.) "A Relation of the Fearefull Estate of Francesco Spira in the Yeare 1548, by N. Bacon. Lond. 1638, 12mo." Abridged edition, Falkirk, 1815, 12mo. (2.) "A Notable and Marvellous Epistle concerning the terrible Judgment of God upon him that for feare of men denyeth Christ and the known veritie; being the case of Francis Spira, by Matthew Gribaldus, with a Preface by Dr. Calvin, 1550, 1682."]

STOOP.—If I remember rightly, the New York word *stoop* (still sometimes heard among old-fashioned Manhattanese, but, upon the whole, rapidly disappearing with the *thing* itself) is cited in Bartlett's *Dictionary of Americanisms*, and its derivation from the Dutch *stoep* mentioned.* But there is no allusion, I believe, to the curious fact that the word *stoep* is peculiar to Amsterdam, and either unknown or rejected as a cockneyism elsewhere in Holland. Even in the neighbouring cities of Utrecht and Harlem it is never heard. I think this fact worthy of preservation in

[* Bartlett has given seven examples of the use of this word by American writers, not only as meaning the steps at the entrance of a house, but as applied to a porch with seats, a piazza, or balustrade. In Nares's *Glossary* we read, "Stoop, or Stoup, a drinking vessel, cup, bowl, or flagon, from the Dutch." This meaning of the word is not mentioned in the *Eng.-Sax. Stoppa*.—ED.]

"N. & Q.," as it shows very clearly from what part of Holland the early Dutch settlers of New York emigrated. If we needed any confirmation of this view, we should have it in the name *Nieuw Amsterdam*, by which they designated their settlement, and which it retained until the English conquest of the city.

Is there such a thing in England as the Dutch *stoep*? A priori, one would expect to find it there, as there is in other things (for instance, the dwellings, the household utensils, the appearance of the people, the weather, the cattle, &c.) such a very marked and close resemblance between the two countries. P. W. S.

8, Engländer Hof, Baden-Baden.

SURVEY OF CROWN LANDS, temp. 1649.—Has the survey of crown lands, made by order of Parliament July 16, 1649, been printed, and if so, where? E. H. W. DUNKIN.

14, Kidbrooke Park Road, Blackheath.

SCARTH FAMILY.—Could any one kindly give information as to James Scarth, born at West Ardsley in 1744, and afterwards of Grantham? Whom did he marry, and what family had he? *

C. W. STYRING.

4, Albion Place, Leeds.

TERTIARIES.—Does a Tertiary of the Franciscan order correspond to a member of St. Francis's "Order of Penitence"? Where shall I find the modern regulations for Tertiaries, and who has authority to admit Protestants into their number? PRLAGIUS.

Replies.

ROHESE, COUNTESS OF LINCOLN.

(4th S. viii. 61, 128.)

In my former note on the Countess Rohese, I was careful not to complicate the question of her parentage by touching any other matter more or less irrelevant to that specific inquiry. I now proceed to inquire whether the date and occasion on which the earldom of Lincoln was conferred on Rohese and her husband, Gilbert de Gant, are not misstated in the received history of the Earls of Lincoln.

Dugdale says or implies, and every subsequent writer within my knowledge has followed him, that Gilbert de Gant received his wife and his earldom at the same time from Ranulf, Earl of Chester. If this be true, we must suppose that Earl Ranulf divested himself of the earldom of Lincoln in the very moment of his triumph—on the occasion of his prisoner's compulsory marriage to his niece; although his whole character through life is that of a man so insatiable in

[* Nine articles on the Scarth family appeared in the 3rd, 5th, and 7th vols. of our Third Series.—ED.]

grasping honours and dignities that he was discontented when a third of the whole kingdom belonged to him. We must also suppose that the sovereign who confirmed the transfer of the earldom was the Empress Maud, although her grants of earldoms are all fully recorded, and there is no hint in any chronicle that she ever dealt with the earldom of Lincoln.

Again, John of Hexham relates the story of the marriage in words which convey the notion of a reluctant bridegroom ransoming himself by marrying the niece of his captor. "*Gilbertum de Gant tunc adolescentulum captum cum rege compulit idem comes ducere neptem suam uxorem.*" It will be observed that not a word is said about the earldom, and moreover this same chronicler evidently did not consider Gilbert de Gant an earl in 1144, when he mentions him in the same sentence with the Earls of Chester and York. On the other hand, we know that Gilbert was Earl of Lincoln in 1148, for he is so styled in the foundation charter of Rufford Abbey, which is ascribed to this year.

The problem then to be solved is, at what date between the battle of Lincoln, 1141-2, and 1148 did such circumstances arise that Earl Ranulf would be likely to concede and King Stephen to confirm the earldom of Lincoln to Gilbert de Gant and his wife Rohese?

I think that it can be shown that in 1147 both the earl and the king would have strong inducements to concur in such a transfer.

The earldom of Lincoln usually involved the custody of Lincoln Castle, and we know that Earl Ranulf kept uninterrupted possession of the castle until 1146. The king besieged Lincoln unsuccessfully in 1144, but the quarrel between the earl and the king was soon patched up; and Earl Ranulf supposed himself to be at amity with his sovereign, when he was suddenly arrested at Northampton in 1146, and thrown into a dungeon. We read that he was only released from this captivity on the condition of surrendering Lincoln Castle to the king, and of giving his nephew, Earl Gilbert de Clare, as a hostage for his future conduct. King Stephen kept Christmas, 1146-7, at his newly acquired city of Lincoln; but he had no sooner departed southwards than Earl Ranulf rose again, in rebellion, to the great danger of his hostage, and made an unsuccessful attack upon Lincoln. The quarrel between the earl and the king was again patched up, and from this time forward we never hear of Earl Ranulf's making any further claims to Lincoln, although he was often in rebellion. I cannot help thinking that this was the period at which Gilbert de Gant received his earldom, and that it was granted to him by a kind of compromise between Earl Ranulf and the king, which was included in the terms of their reconciliation. The earl will

to transfer to the husband of a favourite niece an honour which he could neither retain nor recover, and the king would gladly confirm an arrangement which transferred the claims of the turbulent earl to the nephew of his trusty chancellor Robert de Gant. It is quite clear that the earldom of Lincoln was transferred to Gilbert de Gant with the goodwill of Earl Ranulf whenever the transfer took place, because the castle of Lincoln is not mentioned in the famous charter of Devises of 1151, in which Henry II. (then Duke of Normandy) gave or promised to give to Earl Ranulf every conceivable honour to which he could assert any kind of hereditary pretension; and Lincoln would assuredly have been included in the earl's claims if it had then been adversely held by an intruder.

It also seems evident that the earldom was bestowed on Gilbert de Gant, and that his wife's interest in the honour has been exaggerated; for Rohese married again after Earl Gilbert's death, and had two daughters by her second husband, Robert Dapifer. If Rohese had been Countess of Lincoln in her own right, these daughters would undoubtedly have made some claim to the earldom on the extinction of the issue of Rohese and Earl Gilbert, whereas we know that they did not, and that the honours were pertinaciously claimed by Earl Gilbert's brother Robert de Gant and his descendants. It is significant, too, that Alice, the only daughter of Earl Gilbert and Rohese, who succeeded in the earldom, bore on her seal the chevrons of the house of Clare, with the inscription "*Sigillum Alicie Comitisse Filie Comitis Gileberti.*" On her death and her husband's, without issue, the honour fell into the hands of the king, and was never regranted by Henry II. or his sons, although they let at a fee farm rent to Gerard de Camville the custody of Lincoln Castle, and the revenues of the county. But on the accession of Henry III. the earldom of Lincoln was restored to Ranulf, third Earl of Chester, by a charter, which acknowledged that it had been the hereditary right of his father.

In offering this further conjecture concerning the Countess Rohese, I must be permitted to protest against the charge of being one of those who wish to "substitute ingenious conjectures for historical facts." In cases of this kind, and in a period of which all official records are irrecoverably lost, we are driven to conjecture. The received history is itself only conjectural, and I am, therefore, only opposing one set of conjectures by another, which, in my belief, agrees better with our scanty evidence, and is supported by greater intrinsic probability.

TEWARS.

EARTH THROWN UPON THE COFFIN.

(4th S. viii. 107.)

The custom in the ancient burial rite according to the use of Sarum, was for the officiating priest to cast some earth upon the coffin in the form of a cross, and then to incense it and sprinkle it with holy water: after which the grave was entirely filled in, while the following antiphon and psalm were chanted:—

Ant. De terra plasmasti me.

Psalm. Domine, probasti me, etc."

Antiphon repeated entire, at the end of the psalm:

"De terra plasmasti me, et carnem induisti me; redemptor meus Domine, rearscita me in novissimo die."

This was followed by other antiphons, prayers, and psalms. In the Pontifical of Bishop Lacy of Exeter, of the fourteenth century, the celebrant recites as follows:—

"Commendo animam tuam Deo Patri omnipotenti; terram terre; pulverem pulveri. In nomine Patris, et Filii, et Spiritus Sancti. Amen."

And at these latter words he casts earth upon the corpse in the form of a cross, and the antiphon and psalm are chanted, as above, at the end of which the grave is filled in.

The *Pastorale* of the diocese of Mechlin directs the officiating priest first to take the cross in his hands, and to sign the coffin with it three times, saying:

"Signo corpus hoc signaculo sancte crucis, + ut in die iudicii resurgat, et + vitam eternam possideat. + Per Jesum Christum Dominum nostrum. Amen."

Then he throws a little earth upon the coffin, three separate times, saying:

"De terra plasmasti eum, ossibus et nervis compegesti eum Domine; rearscita eum in novissimo die. Per Jesum Christum Dominum nostrum. Amen."

From the prayers accompanying the ceremony, I think we may easily gather what was its meaning. Thus the old English Sarum rite has a prayer beginning thus:

"Temeritatis quidem est, Domine, ut homo hominem, mortalia mortalem, cinis cinerem tibi Domino Deo nostro audeat commendare: sed quia terra suscipit terram, et pulvis convertitur in pulverem, donec omnis caro in suam redigatur originem, inde tuam, Deus piissime Pater, lacrymabiliter quosumus pietatem," etc.

And in that and the Exeter Pontifical we find one prayer thus worded:

"Ergo, sancte Pater, omnipotens eterne Deus, qui unicum Filium tuum Dominum nostrum Jesum Christum, incarnari de Virgine constituisti, quo vetustum solveret proprio cruore peccatum, ut vitam redderet mundo, ipso opitulante, animam fratris nostri N. ab ergastulo coenolente materie exemptam ab omnibus piaculis quosumus absolvas."

In the Mechlin ritual the words above quoted sufficiently show that the hope of a blissful resurrection for the deceased was grounded on the merits of Him who died upon the cross. The other prayers quoted express the same hope for

the body now to be committed to its kindred earth and dust. The priest appropriately commenced the significant covering with earth; and he strewed it in the form of a cross to express our hopes in our crucified Saviour. The Anglican ritual has retained only the throwing in of the earth, and by any one standing by, without the symbolical and expressive meaning of the ceremony.

F. C. H.

The following is the note on this subject in Blunt's *Annotated Book of Common Prayer*, p. 208, 5th edit.:—

"Then, while the earth shall be cast.] This striking ceremony was anciently performed by the priest himself, and so the rubric directed in 1549; but was ordered to be performed by 'some standing by' in 1552. The practice of casting it thrice appears to be one not peculiar to Christians, since it is referred to by Horace (*Carm.* I. xxviii. 33):—

licebit

Injecto ter pulvere curras."

"Bishop Cosin says, that it was the custom in most places for this to be done by the priest in his day. In some parts of England four or five of the mourners usually assist the sexton in filling up the grave. Both customs arise out of that instinct of human nature that the burial of the dead is one of the works of mercy.

"The original intention of the office appears to have been that the priest should cast in the three symbolical handfuls of earth, saying the words of commendation, and that then the anthem should be sung while the grave was being filled up by 'some standing by.' This reconciles the rubric, the custom above referred to, and Cosin's words, 'still the priest uses to cast the earth upon the corpse, before the clerk or sexton meddles with it' (*Works*, v. 168). In the Greek Church the priest casts earth on the body, saying: 'The earth is the Lord's and the fulness thereof, the compass of the round world, and they that dwell therein.' A touching memorial that the earth is sown with the bodies of the saints as Paradise is filled with their souls."

X.

The throwing of earth upon the dead body has been accounted by heathen Jews and Christians the solemn act of burying the departed. Before the Reformation, it was the custom in the Church of England for the priest to place earth upon the body in *modum crucis*, in the form of a cross; and the rubric quoted by Mr. MILLER does not disallow his still doing so. The general use of a coffin is a very modern custom. W. H. S.

"MÉMOIRES DE CASANOVA."

(4th S. vii. 326, 480; viii. 70, 129.)

Casanova: his death, when and where did it take place? It is a curious fact that there should have been such an amount of uncertainty and mystery about the true date of Casanova's death, and also about the place where it took place. The Chevalier de Seingalt was a real *célébrité* during his lifetime. He was well known throughout the world; and the Prince de Ligne, who lived for a

time with him at Dux, did not think it below his dignity to write a kind of biography of him. Now is it not curious and amazing that there should have been so much doubt as to the place and date of his death? The more have we a right to be astonished when we recall to our mind that the event took place barely seventy years ago, and that it is in a certain degree contemporaneous. How is it then to be accounted for, that there is such a confusion in the data—that while some believe in the death of Casanova at Dux in 1797, others maintain that he died in Vienna no less than *six* years later? Whatever book of reference you may consult, be it Bouillet, Michaud, the *Nouvelle Biographie générale*, or Larousse, everywhere you meet with the same conflicting information. The *Notes and Queries* of England, France, North America, and Holland are silent upon the subject. These collections, so precious and convenient for the historiographers, present and future, are all alike in their ignorance about the Chevalier de Seingalt's fate. Nor will you find any conclusive evidence in so-called "critical" works; for example, in Berthold's compendium of Casanova.*

It is only a few years ago that light commenced to penetrate into this dark affair. It was in that invaluable work of Oettinger, called *Le Moniteur des Dates*—a truly gigantic undertaking for a single man to embark in—that I found for the first time the true date of Casanova's death, and also of course the place where it happened. The author professed to have traced it himself in the death registers of Dux, but it now appears that the honour of having done so belongs to a Mr. Mikowetz, whose name has certainly never occurred before to any of your readers.

I learn this fact from the well-known German novelist and poet Alfred Meissner, who has published it in a *feuilleton* of the *Presse*† (a large Vienna daily paper). Meissner's grandfather was almost intimately connected with both the Prince de Ligne and Casanova, and his memoirs are on this point as interesting as they are instructive and amusing on many others. His testimony and that of Mikowetz,‡ perhaps also that of Oettinger (who may not have heard of Mikowetz's statement after all), leave not the slightest doubt about the true date and place of Casanova's death.

* *Die geschichtlichen Persönlichkeiten im Casanova.*

† *Aus den Papieren meines Grossvaters* is the title of a series of articles by Alfred Meissner, inserted during the early part of this year in the above-mentioned newspaper. The articles have been reprinted at Gumbinnen since in a volume.

‡ I cannot make out at all where this gentleman may have put down his items on Casanova. Is it in his work, *Die königliche Burg Karlstein in Böhmen* (Olmütz, 1858)? or in his publication *Böhmens Alterthümer*, which is being re-issued now (Prag. Kober), and for which Karl Zap has been his collaborator?

Besides, the following extract from the Dux death register, as given by all three, must effectually check all (now) superfluous scepticism:—

"Herr Jacob Cassanäus (*sic*), ein Venezianer, katholischer Religion, starb im Duxer Schlosse, Nr. 1, am 4. Juni 1798, im 84. Lebensjahre."*

Thus, not only know we at present the exact place and date of the Chevalier de Seingalt's death, but also the year of his birth, which had not been ascertained up to very lately either.

Alfred Meissner gives in the same number of his *feuilleton* (the *Presse* of April 20) some other particulars from his grandfather's papers, forming a mass of *inedita* on Casanova worth recording in "N. & Q." for the benefit of future historians and the like. You will allow me, Mr. Editor, to translate some of A. Meissner's statements:—

"His (Casanova's) memoirs, written at Dux, and for the publication of which he had negotiated many years with publishers of Dresden, Vienna, and Paris, remained *inedited* long after his death, so that the Prince de Ligne felt induced to insert some fragments, which he had transcribed from the original, in his *Fragment sur Casanova* (issued in 1807). He did this on account of there being no chance that the whole of the manuscript would ever appear in print. It was truly gigantic, and measured no less than six hundred sheets. But the work was far too interesting to remain thus unnoticed. The Saxon Count Marcolini soon afterwards entered into negotiations about it with the heirs of Casanova. At last the memoirs became the property of the firm Brockhaus, who published, together with the French original, a German translation (by William v. Schütz).

"As to portraits, which should preserve us the features of the strange man, there exists, as far as I know, only a single one. It is an engraving by Benda, an artist from Prague. It shows a face with an earnest expression on it. The features are broad and firm. The large forehead, slightly flattened, is barely visible through a high and stiff toupee. Underneath are these verses:—

'Altra nunc rerum facies, me quero, nec adsum,
Non sum qui fueram, non putor esse, fui.

Jac. Hieron Chassanäus (*sic*), Venetus,
ib. 63.'

"A copy of this engraving is to be found in one of the rooms of the Dux library. Whether these lines are by Casanova himself or only a quotation, I cannot tell; but they express strongly his usual complaint on the loss of (his) life.

"A considerable part of Casanova's writings, perhaps the half of them, is still unpublished. In the Dux library a cupboard is shown which contains large heaps of MSS.—arithmetical and philosophical dissertations, several comedies, and a dialogue between Casanova and Robespierre, that is most probably imaginary. It goes on to introduce à *tour de rôle*: 'Robespierre' and 'moi.' It is to be deplored that such curiosities are left in single (unbound) sheets without any number to the care of a servant. The present one may be an honest man, but then all his predecessors were not like him, for I have known persons to buy up divers sheets, when visiting the Dux library, to be kept by them as an autograph. Other handwritings (amongst which there is a volume of in-

* "Mr. Jacob Cassanäus (*sic*), a Venetian of the Catholic religion, died at the manor of Dux, Nr. 1, on June 4th, 1798, aged 84 years."

edited memoirs) are, I am told, in the possession of the lord of the manor, who keeps them carefully locked up.

"The judgment on Casanova as an author is still very shallow. Most people only read his obscenities, but they forget to pay attention to and value the difficult art of vivid portrait-painting, which is laid down in his numerous volumes. But Berthold has drawn our attention to it since. All the volumes have been carefully investigated by him, and so it has been possible for him to prove that Casanova's historical data are on the whole, and with a few unimportant exceptions, perfectly correct. And thus Berthold has characterised the memoirs of Casanova to be (what they really are) 'the most important historical portrait-gallery of the eighteenth century.'

"Nevertheless the Chevalier de Seingalt is considered in the eyes of most people a literary man 'déclassé.' One instance of the manner in which whole nations still think of him:—Many years ago I had a debate with several Englishmen on the more or less questionable morality of the English. Mr. Monckton Milnes, a 'man of letters,' lyrical poet, and M.P., was present, and said: 'I believe that I am able to produce an argument, which alone speaks already in favour of British morality. Some years ago I wanted a quotation from Casanova for a work on which I was engaged. I tried hard to get at the ill-famed memoirs either in public or in private libraries, but I could not find a single copy. In many instances my inquiring after it was considered an insult. Can you maintain that the same thing would have happened to me in Germany?'

"I was, it is true, obliged to deny this."

H. TIEDEMAN.

Amsterdam.

On looking over the back numbers, after a prolonged absence, I observe that you have inserted my reply concerning Casanova. The printer, doubtless under the impression that he was correcting my bad French, has printed *la grande* instead of *le grand* Catherine, thus destroying the point of the Prince de Ligne's compliment, which conveyed his sense of the *masculine* understanding of the "Sémiramis du Nord," as Voltaire, another of her admirers, used to call her.

J. B. DITCHFIELD.

THE PLAID IN IRELAND.

(4th S. viii. 27.)

I have not at this moment any opportunity of consulting works upon Irish costume, but if your correspondent PAT will look into Spenser's *View of the State of Ireland*, he will find a description of the Irish *mantle*, which to my seeming is quite identical with the Scotch *plaid*. Recent editions of Spenser's works have made the above-named treatise so accessible, that perhaps it is unpardonable in me to quote any part of it; but I venture merely on two scraps (from an edition published by Jacob Tonsen in 1715). Spenser's remarks are of considerable length, and are also interesting and curious. Speaking of the mantle, he says that the Northern nations —

"Brought with them this weed as their house, their bed, and their garment; and coming lastly into Ireland,

they found there more special use thereof, by reason of the raw cold climate, from which it is now grown into that general use in which the people now have it. . . . Yea, and oftentimes their mantle serveth them, when they are near driven, being wrapped about their arm instead of a target; for it is hard to cut through with a sword."

Your correspondent asks—"Was the *plaid* characteristic of the Irish as a manufacture?" Of course, doubtless, the stuff would be home-made of native wool. But, a plaid is simply a garment, and does not depend on the fabric or on its colour, but on its shape, for its name. The Gaelic word *plaide* signifies a "blanket," and, in common with the Teut. *plat*, involves the notion of extension and length. The finest Paisley imitation of Indian manufacture, for instance, is a *shawl* if square, and a *plaid* if longer than broad. While I write this, a lady friend points out to me a black plaid which is of the finest mousseline de laine. There is also the noun *plaiden*, which is a coarse woollen stuff, such as plaids might be made of, and more used formerly than now as an article of clothing, by the humbler class of the Scotch peasantry, both males and females, and which was often of the natural undyed wool, and so called "hodden grey."

"Jenny was the lassie that muckit the byre,

But now she goes in her silken attire;

And she was a lass wha wore a *plaiden* coat—

O, the shame fa' the gear and the baigrie o't!"

It is very common in England to confuse the words *plaid* and *tartan*, which latter simply means *party-coloured*. The French word *tiretaine* is linsey-woolsey, a mixture, and, by a process natural to language, tartan has come to be limited to any thing having a mixture of colours crossing one another. The expressions often used by the English, such as "a plaid shawl," "a plaid ribbon," and the like, are to a Scotch ear disagreeably erroneous; aggravated, moreover, as they are besides, by their pronouncing the word *plad*.

Now, as to the pronunciation, that in the lines quoted by your correspondent is correct. Walker has *plad*, and must have misled many, although years before Byron had written in "Lochnagar":

"Ah! there my young footsteps in infancy wander'd,

My cap was the bonnet, my cloak was the plaid,

On chieftains long perish'd my memory ponder'd,

As daily I strode through the pine-cover'd glade."

And he added this note: "This word is erroneously pronounced *plad*; the proper pronunciation (according to the Scotch) is shown by the orthography." However, the predominant pronunciation has less that of the long *a* in *made*, *glade*, than that of the long *i* in *side*, *glide*; as in Tannahill's song, all through, of which this is the first verse:

"Lowland lassie wilt thou go

Where the hills are clad with snow,

Where beneath the icy steep

The hardy shepherd tends his sheep?

Ill nor wae shall thee betide,

When row'd within my Highland plaid."

Let me add in conclusion that the plaid is not confined to the Highlands, but is quite common in the Lowlands also, especially in the pastoral districts.

JOHN CRAWFORD.

Glasgow.

MONTALT BARONS.

(4th S. viii. 27, 93.)

I can answer SIR T. E. WINNINGTON in part, if you will accept my memory of traditions and former researches given, without again referring to dusty parcels in an old northern hall amid the now ceaseless clang of modern iron shipbuilding.

The first baron was Eustace de Monte Alto, said to have come with the Conqueror. He obtained possessions at Mold and Hawarden. The title is in the appropriate rolls and writs, &c., for two or three subsequent centuries; and a Robert de Montalt was High Steward of Chester. The name is especially mentioned in some genealogical works as having passed through more strange changes than almost any other equally authenticated. I copy the following from the head of an old MS. pedigree:—"Monte-alto, Montalt, Monhault, Moald, Mawde, Maud or Maude." I have also seen "Mohaut."

A branch of the family settled in Yorkshire, and from them went to Ireland that race in which is now Lord Hawarden, Baron de Montalt. At Wakefield were formerly six or eight good houses occupied by Maudes. I visited an old mansion about a mile distant, where was a curious cipher, apparently "J M," high over the door near the roof. A ramification from Wakefield reached the county of Durham, and (*mutati ab atavis*) were of the Society of Friends for several generations. They held a good position. The late Mr. Jacob Maude was a well-known man in the early part of this century. His son, Colonel William Maude of Selaby Hall, near Raby, was perhaps the last of the name in the county.

From Durham a family settled in Westmoreland, about Kendal. The present two barristers of the name trace back, I believe, either to Westmoreland or to Wakefield. In a printed "Pedigree of the Forsters" is a considerable elucidation of the Maudes and their connections, including the names of Darby of Colebrookdale, Moorsom, Carus-Wilson, and others (*quorum ipse*). An old letter (about 1740, I believe) speaks of the Sir Charleton Leighton of that day in the same way. Bernard Gilpin in his will (1582) mentions his sister's husband Edmund Mawde, and two sons Anthony and Bernard.

The *locus* of the original Mons Altus may be uncertain. SIR T. E. WINNINGTON is right in supposing "Mold" to be an abbreviation of the two words. I believe de Monte Alto landed with

possessed of that Mons Altus, it may court some investigation as to cause and effect, or *post ergo propter*.

The name is not frequent, and I believe nearly all who bear it can trace their relationship. One of them told me, thirty or more years since, that he was one of twelve children in a family where none had died, and all were living when the youngest was aged forty—*Laudentur tempora acta*.

J. M. O.

Contrary to the authority of Dugdale mentioned by MAG (p. 94), where it is said the name was derived from a hill in Flintshire, I find it stated in *The Pocket Peerage of England, Scotland, and Ireland*, published by Debrett and others in London in 1790, that—

"The Right Hon. Cornwallis Maude, *Baron de Montalt*, descended from an Italian family, Lords of Monte Alto. Eustace is said to have come into England at the instance of Hugh Lupus, nephew to William the Conqueror, and was one of his temporal barons. From him descended Christopher Montalt, who in 1600 resided in Yorkshire."

Which of these two versions is the correct one?

P. A. L.

SIR EDMUND BERRY GODFREY (4th S. viii. 126.)—I thought that the correct orthography of the Christian names of this memorable historical personage had become of late years pretty well established with writers of care and discrimination, although perhaps the heedless will follow the lead of Hume, Macaulay, Rose, and Cunningham to the end of time. As MR. PIKE suggests, it is *prima facie* probable that the magisterial knight himself knew how to write his name. In his own day, and for some time after, the misapprehension was natural enough, for two reasons: 1. That the possession of two baptismal names was then still exceedingly rare; and 2. Because the ordinary prefix to the town of Bury, in Suffolk, was familiar to the ear. The family of Godfrey was of long standing in Kent; and in *The Topographer and Genealogist* (vol. ii., 1853) I edited an autobiographical narrative, which I entitled "The Domestic Chronicle of Thomas Godfrey, Esq." He was the father of Sir Edmund, of whose birth and christening he has recorded full particulars at p. 459:—

"My wife was delivered of another son the 23rd Decemb. 1621 who was christened the 13th January. His godfathers were my cousin John Berrie, esq., captain of the foot company of the town of Lidd, who and my neighbour some time in Grubstreet, Mr. Edmund Harrison, the King's embroiderer. . . . They named my son *Edmund Berrie*, the one's name and the other's Christian name."

It is not often a vulgar error can be more plainly or more authoritatively refuted; and if "N. & Q." will have the kindness to repeat the

refutation, at least once in a generation, the correct orthography may possibly at length be occasionally adopted by other writers besides Mr. Timbs, who is wrong only in making Edmund-berry one word instead of two. J. G. N.

Three persons, Robert Green, Henry Berry, and Laurence Hill, were tried and executed for the murder of this knight, whose name in the indictment and throughout the trial is invariably given thus: "Sir Edmund-bury Godfrey." * Berry could hardly have been a relative of the murdered gentleman, as your correspondent suggests, he being described in the indictment as "labourer"; and it appears, in the course of the trial, that he was a porter at the gate of Somerset House.

There are two medals in the British Museum which were struck to commemorate the murder of Godfrey. On the obverse of one is a spirited bust of the knight, with two hands tightening a handkerchief round the neck, and this superscription: MORIENDO . RESTITUIT . REM . R . GODFREY. This does not look as if Godfrey was considered to have had two Christian names. I scarcely think, indeed, that the custom of bestowing more than one name on a child at the font had come into vogue in England at that period. I have just gone through a large number of seventeenth-century names, including those of one hundred and thirty-four commissioners appointed for the trial of Charles I., not one of whom had more than a single baptismal appellation.†

H. A. KENNEDY.

Waterloo Lodge, Reading.

HOMER AND HIS TRANSLATORS (4th S. viii. 102.)
BIBLIOTHECAR. CHETHAM. will permit me to enlarge his list of our *Iliadists*, which reminds me of Horace's not very manageable hexameter:—

"Ille sinistrorsum, hic dextrorsum, abit."

Tickell:—

"From right to left the generous bowl he crowned,
And dealt the rosy nectar fairly round."

Sotheby:—

"And still as Vulcan's hand the goblet crowned,
And passed from right to left the nectar round."

Langley:—

"And to the right hand, round to all the gods,
Poured the sweet nectar."

Simms:—

"From right to left of all the gods he then in turn did pour
The wine, sweet nectar, from the bowl forth teeming
its supplies."

Dart:—

"Then from right unto left of all the gods in their order,
Bore he the sparkling bowl, and poured the sweet juice
from the wine cup."

* *State Trials*, fol., 1730, ii. 756.

† *State Trials*, fol., 1730, i. 963.

Omega. Not translated.

Dr. Giles:—

"Poured wine for all the gods from right to left."

Buckley:—

"But he, beginning from left to right, kept pouring out
for all the gods."

Other *Iliadists* there are, and have been, whose versions have escaped my recollection; but I remember that Pope allowed the *ἑκείνη* some slight notice in his *Odyssey*:—

Βῆ δ' ἵκεν αἰθήρων ἑκείνη φῶτα ἕκαστον.

L. xviii. 365.

"Then let him circle round the suitors' board."

BIBLIOTHECAR. CHETHAM. has reconciled all this discrepancy by his exposition of the right hand's leftward ministration; for the which I owe him my especial thanks. Early in 1868 I printed, for private distribution, a translation of the first *Iliad*, with other *excerpta Homerica*, in Chapman's Iambic measure unrhymed, wherein the Vulcanian *ἑκείνη* is thus rendered:—

"But when for all the other gods from left to right he filled
Their cups with luscious nectar, drawn from the great
mixing-bowl,

Then did among the blessed gods continual laughter
rise,
Looking at Vulcan as he limped along the palace-hall."

I had then passed beyond my ninetieth year, when the experiment admitted not a thought of its possible completion. One copy only remains to me; which, if he would bestow on it his perusal, should be gladly laid before him.

EDMUND LENTHALL SWIFTE.

INSCRIPTION CONTAINING THE WORD "CHRISTUS" OR "CHRISTIANUS" (4th S. viii. 103.)—
Though it is rare to find either of these words at full length in inscriptions of the first three centuries, instances are occasionally met with. In the cemetery of St. Cyriaca, *Verano in Agro, juxta Tiburtinam viam*, was found on a marble slab almost eaten away with age, the following commencement of an epitaph:—

"Corpus humo animam CHRISTO
Patroni delisti," &c.

(See *Roma Subterranea*, by P. Airinghi,
tom. ii. lib. iv. cap. 16.

Again, in the cemeteries first discovered by Bosio in the "Via Salaria" were found several circular pieces of glass, with figures and inscriptions gilt upon them, on one of which, from the cemetery of St. Priscilla, is our Saviour crowning two holy persons with stars, and over his head is the word "Cristus." (*Ibid.* cap. 37.)

In the same cemetery was found a fragment of a monumental inscription in verse, of which the last line remaining is this—

"Auxilium Cælesti casta probatur
Ab"—*Ibid.* cap. 37.

Aringhi mentions two memorial tablets in the same cemetery, with the following inscriptions:—

"Marcella, et CHRISTI martyres
ccccL."

"Rufinus, et CHRISTI martyres
cl. Martyres CHRISTI."

He also gives engravings of two pieces of glass found in the cemetery of St. Agnes, on which are representations of our Saviour and of the Blessed Virgin. Round the head of our Saviour is the word "Christus." (*Ib.* lib. vi. cap. 50.)

F. C. H.

The inscription that may be rendered "In the time of the Emperor Adrian, Marius, a young military officer, who had lived long enough when with blood he gave up his life for Christ," &c., contains the word "Christus" twice. It was found in the cemetery of S. Callistus. It is given by Dr. Maitland, Anderson, and others in their works on the subject. Being in the time of Adrian, it was long before the Council of Nice. Another inscription—"Lannus, Christ's martyr, rests here. He suffered under the Diocletian persecution"—was found by Boldetti. It contains the word "Christus," and by the reference to the Diocletian persecution, is fixed in its date before the Council of Nice.

J. M.

Newark.

If MR. RUSSELL looks in Heman's *Ancient Christianity* he will find, I think, what he is in search of at pp. 76, 47.

M. V.

Frome Selwood.

ABDIE (4th S. viii. 77.)—Without saying anything on the derivations of the other names given by DR. CHARNOCK, or the tough task J. C. R. has set before himself of ignoring Gaelic in Scottish names, I may mention that the earliest spelling of Abdie on record is *Ebedyn*, which certainly does not bear out the derivation proposed. It is hazardous to propound the etymology of local names without a knowledge of the ancient spelling.

A. L.

Newburgh-on-Tay.

"*SOBRIA VIDET EQUUM*": OVID (4th S. viii. 82.) I question whether Marlow's translation of the passage in Ovid bears out MR. NICHOLSON'S argument. Marlow does not translate *non sobria*, but *sobria*, wise; connecting *non* with *videt*. "Sensible," or "in one's senses," is a well-known meaning of *sobrius*; and whether "wise" means drunk or not, Marlow can scarcely have intended to translate the Latin word by a cant term meaning the very opposite. Possibly the translation makes but indifferent sense, but it seems difficult to give to the word *wise* in it the interpretation sought to be put upon it.

Query, however, whether Marlow has not mistaken the passage? It seems to me that a more

correct translation would be, "She does not see the morning sober," or—

"she not the morn
Sees, sober, on its rosy horses borne."

C. S.

MR. NICHOLSON appears to have not quite correctly understood Marlow's translation of the passage in Ovid. The word *wise* is a translation, as "Mr. Dyce remarks," of *sobria*, not of *non sobria*. If Marlow had meant the latter, he could not have used the *non* in apposition with *videt*, as he does—

"Sees not : : : she being wise
" : : : non illa
" : : : sobria videt : :"

Ovid does not mean that Dipsas, being drunk, never sees the dawn rise; but that she never sees it in a state of sobriety.

811.

TOURISTS' WIR (4th S. viii. 85.)—In an article entitled "The Latest Chronicle of Fools," which appeared in a publication called *The Month*, the practice that travellers on the Continent invariably indulge in, of writing scraps of poetry, &c., in the albums kept at different "show places," is satirised and condemned. Several extracts are given from these visitors' books, and one of them is nearly the same as that referred to by MR. BRITTEN. It is as follows:—

"Whence'er I see a traveller's name,
Thus etched on window-glass,
It proves that he a diamond owns,
And his father owns—an ass!"

("Not original.")

This is taken from a book kept at Montanvert, which is described as a very elevated pasturage, about two hours and a half's walk from Chamouni, on which a stone hut has been built, looking down upon the famed Mer-de-Glace, which the old guide-books say resembles a sea frozen in the height of a storm, but which (according to the writer in *The Month*) is as unlike it as anything can be.

R. W. H. NASH, B.A.

Florinda Place, Dublin.

THE CRESCENT ON STA. SOPHIA (3rd S. viii. 333.)—It is there questioned whether the statement, that the crescent is fifty yards in diameter, be correct: and noting it is so given in the *Edinburgh Review* for April 1865, also in Murray's *Handbook*, and that Von Hammer gives the same measurement. As no reply has been given to the question, I have looked at Fossati's pictorial work on this mosque, who shows it so small that the above is evidently a great error for something more like five feet. Salzenberg's folio architectural work on the mosque does not show the crescent or its stem at all. In several drawings by the late M. Texier, now in the library of the Royal Institute of British Architects, it is represented with the ends turned over, looking like

knobs. As I doubt whether he measured it, I have not much faith in the size: about three feet on a stem of a total height of about thirteen feet, according to the scale. I have not checked the accuracy of the references given by your correspondent, but such errors are often repeated from want of a little consideration by the writer.

W. P.

HERALDIC (4th S. vii. 409, 483; viii. 12, 75.)—A. H., it appears, "would prefer not to follow the question over the Border." Judging from the matter of his communications, I should hardly suppose he has followed it very closely on this the English side of the Border. "The instances cited," which A. H. denotes by the term "all," are two in number. These are Baron Wigan of Haigh Hall and Baron Meldrum of Morven, both in the peerage of the United Kingdom (unless in his historic view A. H. means that James I. annexed England to the Scottish crown). Their northern titles are respectively Crawford and Balcarras, and Huntly. I have yet to learn that the usage of the two kingdoms is essentially different. Earl Russell (who is not "over the Border"*) bears the ducal coat of Bedford, with the difference of a third son (a mullet) placed over the centre escallop of his chief, which is also exhibited on both supporters. Were "Lord John" in the chapter of events to become Duke of Bedford, does A. H. believe he would not, or ought not, to discard these marks of cadency? He can hardly mean this. A. H. steps aside to inform us "that clanship may be considered as a thing quite apart from heraldry." So might a treatise on the Differential Calculus; only the connection of either with the interrogatory or with anything said in reply does not quite appear.

J. CK. R.

GOOD FRIDAY'S BREAD SUPERSTITION (4th S. viii. 26.)—This superstition was very common half a century ago. At that period many houses in the village where I reside possessed a Good Friday cake, which was generally marked with a cross, and was supposed to be a remedy for diarrhoea. I remember when I was a boy that my mother always had a cake baked on Good Friday, which was kept through the year if not taken medicinally.

GEORGE RAYSON.

Goodwyn House, Pulham.

"FINIS CORONAT OPUS" (4th S. viii. 67.)—Up to the present moment I have not been able to trace the true quality of this stray thought, and am sorry I cannot indicate the source of it as yet, it having baffled all my investigations till now. As to the Latin form of the dictum, I could go no

further than Lehmann,* in whose collection it is mentioned at p. 174; but I have no doubt whatever that it must be much older than the date of publication of the book given in the note at foot; for already, in the quaint publication known as *Les plaisans Devis des Suppôts du seigneur de la Coquille*,† it is given in the French translation:—

"La fin couronnera le tout.‡

In England Shakspeare is the first to use it in that form:—

"The end crowns all;
And that old common arbitrator, Time,
Will one day end it." §

The other versions are numerous enough. So we find in Shakspeare ||—

"All's well that ends well, still *the fine 's the crown*," and in Herrick ¶—

"If well thou hast begun, go on fore-right;
It is the end that crowns us, not the fight."

"Conquer we shall, but we must first contend;
'Tis not the fight that *crowns us*, but the end."

Napoleon's *couronnement de l'édifice* is also perhaps worth mentioning, not indeed as a political feat but as an altered form of the dictum, which is the subject we write on.

H. TIEDEMAN.

Amsterdam.

SEGDOUNE, SEGGIDUN, ETC. (4th S. vii. 396, 499; viii. 77.)—I cannot undertake to furnish MR. CHARNOCK with the words he is unable to find in the dictionaries which he consults, nor do I hold myself bound to refute the statements of one who asserts everything and proves nothing. The terms he desiderates will be found in a quarto volume of etymons published in 1826 by Oliver and Boyd, the author of which gives plainly enough "Sanscrit *dun, dund*; Gothic *idun*, a cliff," &c. At another place, "Gill, a stream within high banks; Gothic *gils*, see Glen," &c.; while "Glen" is explained "a narrow valley, a depression between hills; Gothic *gil*, Saxon *glen*."

* Florilegium politicum. Politischer Blumengarten, darin auserlesene politische Sentenzen, Lehren, Regeln und Spruchwörter, aus Theologis, Jurisconsultis, Politicis, Historicis, Poëte vnd eygener erfahrung, zu sonderm nutzen und lust, Hohen vnd niedern, im reden, rathen vnd schreiben das Gut zu brauchen vnd das böss zu meiden, in locos communes zusammengetragen durch Christoph Lehmann. Getruckt impensis autoris anno 1630, 12^{mo}. (No place of publication given.)

† The list of the various collections which it comprises, all published at the end of the sixteenth century, is given at some length by Brunet (*Manuel*, 5th ed. vol. iv. col. 1170.) In 1852 there was a reimpression of the whole printed at Lyons.

‡ *Le Roux de Lincy. Le Livre des Proverbes français* (Paris, 1859), ii. 824.

§ *Troilus and Cressida*, Act IV. Sc. 5 (Hector to Ulysses).

|| *All's Well that Ends Well*, Act IV. Sc. 4 (Helena to Diana).

¶ *Hesperides*, No. 840 en 841.

* Lord John Russell was educated at the University of Edinburgh; but this, I should think, would hardly affect his heraldry.

"Gothic *gil*," this writer tells us, "is an opening, a fissure." The Icelandic *gil* signifies "a ravine or fissure of a mountain." In the glossary of the *Kristni Saga* this term is explained "a stream issuing out of the fissure of a rock—properly the fissure itself. Ferguson says in regard to the divisions or boundaries of property that "these consisted sometimes of a river or brook; sometimes of a hill or rock, but most frequently of a 'gill' or small ravine," and that "Gill, Old Norse *gil*, occurs so very frequently in connection with proper names as to show that it must have been a very common mark of division." This meets your correspondent's objection to the "derivation of Glenroy and other valley names from Norse personal names *Hóri*," &c. Glenroy contains the personal name *Hrói*, not "*Hóri*," which I do not know. Dund or Dundee is the early name of Dundee, mentioned by Mr. Innes in his *Scotland in the Middle Ages*. MR. CHARNOCK himself cites it in the form of "Dondé." From this agreement with the Sanscrit I infer the Gothic form *idem*. MR. CHARNOCK resolves all etymological difficulties into the element of water, and "the Tay is water *par excellence*," only the name Dundee in its original form being identical with *Dundes* ("a long rocky elevation"), the old name of Dundas, it is very plain that MR. CHARNOCK'S "Taw, Tay, Tivy, Tavy," &c., can have no possible connection with the matter. J. CK. R.

GAVACHOS (4th S. viii. 66, 92.)—A correspondent, F. C. B., learned in Spanish lore, has furnished me with the following private note, and obligingly allowed me to publish it in substance:—

"The word *Gavacho*, which is the most offensive vituperative of the Spaniard against the Frenchman, has by some been thought to mean those who dwell on Gaves [tributary streams running down from the Pyrenees to the Ebro, Garona, Bidasoa, &c.] Marina, however (*Mém. Acad. Hist.* iv. 39), derives it, and correctly, from the Arabic *Cabach*, detestable, filthy, or 'qui pravâ indole est, moribusque.'"

Ford's *Handbook for Travellers in Spain*, first edition, p. 975, note:—

"*Gabacho*. s. m. Soez, asqueroso, sucio, puerco y rui (all-dirty, piggish, filthy). Es voz de desprecio con que se moteja á los naturales de los Pueblos que estan á las faldas de los Pyrenéos entre el rio llamado Gaba,* porque en ciertos tiempos del año vienen al Reino de Aragón, y otras partes, donde se ocupan y exercitan en los ministerios, mas baxos y humildes.

"Lat. Bardus, vilis, despiciatus homo.

'Gobernando estan' el mundo,

Cogidos con questo añojo

En la trampa de lo care

Tres Gabachos y un Gallego.'

Juv. Mus. 6. Rom. 17.

"As in the texts quoted in the *Dict. of the Royal Acad.* they are evidently equivalent to those 'hewers of wood and drawers of water,' the Gallegos or Gallicians, whose

* Why not from the *Gallés* or *Gabes* in general?—F. C. B.

mental bearing is represented in a dance named after them, in which the Gallego was represented as drunk. I venture to see quite as much of a Basque as of an Arabic derivation of the word."

CURIOSUS.

There is not so much difficulty respecting the meaning of this word as your correspondent CURIOSUS seems to imagine. *Gavacho*, or more correctly *Gabacho*, means a "vile despicable person" according to the *Dictionary of the Spanish Academy* (sub voce Madrid, 1783). Mr. Ford derives the term from the word *Gavach*, a peculiar kind of dress worn by Frenchmen, who used to be called by Spaniards "*Gavachos*," either from this dress or by way of reproach and insult, as vile despicable persons. I never heard it used in Spain in this sense, as the word is now almost obsolete. J. DALTON.

St. John's, Norwich.

POKER DRAWINGS (3rd S. xii. ; 4th S. i. *passim*; viii. 93.)—The poker-paintings referred to were doubtless portraits of the Earl of Leicester and Henry IV. burnt in wood by Dr. Griffith, and hanging in the common room of University College. The Dr. (formerly master of the college) made a curious copy of Carlo Dolce's "*Salvator Mundi*," also burnt in wood, for the altar-piece of the inner chapel of the same college.

HARRY SANDARS.

Oxford.

"RADICAL" AND "WHIG" (4th S. viii. 87.)—I can but imperfectly recollect the context of this ode—this ballad rather—though written hardly more than half a century ago by my own self (not by Mr. Marsh), and am obliged to G. F. for his almost as imperfect reminder. It was published in *The Sun* newspaper, edited, *temp. Hen. IX.*, by my dear old "co-mate and brother" Tory, John Taylor.

Let us hope that its polarities of "radical and whig" will never be brought into cohesion!

EDMUND LENTHALL SWIFTE.

[In 3rd S. x. 374 will be found the whole of this ode under the heading "*The White Hat. 1819*," together with a note on the subject from our valued correspondent MR. E. L. SWIFTE.]

SAMPLERS (4th S. vii. *passim*.)—I have come upon the following notice of a sampler, which is much earlier than any I have hitherto met with. The extract is from a contemporary copy of the will of Margaret Thomson, of Freston in Holland, proved at Boston, May 25, 1546:—

"I gyve to Alys Pynchebeck my syster doughter my sawmpler with semes."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

COUNSELLOR PLEADING AGAINST HIS CLIENT (4th S. viii. 105.)—The story referred to is one that happened in my own experience. An eminent counsel, who afterwards presided in the

Divorce Court, was my leader on an argument before Lord Denman in a case relating to the principle on which railway companies should be rated. To my surprise, he very soon showed to the court that he had mistaken his real client, and was prepared to argue in support of the wrong party. I interfered as soon as I could by privately explaining to him the error under which he was labouring, when he declined to retrace his steps, and left his duty at once in the hands of his junior counsel, without saying more.

This was a case in which a consultation before argument would, of course, have prevented such a mischance. It is a sort of accident that may be, and probably has been, not a very rare one.

EDWARD SMIRKE.

SURNAME OF DEXTER (4th S. viii. 106.)—The name of Dexter is found in Norwich, and, I believe, is not uncommon in the county of Norfolk.

F. C. H.

Families of this name reside at Nottingham, London, Manchester, Birmingham, Bradford, Durham, and Walsall. Your correspondent might glean additional matter by consulting the various directories.

J. P. B.

"Dexter" occurs at Wapping, London, Waltham Abbey, Essex, Derby and Melbourne, Derbyshire, Mount Sorrel and Diseworth, Leicestershire.

J. PERRY.

Waltham Abbey.

"THE MISTLETOE BOUGH" (4th S. viii. 8, 116.) Perhaps if some one of your readers could assign the date of this song, something more certain than is generally known about its origin might be ascertained. If it was sung as a popular ballad before the reign of Queen Anne, in which the family tradition describes the scene to have occurred at Exton Hall, then of course that scene did not suggest the ballad; but should the latter have been known only since the time when the tragedy occurred at the seat of the Noels, there is a possibility the story of the song was founded thereon. Is it not also probable that descendants of the family and others have heard of the tradition? Surely so remarkable an event must have been heard of by some of the present representatives of the Earls of Gainsborough of the first line.

JAYEE.

EARLY ENGRAVING (4th S. viii. 107.)—The engraving represents a terrific scene, which is said to have led to the conversion of St. Bruno to a religious life. While the funeral of a celebrated doctor of theology in Paris was performing, it is said that he raised his head from the bier and uttered in an unearthly voice these words: "By the just judgment of God, I am accused." He raised his head a second time and said: "By the just judgment of God, I am judged." And

raising his head a third time, he said: "By the just judgment of God, I am condemned." But the first mention of this legend does not occur till two hundred years after St. Bruno's death; and it is generally rejected as a fiction, though it is included in the well-known series of paintings of the Life of St. Bruno by the French Raphael, Le Sueur, in the Chartreux at Paris. F. C. H.

TUDOR FAMILY (4th S. viii. 108.)—"Tudor" was only an assumed name by the Countess of Berkeley prior to her marriage with Augustus-Frederick, Earl of Berkeley. Her proper name was Mary Cole. She had a sister who assumed the name of Turnour; and another sister, the wife of a butcher, named Farren. Her brother, William Cole, signed the supposed fictitious register of marriage, bearing date 1785, in the name of "William Tudor," but the imposition was fully exposed in the inquiry before the House of Lords in 1811. The lady who "married an American," referred to by NIMROD, probably belonged to some other family.

THOMAS HARPER.

Cheltenham.

SIR ALEXANDER RIGBY (4th S. viii. 108.)—Alexander Rigby, or, as addressed by the heroic Countess of Derby at the siege of Lathom House, "that insolent rebell Rigbye," resided at Middleton Hall, near Preston. He was M.P. for Wigan, and a colonel in the parliamentary army. He had, with other children, a son Alexander, who was a lieutenant-colonel on the same side, whose son Thomas had, with other sons and daughters, Edward Rigby of Dumfries and of Goosnargh, who was living in 1742, and dead before 1762. This gentleman left four children, viz., Mary, Margaret, William, and Thomas.

For a pedigree and a good account of the family of Rigby, see Fishwick's *History of the Parochial Chapelry of Goosnargh*. London, Trubner & Co.

JAMES PEARSON.

Sir Alexander Rigby was born in 1694, and was buried at Preston on Sept. 9, 1650. His youngest son Edward was twice married, but had only issue by the second wife (the daughter of Sir Francis Mollineux of Faversham). One of his children was called after him.

Thomas Rigby, the grandson of Alexander, had also a son Edward, who died about the year 1762. I think I could give your correspondent some considerable information about this family, if he will favour me with a letter; in the meantime, allow me to refer him to my *History of the Parochial Chapelry of Goosnargh*, where he will find a pedigree and full account of Alexander Rigby, and also a portrait of this famous parliamentary hero.

H. FISHWICK.

Carr Hill, Rochdale.

MARTYR BISHOP. (4th S. viii. 66.)—It is very probable that the martyr bishop in the alabaster carving is St. Nicephorus, as he is usually represented being tortured in a tub.

JOHN PIGGOT, JUN.

JOHN DYER (4th S. vii. *passim*; viii. 99, 157.) I did not pretend to alter the poet's work, but only to elucidate his meaning. What I say is that by understanding the word "dost" we get over every fair objection to the line as it now stands. Of course if the word "dost" be actually inserted it must come immediately after "Who," and not immediately before "lie." J. W. W.

Miscellaneous.

THE scheme of a thorough excavation of the bed of the Tiber has been taken up by an Italian association, at the head of which is the well-known Signor Alessandro Castellani, but which relies on the co-operation of many artists, antiquaries, and other learned men of Europe and America, all of whom have been strongly urging the speedy commencement of an undertaking which has already been too long delayed. Those who set about it expect no other return for their trouble and expense than the immense gain sure to accrue from it to art and history—to archæological knowledge in all its branches.

THE Edinburgh memorial to the late Prince Consort is to be placed in Charlotte Square. The consent of all the proprietors of the square has been obtained, and the Queen is understood to have signified her approval.

THE *Union* states that the magnificent Abbey of La Trappe, near Montagne (Orne), has just been partly destroyed by fire.

It is announced that the honour of knighthood is to be conferred upon Mr. Gilbert, the President of the Society of Painters in Water-colours.

A POSTHUMOUS work of the late Archdeacon Hale on the Wills of Bishop Baldock and Bishop Gravesend is in preparation for the Camden Society.

THE Archbishop of Canterbury has asked all the clergy of his diocese to have themselves photographed at his expense. To each clergyman he gives two copies of the sitter's likeness, and also one of his (the Archbishop's) own.

THE British Museum will be closed from September 1st to the 7th inclusive; and the Archbishop's Library at Lambeth Palace will be closed as usual for the recess on and after September 4, for five weeks.

MRS. Rowland Williams is collecting materials for a memoir of her husband, the late Dr. Rowland Williams, and will be much obliged to any persons possessing letters they have received from him, if they will lend them to her with a view to publication.

THE Rev. E. Venables calls attention in *The Guardian* to a fragment of the Blackfriars' Monastery that has come to light in the formation of the new Queen Victoria Street. A piece of mediæval walling and the fragment of a buttress are to be seen among the *débris* of demolished houses on the left-hand side of the street, going up from Bridge Street, just before the Bible Society's house is reached.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose.

BURNS'S WORKS. 1 Vol. 12mo, published by Alex. McDonald, Belfast 1816. Coarse portrait.

Clark, 1836. 1 Vol., Magnet Edition of the Poets, William Mark

1 Vol. 18mo, paper boards, n. d., in the Pocket Edition of Standard Works. Oliver & Boyd, Edinburgh.

Wanted by Mr. James McKie, Kilmarnock.

Notices to Correspondents.

We are compelled to omit this week our usual Notes on Books.

As there is a growing tendency on the part of several of our correspondents to extend their communications to a length more suited to a quarterly journal than a weekly paper, we would remind them that brevity is a great virtue in our eyes.

E. S. R. (Cambridge.) *The allusion in the first verse of Tennyson's In Memoriam has been discussed in "N. & Q."* 4th S. v. 52, 213, 352, 388, 542.

A. O. V. P.—"*Love will find out the way*," is a very old ballad. Consult *Percy's Reliques*; *Evans's Old Ballads* (1810), iii. 282; *Rimbault's Little Book of Songs and Ballads*, p. 137; and *Chappell's Popular Music of the Olden Time*, i. 303.

SOUTHERNWOOD.—A long biographical notice of Admiral Frank Sotherton (ob. Feb. 7, 1839), appeared in the *Gentleman's Mag.* for June, 1839, p. 655. A large folio portrait of him by C. Turner was advertised in the *Catalogue* (No. 60) of Mr. John Stenson, of 15, King's Place, King's Road, Chelsea.

S. W. T.—*The New Sermons to Asses*, 1773, are by James Murray of Newcastle. See "*N. & Q.*" 2nd S. xii. 292.

J. RUSSELL, B.A.—*The punning Latin couplet, "Can, decane, canis," &c., has been attributed to Professor Porson.* Consult "*N. & Q.*" 1st S. v. 440, 523; vi. 64; 3rd S. vi. 288, 398.

"HIC ET UBIQUE."—Our correspondent should consult a valuable tract, entitled *An Argument for the Greek Origin of the Monogram I.H.S.*, by the Rev. Benjamin Webb, published by the Cambridge Camden Society in 1811.

MORTIMER COLLINS.—*Peccati!* The reference should have been to "*N. & Q.*" 3rd S. viii. 455.

G. A. C.—Did you see our reasons at p. 488 for withholding your resumé? The controversy being apparently closed we shall be glad to hear from you again.

SILURIAN and C. SUMNER.—We do not remember to have received your communications.

A. M. BRADFORD.—We are unable to give the required information, and should advise you to apply to the *Horse Guards* on the subject.

EDWARD PEACOCK.—Miss Kent is the author of *Flora Domestica*, or the Portable Flower Garden, 1825.

ERRATUM.—4th S. viii. p. 141, col. i. line 5, for "*Bannatine*" read "*Bannatine*."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

LONDON, SATURDAY, SEPTEMBER 2, 1871.

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Notes.

ON THE NORTHUMBRIAN NAMES OF BRUNANBURH AND BERWICK.

I. BRUNANBURH.

The battle of Brunanburh, fought in the year of grace 937, is one of the most remarkable events of early English history. In that celebrated conflict, the embattled hosts of Pictish spearmen and Norwegian archers which attempted a second conquest and settlement of Northern England, were hurled back "in hideous ruin and combustion dire" by the stubborn resistance of King Athelstane and the Anglo-Saxon force. Five kings and seven earls, chiefs of the invaders, left their bodies on the field. Not until Stamford Bridge was such another carnage witnessed, and for more than a century afterwards the Northmen recollected it with dismay, although their aggressions on the eastern sea-board of England were still persistently renewed.

It is not a little singular that the locality of an event so important in our annals should have been left completely undetermined. The Saxon Chronicle, in describing the battle, gives no hint as to its site beyond the fact of its being in Northumbria; and none of our historical writers, so far as I am aware, has ventured upon a nearer conjecture of the locality, with the sole exception of Camden, who thinks that it is Bromeridge,

wherever that may be. Where, then, are we to look for Brunanburh? There are only two indications, it appears to me, which can assist us to find it: one, the general outline of the story, which points to a situation not too far from the sea; and the other, the composition of the name itself. Brunanburh must mean the town or castle of wells, from the A.-S. and Teutonic *brunn*, Icelandic *brunnr*, a spring or fountain, and *burh* or *burg*, a town or castle. Yorkshire and the southern border of the County Palatine are distinguished for their mineral springs, of which the best known are Scarborough, Harrogate, Croft, and Middleton in Teesdale, a few miles from Darlington. Much may be said on behalf of Scarborough as the desiderated site, and unless we can find a better, the decision must be given in its favour. But Harrogate, the principal well-ground of Old Northumbria, is much the nearest to the Humber, in which the invading Northmen moored their ships; and Knaresborough, in its immediate neighbourhood, would give us the *burg*. Upon landing, they would of course first make for York, as the Northumbrian capital, and from thence a single march would take them to the battleground. To reach any of the other points, several marches would be required, though more convenient for the junction of the Picts and Cumbrians with the Danes, if the former arrived, as it may be assumed they did, by land. King Athelstane took Beverley in his way, both going to the fight and returning, but this does not help us much. As the Danes are stated (by the monkish chronicler of Melrose) to have had 615 sail anchored in the Humber, it seems unlikely that no hostile collision with them should have occurred, yet none is mentioned.

Simeon of Durham, alone of our old annalists, designates the field of battle as Wendune, and if this name can be identified, it will of course determine the precise locality. There is a Wendon in Essex, but I have not been able to find any such place within the limits of ancient Northumbria. Ethelweard, who was contemporary with the battle, styles the place Brunandune; Malmesbury has Bruneford; and the Anglo-Norman Gaimar, in his metrical chronicle, calls it Brunewerc, which might stand for Knaresborough Castle. Although that was built by Serlo de Burgh, who came over with the Conqueror, it is not likely that a natural position so strong should have been left unoccupied by the Anglo-Saxons. Here we have another etymology to settle—that of Knaresborough itself—which has not yet been assigned. Hargrove, in his History of that place, derives it from the German word *knarr*, a knot or bunch, and hence a hill. The true German word, however, is *knorr*, and I cannot find that it has ever borne the sense of hill. I am not inclined to lay much stress on a difference of vowels, for I

believe vowel sounds, for etymological purposes, may be regarded as interchangeable, but we may still do better. The Anglo-Saxon *neor*, the plural of *na*, a corpse, would give us just the etymology appropriate to a field of battle. Knareborough would thus mean the castle of corpses; and I submit it as quite likely that, after the battle, it should have received such a name. There is a place called Brunton, north of Alnwick, but this would be going very far off for a site, and the first syllable may have some quite different origin. I do not account for the initial K in Knareborough, but in order to be quite candid, I must state that this may be done by taking a derivation from the other great branch of the Gothic speech, the Norse or Icelandic. *Gndr* or *kndr*, *fortis*, *drumius*, would make it mean "the brave man's castle." It is even possible that the word *gndr* may have been used as the proper name of some Northern chieftain. Again, what sense does the name Harrogate bear? Those who may have read a paper on the word *haro*, which appeared a few numbers back, will see at once that its literal meaning is the "battle-course, or road of the battle or battle-cry," from *haro* and *gata*, gait or way. Better ground for a battle than the downs of Harrogate could not be imagined.

It may be observed that the battle of Brunanburh is one of the historical events which vindicate the character of the Anglo-Saxons from the unjust and absurd imputations of national degeneracy, sloth, and cowardice which have been cast upon them by some writers, and which are mainly attributable to their subsequent misfortunes under Ethelred the Unready. Their desperate struggles under King Alfred and King Edmund Ironside with the practised warriors of the North, are a sufficient answer to these charges. But the most conclusive refutation of them is to be found in the events which led to the catastrophe of 1000, and which have never been narrated by any of our English writers in such a manner as to exhibit their true significance. The Anglo-Saxons were overthrown by a great coalition, the leaders of which were Harald Hardrada (or the Hard-redder), King of Norway, and William Duke of Normandy. The junction of Norway and Normandy, in the eleventh century, was exactly equivalent to a coalition between Russia and France in the nineteenth. Let us imagine a grand war in which we should have no ally, and France and Russia should bend all their energies to achieve our overthrow, and we shall then realise the position of the Anglo-Saxons in 1000, under their gallant and high-souled leader, Harold the Unfortunate.*

* Six articles on the battle of Brunanburh appeared in "N. & Q." 1st S. iv. 249, 277; 2nd S. ii. 229, 277, 296; 3rd S. vi. 342.—Ed.]

II. BERWICK.

I have still to deal with Berwick, the second of the names in my title. What is its origin? That of the town itself, Chalmers, in the *Caledonia* (vol. ii. p. 207), pronounces to be "obscure, undignified, and recent"; and it certainly has not been traced higher than the reign of David I. of Scotland in the early part of the twelfth century, when it was a flourishing place of trade. It is the *Beorwic* of the Anglo-Saxons; but it must be borne in mind that the Danes, that is, the Scandinavian inhabitants of Denmark, Sweden, and Norway, had at least as much to do with the population of Northumbria, as its frequent change of rulers attests. After an examination as impartial as I can give to the question, I am inclined to look for the name in the language which was spoken by the Norse settlers in Northumberland. *Bdra* (*fluctus*, *unda*) is good Norse for wave or surf, and is the origin of our word *bays*, applied to tidal waves and influxes in rivers. The last syllable, *wick*, a creek or inlet of the sea, can present no difficulty in this connection. Berwick would thus mean "the surf-veined creek"; and any one who has seen the surf breaking on the bar at Tweedmouth, which made the harbour one of most dangerous entrance before the construction of the present pier, will be at no loss to perceive why the Northmen should have given the place such an appellation. *Berna*, which is the Norse form of the name, is mentioned by Snorre in the Saga of King Olave the Saint, c. 161, as the name of a sea-side place in Swedish territory, the exact locality of which is unfixed. The etymology I suggest would be equally appropriate in the case of North Berwick in Haddingtonshire, and would agree best with the old spelling of *Berwick*. It should be observed that there is also a Berwick Ferry in Orkney, where the name can have no other meaning than that here assigned to it. For reasons touched upon above, and on the principle of *sum cuique*, I reject as inapplicable any Celtic stymons that may have been proposed from *aber*, the river-mouth, or *bayr*, a point or spit of land.

I think it must be admitted that this is a much more satisfactory way of accounting for the name than by referring it to *bear* or *barley* (A.-S. *beor*). *Beorwic* and *Beorun* occur often in Doomsday Book with the meaning of *villa frumentaria*, a grange or village; but a spot so remarkable as Berwick-on-Tweed, or Berwick according to the old spelling, requires something more distinctive and significant than this for a name, and we can look for it only in the natural features of the locality. (Beretan, by the way, is probably the origin of the old word *barton*, used by mediæval writers. The *barton* of a castle was its granary or store-house for provisions.) Nor can the name Berwick be more feasibly explained by "*bere*,"

bar, as suggested by Chalmers (*Caledonia*, pp. 199, 517), since a glance up the estuary Tweed would show the Northmen its splendorous banks. Indeed the A.-S. *beora*, or *locus, nemus*, would at once give us an etymology, the meaning of which would be exactly to that suggested by Chalmers, and vindicate the natural beauties of Tweedside. I hope not be considered a superfluous inquiry to our to ascertain the name of one of the important points on our eastern coast, which years will probably see restored to its ancient place of a first-class place of arms. This will be effected, upon the modern system of fortification, by the construction of detached forts at a great distance from the body of the place.

J. H. TURNER.

"IT AM I."

We met with this, to modern English ears, singular expression three times in Chaucer; *The Miller's Tale*: "What, who art thou?" "It am I, Absolon" (Wright's edition of *Miller's Tale*, l. 3704); in *The Man of Law's Tale* where Custance says to her father "It fader" (*ibid.* l. 5529); and in *The Shipman's Tale*, "Peter! it am I" (*ibid.* l. 14025); may very likely occur in other parts of his works. *It am I*, I need scarcely say, is *I am*, and is of course an inversion for *I it am*, we should say, *I am it*. Thus, in the version of the Bible made by Wycliffe and his followers (about A.D. 1380, ed. Forshall and Madden), in 1 Chron. xxi. 17, in one MS., "Y it am ynnede, Y it am that dide yuel." And in the Anglo-Saxon version of the Gospels (Osworth, London, 1856), I find in Matth. 28 (where the A. V. has "It is I, be not afraid," and "if it be thou"), "ic hyt eom . . ." *ȝyf ȝu hyt eart*, that is, "I it am" and "ou it art." In this passage, however, he leaves out the *it*, and has simply "I am," *icf thou art*. He gives, in fact, a literal of the Vulgate (from which he translated) *et si tu es*; but whether Wycliffe really copied from the Vulgate, or whether *I am* was in common use in his time in the form of *it is I*, I have no means of determining; expect, however, that Wycliffe did borrow,

name is spelled in five different ways in this . . . Constance, Constance, Custance, Custance, *tauns*; which shows, if an instance is needed, a spelling had become crystallized in the days of

Northumbrian version long anterior, no doubt, time of Wycliffe, I find in Matth. xiv. 27, 28, "and 'ȝif ȝu arȝ' though in another MS. there *is eom* (*I it am*): so that, if Wycliffe did borrow not the first or only one to borrow from the . . . See Anglo-Saxon and Northumbrian versions *ew*, edited by Hardwick, Cambridge, 1858.

row, and that *I it am* was the genuine English expression of his time.

The question now arises, when did this *I it am* pass into the *it is I*, which has long since entirely superseded it? To this question I am unable to give a complete answer; but perhaps Mr. Skeat, or some other correspondent of "N. & Q.," will be able to do so. All that I am in a position to say is, that this change took place between about A.D. 1380, the date of Wycliffe's version, and A.D. 1526, the date of Tyndale's version of the New Testament, for Tyndale, in Matth. xiv. 27, has "It is Y, be not afayed"; though, as *ibid.* ver. 28, he has "and thou be he," it is clear that he might in ver. 27 have said "Y am he," instead of "it is Y."

This passage in Matthew is exceedingly convenient for the investigation of the different ways in which *it is I* is, or has been, rendered in different languages. I have made the comparison in more than twenty different languages, and I find the following thirteen or fourteen different modes of expression:—

I am;¹ I am I;² I am he;³ I am it;⁴ I am that.⁵—It is I;⁶ It is me;⁷ It is I myself (or me myself).⁸—This is I;⁹ This is me.¹⁰—That is I;¹¹ That is me.¹²—There am I.¹³

It will be noticed that, as a rule, the same form of expression runs through all the languages of the same group. But there are exceptions. We should expect Sanskrit to go with (¹), but it does not, or does not altogether; and French also deserts its own group (⁶), and joins vulgar English and Danish. English, too, ought to go with (¹), and it did so in the time of Wycliffe and Chaucer; but it has long left its natural group, and now goes, as *it is I* and *it is me*, with Danish, Swedish, Welsh, and French. See (⁹) (¹⁰) (¹³) (¹⁴) (¹⁵) and also (¹²). Those who prefer *it is me* to *it is I*, and they are, I am sure, the very great majority, have therefore very respectable authority on their side.

Five of these different forms have found their

¹ Coverdale (A.D. 1535-1536) has "it is I, be not afayed," and "ȝf it be thou," and since his time these renderings have remained essentially unaltered.

² Greek, Mod. Greek, Latin, Italian, Spanish, Portuguese; and also in Lithuanian, Old Russian, Old English, and Hungarian.

³ Syriac.

⁴ Hebrew, Arabic, Syriac; also in Old English and Icelandic.

⁵ Anglo-Saxon; Old English, Dutch, and High German.

⁶ Icelandic, Wendish, perhaps in Swedish.

⁷ English.

⁸ Vulgar English (see ¹³ and ¹⁵).

⁹ Welsh.

¹⁰ Sanskrit (at any rate, modern Sanskrit), and modern Russian.

¹¹ French (see ¹³ and ¹⁵).

¹² Swedish, Danish, and probably Polish.

¹³ Danish.

¹⁴ Old Danish.

way into English, viz.: I am; I am he; I am it; it is I; it is me.

It is interesting to note that English in the two forms (*it is I* and *it is me*) which are now current agrees more nearly with Danish than with any other language.

F. CHANCE.

Sydenham Hill.

DARLESTON TALES.—The following tales were related to me as being well known amongst the trade classes in and about Darleston, Staffordshire:—

Many years ago a gentleman paid a visit to Darleston, and as he was rambling along a field at the outskirts of the town he unfortunately lost his watch (a verge; size, extra large). The gentleman, being greatly afflicted with what is generally known as absence of mind, appears to have been quite unaware of his loss, and, as the story goes, "was never heard of more."

Some time after the occurrence a party in passing across the field heard a ticking noise which they could not comprehend the meaning of, but searching more closely, found the subject of their curiosity, the watch; but blest ignorance dared them to touch it. They were affrighted at the strange tick, tick, ticking, and instantly taking to their heels made off to the town to apprise their good neighbours of the appearance of the unaccountable phenomenon. After explaining the matter as well as their excited state would allow them, the "good neighbours" wished also to see the curious object; so, gathering strength and courage by numbers, they marched—"a goodly host"—in the direction of the field. Upon arriving at their destination they each had "a good look" at the peculiar, and, to them, apparently mysterious "turnup"; but it was beyond their knowledge or power of comprehension, or, as the narrator quaintly put it, "it was afore their time."

Towards evening nearly all the inhabitants had been to have a "squeent," yet nothing could be gleaned of what it really was. At last, a good idea, "Send for Daddy——" (the wiseacre of the town): but he, poor old gentleman, being too infirm to walk, had to be taken rather ingloriously in a wheel-barrow. When the vehicle and its contents reached the noisy assembly, all voices were hushed, and room was immediately made for the inlet of the same to where the watch was lying. After a little time the old gentleman wished to be wheeled round the object of curiosity, which being complied with, he said very slowly "Wheel I round agin." This was accordingly done; then a stop; another listen; then "Wheel I round agin." This was again done and repeated, when the worthy oracle uttered in a lamentable and prophetic tone of voice "It's un cleeking toäd! it's un cleeking toäd! Luds! arms yoursel's wi'

steeks an' stuns, fowr thar beä summat grat goin' t' appen t' Darlstun."

A townsman of Darleston was sauntering along a meadow in which some calves were grazing, when, as often is the case, they made after him, and began to play, gently butting towards him. Thinking they meant fight, he took off his coat and began to hit out right and left, till at last the poor calves, not relishing the treatment, ran away bellowing with all their might. A bull was in an adjoining field, which Scroggins observing, he exclaimed loudly to the retreating animals, "Yah gorne tell yar ole feyther um'll sarve un the saäme!"

J. PERRY.

Waltham Abbey.

CASTLE MORTON AND WELLAND, WORCESTERSHIRE.—I am under the impression that neither Nash nor any other historian of this locality has given the Greek inscription on the sepulchral slab (in front of the altar), in the interesting chapel of the above name, of Robert Archer, the incumbent, who died in 1713.

The inscription referred to is slightly obliterated, and must even when fresh have been almost unintelligible. It runs thus (as restored by an excellent Greek scholar, and sometime contributor to "N. & Q."*):—

"Οὐκ ἀπέθανεν ἀλλὰ ἀνέστη."

I may use this opportunity of observing that no notice has hitherto been taken of the singular marshalling of the armorial quarterings on the sepulchral slab of John Archer in the adjacent parish church of Welland.

Here we have the differenced coat of Umber-slade exactly repeated on the same shield and dexter side, while on the sinister appears in chief the arms of Frewen, and in base another coat, about which I may say more hereafter. Thus the father and son on one side impale their wives on the other. In other words, the shield is per fesse, in chief Archer, senior, impaling Frewen, and in base Archer, junior, impaling Sp.

THE VERB "TO PARTAKE."—There is a hyper-refined class of writers, in whose eyes the English language of common conversation would seem to be a mass of vulgarisms. When one of this class writes a tale, she (for I believe my own sex sins more frequently in this respect than yours, though neither is guiltless) always conceals her real meaning under a delicate euphemism, when speaking of the common acts of life. Her characters never get up—they always rise; they never go to bed—they retire to rest; they do not eat their breakfasts or dinners—they invariably partake of refreshment. It is to the grammar, or want of grammar, of the last phrase that I ask your per-

* H.I.H. Prince Rhodocanakis.

mission to call attention, for it is frequently in use. Can "partake" be correctly used for *eat*? and even if that be granted, is it possible to partake of anything? One Samuel Johnson (whose authority, I fear, is growing somewhat unfashionable) informs me that to partake is "to participate, have part in"; and when I look a little further for participate, I find it means "to share." A single person, therefore, cannot partake, for it is a verb of multitude, or signifying many. Two children may partake a cake, but it is done by breaking it in two, not by the subsequent act of eating it: and how they are (grammatically) to partake of it, is beyond my weak understanding. To participate of, to share of, are verbs not yet adopted into our language; though how soon we may find them there, in this age of revolution, this deponent sayeth not.

HERMENTRUDE.

"ROMOLA."—In that remarkable combination of knowledge and invention, the romance of *Romola*, there is continually shown so intimate an acquaintance with the manners, customs, and institutions of Florence in the latter half of the fifteenth century, that it is curious to find even a single error. There is one, however, which I have noticed. It refers to the time when the office of podesta was suppressed, and by whom. Tito is described as arriving at Florence on the eve of the death of Lorenzo de' Medici—in 1492. At the subsequent celebration of the festival of San Giovanni, one of the spectators of the ceremony, describing the procession, is made to say—

"That is our gonfaloniere in the middle, in the starred mantle, with the sword carried before him. Twenty years ago we used to see our foreign podesta, who was our judge in civil causes, walking on his right-hand; but our republic has been overthrown by clever Medici."

Now, only two years before this period the distinguished orator and scholar Colonnuccio (whose *Memoirs* have been more than once referred to in "N. & Q.") was podesta of Florence, and the office was not abolished till the final extinction of the republic, when, under the dukes, it was superseded by the *ruota civile*.

W. M. T.

PHENOMENON OF THE SUN.—What would appear to be a most remarkable phenomenon was witnessed on the evening of Friday, July 28, last. A lady was taking a walk in the neighbourhood of Barrow-on-Humber, Lincolnshire, about the time of sunset. The sun at the time had nearly reached the horizon, and presented a clear disc, as it frequently does just before setting. To the lady's astonishment, she suddenly saw her shadow distinctly represented on the sun's surface. She moved backwards and forwards several times, and raised her hands, the shadow all the time following her movements. This lasted for about ten minutes, when the shadow became less distinct and gradually disappeared. Unfortunately the lady had

nobody with her at the time to corroborate her statement. But it is hardly likely she could be deceived. This communication may elicit some reply which may possibly throw light on the subject.

F. J. GRAY.

Louth, Lincolnshire.

SUNSET IN THE GERMAN OCEAN.—

"The British Association would almost go mad at the fact, that this great genius has made the sun to set in the German Ocean. [Laughter.]"—Quoted from report, in *The Scotsman*, of Dean Stanley's speech at the Scott Centenary, in Edinburgh, on August 9, 1871.

If the worthy Dean, with his laughing friends, will in summer visit the coast of Scotland, about Banff, Fraserburgh, St. Abbs Head, or adjoining spots, they may perhaps smile when at sunset they find that the "great genius" was probably right, in the locality and the season he had in view, to "make the sun to set in the German Ocean." I may add, that this phenomenon may be beautifully seen by a much shorter trip from the Deanery, viz. to Cromer in Norfolk.

W. C. TREVELYAN.

Warrington.

Querries.

BRASS RELIC.

Perhaps some of your learned readers may be able and willing to supply some information respecting what appears to me a relic of antiquity, which I saw at Ely some few days ago. The piece in question is of brass, of a fine yellow colour. Its form is a bowl, or section of a sphere, to which is attached a flat lid—thus forming a small box. The diameter of the lid is three inches, and depth of bowl nearly one inch. The metal is of about the thickness of a sixpenny piece.

Upon the outer surface of the lid are roughly engraved a coat of arms and other figures, which I shall attempt to describe. The arms, which are thoroughly heraldic in delineation, are—Quarterly, 1 and 4 an eagle displayed, crowned, armed, membered, and having on each wing a trefoil slipped; 2 and 3 (as I think) a dragon, with tail of several folds. The eagle is closely similar to that of the emperor on the tomb of Edmond Plantagenet, A.D. 1402, at King's Langley, Herts; but having only one head, and thus corresponding with that of the emperor charged in relief upon the early shield in the north choir aisle of Westminster Abbey.

To proceed with the description:—Above the shield is (as it seems to me) a coronet, arched, jewelled, extending from dexter chief to sinister chief. Next the dexter side are the letters in Roman capitals, L O . G , the G having a curved line running through it, slanting leftwards from top to base. Beneath these is a figure somewhat re-

sembling a pair of scales aslant, and lower still the letters *DX*.

On the respective levels of these, next the sinister side, are the letters *MAR*, the same figure reversed, and beneath (as it seems) an ill-formed *M* and an *L*.

Beneath the shield is plainly seen the word *SEXIVS*. Beside these, there are several other minor marks. The inner surface is slightly and still more roughly embossed (here in dots), figure indistinct. The bowl exterior is embossed faintly (in dots) with what seems to be a dragon winged. Upon the bowl there are evident signs that the vessel had four feet, probably spherical; the brass for this purpose being perforated, and the feet rudely soldered in—the solder still remains. The gentleman in whose possession this curious piece is says it was dug out of the *Pena*. If any of your readers will endeavour to enlighten a young student of the past, the favour will greatly oblige.

GEORGE E. POPE.

Corp. Ch. Coll. Cambridge.

"AFFLICTIONS SORE," ETC.—Can any correspondent point out a copy of this epitaph older than 1776? N.

[Here is a copy a few years earlier:—

Epitaph in St. Peter's Churchyard, Sheffield, Yorkshire.

"Here lieth the Bodies of 8 children of Thomas and Sarah Priest, also Hannah the Daughter who departed this Life Oct. 21, 1769, aged 10 years.

"Afflictions sore long time I bore,

All labours here in vain,

Till God did please to give me e-as,

And free me of my pain.

Also the said Thomas Priest, who died the 15th March, 1769, aged 69 years.

"From Lincolnshire I came,

Industrious I was called by all who knew my name;

A Kind Husband and a Father dear,

Met with many Crosses whilst in this world I where."

One stonecutter supplied the following new reading:

"Afflictions four, years I bore."]

BALLOT.—Was Jupiter-worship abolished, and that of the Lord and Saviour Jesus established, in Rome in the fourth century by the use of the "ballot" in the Roman senate, and until what date did the ballot remain in use in the Roman empire? ANNE LEE HARDY.

BONAPARTE.—I have met in some French poem with the following line, referring to the passion of Napoleon I. for the mathematics, and his comparative indifference to the classics:—

"Esprit de feu pour l'algèbre, et de glace pour le Latin,"

which I venture to translate as follows:—

"His fiery soul for mathematics burned,

But changed to ice when Virgil's page he turned."

I should be glad to learn who was the author of the line in question? J. RUSSELL, B.A.

Trin. Coll. Cambridge.

THE CHYMNE TUNNES.—On the porch at Beaupré, Glamorganshire, is quaint inscription:—

"Say Cowldst Thou Ever
Frud. Or Ever Hea
re Or See: A Worldly Wret
che Or Coward Prove
A Faithful Friend
To Be. Rycharde
Basset. Having To Wyfe
Katharine Doughter To
Sir Thomas Johns Knight
Bwyll This Porch With
The Chymne Tunnes In Aan
His Yeres 65. His Wyfe 55

What is meant by "The Chymn"? Many explanations have been hazed them, in my opinion, satisfactory. is, that it means "the wife's dowry" what book can I find the words sense?

COINS AND MEDALS OF OLIVER. I shall be glad to hear from any English coins and medals who may relating to, or with the bust of, Oliver. Having now printed a brief description forward it postage free, upon application one who is willing to aid in my collecting materials for a complete Cromwell's coins and medals. This logue is intended for comparison with mens in other collectors' cabinets, ascertain the varieties which now exist my address, so that the readers of "I take an interest in the subject may be communicate direct with me.

HENRY W

15, Eaton Place, Brighton.

DATE OF CHALICE.—The chalice of the celebration of holy communion has the following mark on it, which to identify: On some kind of escutcheon embowed at the top; underneath the capitals T. C., and underneath them (hamrock?) I have the English hall 1438 to 1835, but there is nothing which at all corresponds with the action. What is the date of my chalice was it manufactured? W

"EL ALMA DE GARIBAY."—Can plain to me the origin of this Spanish "Es como el alma de Garibay que n ni el diablo" (He is like the soul which neither God nor the devil wo Are there any similar proverbs in other

RICHARD GURNEY.—Richard Gurney son of the Rev. Richard Gurney, vicar near Penzance, was the author of the works: 1. *Fables on Men and Ma*

12mo; 2. *Romeo and Juliet, a Travesty*, 1812; 3. *Battle of Salamanca*, 1820 (?). I shall be glad to be favoured either with a collation of the first and third of these works, or with a reference to any library in which they are contained.

W. P. COURTNEY.

8, Queen Square, S.W.

HAYWOOD: NOAH BLISSON: ROTHMEL.—Where and what was Haywood, mentioned by Whitehead in his satire called *Manners*, 1739:—

“Haywood’s a brothel;
White’s a den of thieves.”

Who was Noah Blisson, of whom there is a full-length caricature portrait?

Who was Rothmel, the keeper of a punch-house in Covent Garden, of whom there is a very clever satirical portrait?

H. B. R.

“IN TWO PLACES AT ONCE LIKE A BIRD.”—Can any one inform me of the derivation of the expression “To be in two places at once like Sir Boyle Roche’s bird”? *

LIONEL DE NICÉVILLE.

4, West Abbey Road, Kilburn.

KIDBROOKE, CO. KENT.—Wanted, particulars relating to the manor or references thereto; also genealogical notes of the Annesley, Blount, and Hervey families once possessors of the manor. Copies of original deeds relating to Kidbrooke, if sent privately, will be thankfully acknowledged. The charters in Thorpe’s *Registrum Roffense* are known; also the *Pedes Finium* in the *Archæologia Cantiana* and the notice in Hasted’s *Kent*. Query, what lands did John Roper of Eltham possess at Kidbrooke temp. Henry VIII.? (*Vide* his will, *Arch. Cantiana*, vol. ii. p. 149.)

E. H. W. DUNKIN.

14, Kidbrooke Park Road, Blackheath.

LEFROY.—Will MR. CHARNOCK or other of your correspondents favour me with a probable derivation of the Norman French surname Lefroy? I presume this to be Celtic. W. ROMAINE.
St. James’s Street, S.W.

LENGTH OF THE HUMAN BODY.—I find in Plato (*De Leg.*, vii. 1) the following statement respecting the growth of the human body:—

τί δέ; τόδε οὐκ ἐννοοῦμεν, ὥς ἡ πρώτη βλάστη πάντος ζώου πολὺ μεγίστη καὶ πλείστη φύεται, ὥστε καὶ ἔρῳ πολλοῖς παρέσχηκε, μὴ γίγνεσθαι τὰ γ’ ἀνθρώπινα μήκη διπλάσια ἀπὸ πέντε ἐτῶν ἐν τοῖς λοιποῖς εἴκοσιν ἔτεσιν αὐξανόμενα;

“What, pray, do we not perceive that the first shooting forth of every animal is by far the greatest and largest, so that a dispute has arisen among philosophers, whether the length of human bodies does or does not become from the fifth year doubled in the remaining twenty-five?”

[* Consult “N. & Q.” 3rd S. vii. 459, 501; viii. 56.—Ed.]

Has this question, referred to by Plato, been examined by modern physiologists, and what is the result at which they have arrived? Does nature indicate at any age the future length of the full-grown body? CRAUFURD TAIT RAMAGE.

“THE UNION OF LUBLIN.”—Can you inform me to what the following picture in the International Exhibition refers: “The Union of Lublin, 1569,” by T. Matejko? F.

[The picture commemorates the legislative union between Poland and Lithuania, which was effected at the memorable diet of Lublin in 1569, when the connection between the two countries became as intimate as that between Scotland and England after the Act of Union. This union continued until the final dissolution of Poland. Consult the article “Poland” in any of our standard cyclopædias.]

NOVELS.—I wish to form a complete list of novels in any European language, but particularly French and English, having their scenes laid partly or wholly in ancient or modern Egypt. I know already Gauthier’s *Le Roman de la Momie*, Ebers’ *Die Ägyptische Königstochter*, Moore’s *The Epicurean*, Kingsley’s *Hypatia*, Hope’s *Anastasius*, About’s *Le Fellah*, Mühlbach’s *Mohammed Ali und sein Haus*, and De Leon’s *Askaros Kassis, the Copt*. No doubt your readers can help me to other titles. Have any ancient Egyptian romances been found among the papyri that have been deciphered? P. W. S.

Englischer Hof, Baden-Baden.

PISTOL TINDER-BOXES.—I shall be glad of any information respecting them, having six various sorts. Two are much older than the rest, having the lock outside instead of being inserted in the handle. J. G.

PORTRESS.—Does this word occur in our literature anywhere except in the following passages?—

“T” whom thus the portress of Hell gate reply’d.”

Milton, *Paradise Lost*, ii. 746.

“In the court of the fortress

Beside the pale portress.”

Shelley, *The Fugitives*, iv. edit. 1840, p. 293.

CORNUB.

[“The shoes put on, our faithful portress
Admits us in to storm the fortress.”

Swift, *Miscellanies*.]

LORD GEORGE SACKVILLE.—I have in my collection an 8vo volume of interesting pamphlets, chiefly anonymous, relative to Lord George Sackville (born 1716, died 1785), who was raised to the peerage as Baron Bolebrooke and Viscount Sackville, Feb. 11, 1782. Their respective titles are as follows:—

1. Lord George Sackville’s Vindication of Himself, in a Letter to Colonel Fitzroy, &c. London, 1759.
2. His Lordship’s Apology. London, 1759.
3. A Letter to a late Noble Commander of the British Forces in Germany. London, 1759.
4. A Second Letter to a late Noble Commander, &c. London, 1759.

5. Remarks on a Pamphlet entitled *The Conduct of a Noble Lord Scrutinized*. By an Officer. London, 1759.

6. A Letter to a late Commander and Privy Counsellor, &c. London, 1760.

7. Truth Develop'd, and Innocence Protected, &c. London, 1760.

8. An Answer to a Letter to a late Noble Commander of the British Forces, &c. London, 1759.

9. A Short Address from Lord George Sackville to the Public. London, 1759.

10. Farther Animadversions on the Conduct of a late Noble Commander at the Battle of Thonhausen, &c. London, 1759.

11. A Consolatory Letter to a Noble Lord. London, 1760.

12. A Parallel between the two Trials of Lord George Sackville, lately published, &c. London, 1760.

13. An Apologetical Oration on an Extraordinary Occasion. By John Asgill, Esq. London, 1760.

14. The Proceedings of a Court Martial, appointed to enquire into the conduct of a certain Great Man, &c. London, 1759.

15. Impartiality to the Publick in General. London, 1759.

16. Character of the late Lord Viscount Sackville. By Richard Cumberland. London, 1785.

I am anxious to know the names of the respective authors (excepting those which I have given), and also whether any other and what publications appeared about the same time relative to Lord George Sackville. I am aware of *Coventry's* volume, entitled—

"A Critical Enquiry regarding the real Author of the Letters of Junius, proving them to have been written by Lord Viscount Sackville." London, 1825.

The Duke of Dorset having been appointed (for the first time) Lord Lieutenant of Ireland in September, 1731, his third and youngest son, Lord George Sackville, entered Trinity College, Dublin, and graduated as B.A. in 1733 and as M.A. in the following year. Mention of this is made in Cumberland's pamphlet, p. 4 (No. 16 in the foregoing list); and it has been duly recorded in the late Dr. Todd's *Catalogue of the Graduates in the University of Dublin*, p. 501 (Dublin, 1869).

ABHBA.

SCHOOL OF MINES: LYONNESSE.—1. What are the necessary steps to take to obtain the Associateship of the Royal School of Mines?

[Apply to Trenham Reeks, Esq., Registrar at the Government School of Mines, Jermyn Street, London, S.W.]

2.—

"Had fall'n in Lyonesse about their Lord."
Ter' yson's *Morte d'Arthur*, line 4.

What is meant by "in Lyonesse"?

[Lyonesse, or Leonneys, is a fabulous country formerly contiguous to Cornwall, though it has long since disappeared, and is said to be now more than forty fathoms under water. It is often mentioned in the old romances of chivalry.]

THOMAS CLARK.

SIR WALTER SCOTT.—*Chambers's Journal* (vol. i. first series, p. 381) contains a translation of the

Latin poem on the battle of Killiecrankie, which begins:

"Gramius notabilis collegerat montanos,"

which is there confidently attributed to Sir Walter Scott. I have never met with it included in any edition of the poet's works. CORNUB.

"A SNEEZING KETTLE."—In a list of articles stolen from the London house of a lady of rank at the latter end of the reign of William and Mary, I find one item is "a sneezing-kettle." Was not this some early form of snuff-box, used perhaps like a vinaigrette?

WALTER THORNBURY.

SONG.—Can any one help me to the words of a song popular some forty years ago, the refrain of which was—"The prancing tailor went proudly by"?

PELAGIUS.

PORTRAIT OF LADY TEMPLE.—Can any of your readers inform me of the present whereabouts of the portrait of Dorothy Lady Temple, by Cornelius Jansens, which was numbered 200 in the Stowe catalogue, and was afterwards sold at the sale to a Mr. Campbell?

FREDERICK GEORGE LEE, D.C.L.

6, Lambeth Terrace.

"TAM O' SHANTER."—Four lines appeared in the original edition of this poem, which Burns afterwards omitted by the advice of Mr. A. F. Tytler. They followed the description of the horrible sights which Tam saw in the old kirk. Mr. Tytler says (March 12, 1791) that these four lines "though good in themselves, yet, as they derive all their merit from the satire they contain, are here rather misplaced among the circumstances of pure horror." What were these four lines?

M. E.

Philadelphia.

[The last four lines of the following quotation are those omitted:—

"Wi' mair of horrible and awefu',
Which even to name wad be unlawfu'.—
Three Lawyers' tongues, turn'd inside out,
Wi' lies seam'd like a beggar's clout;
Three Priests' hearts, rotten black as muck,
Lay stinking, vile, in every neuk."]

Replies.

COOKES: COOKESEY: COCKS.

(4th S. vii. 11, 310, 523; viii. 73, 114.)

Hearing, above thirty years since, from the attorney who then had the charge of them, that, according to old family deeds, our name as at present spelt is spelt wrong, I mentioned the fact to a friend whom I consider a very good authority upon all such subjects. My friend volunteered to look into it; and told me some time after that he considered Cookes a contraction of Cookesey, and the former a junior branch of the latter. His

reasons for so thinking have escaped me. He said we had taken the arms of an heiress, as I afterwards learnt from the Heralds' Office that we had, viz. "the arms of the Jennets in place of our paternal arms." I believe my friend is not the only independent inquirer who has arrived at the same conclusion; and although I cannot say I myself had ever previously entertained any opinion upon the subject, my friend's opinion has now for many years been my own.

Many years after, I one day looked into the Prattinton Papers, especially those relating to Tardebigg. My examination, however, was partial, and not therefore exhaustive, and did not extend beyond the three hundred years ending with the middle of the seventeenth century. I found our name was there spelt in some eight or ten different ways; but, apparently, in two more frequently than in any others—Cokes occurring at least ten, and Cooksey some five times. I may add that in Tardebigg we used sometimes to be called, and I believe still are sometimes called, Cooksey.

From what I have heard, I should suppose the older family deeds, if carefully examined, would yield similar, if not conclusive, results in the same direction.

One of the earliest ways of spelling the name in the Prattinton Papers is Cokes, a deed dated 1377 being so signed. I notice the fact because the neighbouring manor of Cookesey—from whence, I believe, the name is taken—is spelt Cockesie in Domesday; and because in Berry's *Encyclopædia Heraldica*, under the name "Cocksey," I find five families entered: two bearing the Cookesey three cinquefoils; two marked "Worcestershire," bearing a cross within a bordure; and one, marked "Ireland," bearing on bend three roses. A Cooksey, marked "Ireland," and a Cooke, are also entered by Berry as bearing three roses.

These last two families I take to be junior branches of the family at Cockesie; the first bearer of either coat having probably married, and taken the arms of an heiress.

It is somewhat remarkable that no less than eleven families, spelling their name Cooke, are entered by Berry as bearing the Cookesey three cinquefoils. If eleven families, descending from the Cookeseys (as I take it for granted these do), have subsided into Cooke, I think it more than probable that one other offshoot of the same family may have stopped halfway in its descent, and excised only two instead of three letters from its old patronymic.

Berry, I believe, simply copied the records of the Heralds' Office: hence, I presume, all these families are entitled to the arms they bear.

Among the more obvious abbreviations of Cockesie, Cokesey, Cookesse, and Cookesey, I take to be Cokes, Ookes, Cokes, Cooksey,

Cooksie, and Cooksy. All these six last ways of spelling the name occur in Prattinton's Papers on Tardebigg; and are, to the best of my belief, the names of different members of my family.

I have never, I think, met with any early instance of either of these ten names being spelt with more than one o.

The population of England and Wales, five hundred years since, was about two millions. If from these be deducted the serfs, and again from the remainder all who had not then assumed stationary names, the probability of finding two different families of much the same name (and that a very rare name) in the same neighbourhood would, I think, at that early period be very small indeed. I may add that, for a very long period, the estates of the Cookeses lay in the parishes near Cookesey, some in the very next parish.

Mr. Lower thinks that hereditary names were not permanently settled among the lower and middle classes before the Reformation, and Mr. Noble that "it was late in the seventeenth century that many families, even of the more opulent sort, took stationary names."

I remember reading somewhere in time past that, when a distant kinsman came to pay his respects to the great Lord Derby of Queen Elizabeth's time, Lord Derby received his poor relation with much cordiality; simply remarking, that every noble oak must, of course, have under as well as upper branches. He might have added that, in every well-grown tree, the under branches always outnumber the upper ones. Such I take to be the case with the Cookeseys. They were,* and I believe still are, a numerous family. Time has, no doubt, blown off the top branches; but under branches still survive in goodly number, at least I think so. Many appear to forget that the top branches are not the tree, and that the tree is not necessarily extinct when every top branch has disappeared. I fully agree with Mr. Lower where he says:—

"I am disposed to doubt the utter extinction of any name, when it has once become widely spread. Families may fail in the elder and wealthier line, and female heirs convey property into other names; but in an overwhelming majority of cases there are descendants of other lines of the family left. . . . Why, the illustrious names inscribed on Battell Abbey Roll nearly all exist at this day, after the lapse of eight centuries; if not in the peerage, at least in the cottages of the poor, and often disguised in an orthography which almost defies identification."

* The name must have been common enough in Worcestershire during the time of the 7th and 8th Henries: Cokes, Cokesey, Cookesey, and Cooksey, all occur during that period, in connection with Halesowen Abbey. They may occur also in other religious houses. Cokes comes very near Cokes-ey: in days especially when orthography was so "unsettled," that Throckmorton could be spelt, without a blush, in sixteen different ways, Percy in twenty-three, and even Herald in six.

According to Dr. Johnson, orthography to his time had been "unsettled and fortuitous," "caprice having long wanted without controul"; and if we go back to the early period I have spoken of, to use the words of a modern writer, "we seem to have got among a people who spoke a different language."

According to my view, it must have been anterior to this period that we branched off from Cockeais.

Some, I am aware, have endeavoured to account for the name by supposing it Cook pluralized; but I believe that this is nothing more than conjecture, and that there is no evidence whatever to sustain it. I think it untenable: first because, if it were so, Cookes, I think, would be a very general name throughout the country, instead of being that, as I believe, of only one family in the kingdom; and, secondly, because I consider the name is already sufficiently accounted for in this paper. I beg leave to repeat my query, 4th S. vii. 11.

H. W. COOKES.

Asley Rectory, near Stourport.

The account which C. G. H. gives of this family is not, I think, quite accurate.

Hugh de Cooksey of Kidderminster was a younger son of *Walter de Cooksey*. He married Dionysia le Boteler, and had issue Sir Walter, who married Isabella, daughter of Urian de St. Pierre, by Agnes his wife, sister and heiress of George Brewes. Walter Cooksey, their son, married Maud Harcourt, and by her (who married secondly Sir John Philip, Knt.), he had issue, with a son Hugh, who died s.p. in 1445-6, two daughters, Cecily Cassey, and Joice Greville.

For evidence in support of the above I beg to refer your correspondent to the pedigree I before alluded to in the *Herald and Genealogist*. C. G. H. makes Hugh Cooksey a son of "Sir John de Cookesey by his wife, heiress of John Prichard;" but, according to Nash (i. 248), Sapy Pichard passed to the Cookseys by the marriage of Elizabeth, widow of John Pichard, with John Cokesey; and he adds that the said John and Elizabeth held lands in Sapy in 20 Edward III. (1346), which Miles Pichard had formerly held. In 7 Hen. VI. (1428-9), he continues, Hugh Cooksey held lands in Sapy Pichard, which his predecessor Hugh had sometime held.

I shall be very glad to learn this John's position in the pedigree. Dugdale says that Hugh, who died in 30 Edward III. (1356-7), was a younger son of Sir Walter. John may therefore have been another of his sons who died s.p.; and there was a Walter, who presented to Witley (according to Nash) in 1328, who was perhaps the eldest.

H. S. G.

P.S.—Nash appears to suggest (ii. 449) that the Cookseys were paternally descended from the

Beauchamps. It is remarkable that in *Charles's Roll of temp. Hen. III. and Edw. I.*, Walter de Cokesey bears for arms, Gules, semé of cross-crosetts, a fesse argent, and that the arms of Beauchamp (as borne by William de Beauchamp in the same roll) are, Gules, a fesse between six cross-crosetts or. The Cookseys subsequently bore, Argent, on a bend azure, three cinquefoils or.

SUPPORTERS.

(4th S. viii. 47, 180.)

It is not noticed that "supporters" is not the proper word for describing the figures which are at the sides of shields. Supporters are those which are below the shield and hold it up. De la Colombière says, in his *Science héroïque*, p. 453, ed. 1009:—

"Ce que nous appellons Supports, n'est autre chose que certains animaux quadrupèdes, oiseaux, ou reptiles. . . . et plusieurs autres qu'on représente aux deux costes de l'écu d'armes. . . . le supportans et élevant le plus haut qu'ils peuvent avec leurs membres, griffes ou pattes de devant. . . . Quant aux Tenans, que la plupart confondent avec les Supports, croyans que c'est la même chose, j'y mets cette différence, que les Supports supportent en haut, et les Tenans tiennent et n'élevant pas l'écu, mais le gardent sous leur main. Nous le voyons en ceux qui ont des Anges, des Enfants, des Pucelles, des Religieuses, des Hommes Armés. . . . tous lesquels véritablement ne doivent estre nommez que Tenans, pource qu'ils tiennent simplement l'écu, et ne l'élevant point en haut comme font les animaux."

This author here seems to lay it down that animals only appear as supports. I have never seen anything to make me doubt the correctness of this statement. It is certain, however, as we all know, that they appear as tenans also, not in England only.

It is, as far as my experience has reached, a very rare thing to find a shield attended by both tenans and supports. I am writing within a short distance of two undoubted examples in old work. They are to be seen in the shattered remains of the glass of the east window of what was the Benedictine Priory of Little Malvern. The greater part of the church has been destroyed. The chancel, ending at the tower, once central, remains, and is used for the service of the Established Church. This window is described in Stevens's "Additional Volume I" under "Malvern the Lesser," p. 353. I have long hoped to be able to give a full account of it; but illness and other occupations have hindered my sending to the press what I have collected for it. The glass in Little Malvern has to be read connectedly with other glass in Great Malvern Priory Church, and in Worcester Cathedral. Glass of the three churches, read together, illustrates the affection of the English sovereigns for Worcester and these

religious houses, before the awful period begun by Henry VIII. and his advisers.

The account quoted by Stevens (p. 354) says :

"In the highest closure of this window, divided into four parts, was in the midst of them France and England quarterly, and over them an imperial crown, supported by two angels argent, winged or, and below them two lions or. . . . In the next pane behind the king's arms are the prince's quarterly France and England supported by angels and lions as the king's; on the shield a label of three points argent, and over all a cap of maintenance."

This account of the window is not quite correct architecturally; but I will only say now that the shield of the king and the shield of the prince are, as I have no doubt they always were, both in the north half of the window, each as nearly as possible above the figure to which it belonged. The figure of King Edward IV. is gone. The figure of Edward V., as prince, remains. It was made safe by the skilful care of Mr. Albert Way several years ago.

The prince's shield is as described, but the sinister angel is gone, and the dexter is broken. The golden lions are still visible. The cap of maintenance is gone.

The king's shield has lost the sinister half and the sinister angel, and the crown is broken.

In both cases the angels are perfect tenants; and the lions are perfect supports, being quite under the shields. And, to complete the detail of these splendid specimens of heraldry, each shield rests on a compartment, a hillock, intended no doubt to be green, but showing quite blue, powdered with red flowers. The great rarity of the compartment makes these very valuable. Guillim uses the word. He speaks of the motto as "contrived (for the most part) in three or four words, which are set in some scrole or compartement placed usually at the foot of the escocheon." But he does not speak of the compartment in its real sense, as quite unconnected with the "scrole," and as a representation of nature. I have quoted from his own edition of 1610-11, first page 271, misnumbered 265. In the edition of 1724 I find no mention of the compartment; but in Sir George Mackenzie's observations on "Precedency" appended to it, the king's supporters, as they are called there, are mentioned as "both standing upon a compartment . . . inscribed (in a scroll within) with his majesty's motto," &c. (P. 83.) Turning to the plate of the king's arms, you find only a "scroll" of the worst design. Yet Sir George, in his work, *The Science of Heraldry*, Edinburgh, 1680, which I have before me, gives an excellent short account of it (p. 95), from which I will only quote one sentence: "I conceive that the compartment represents the bearer's lands and territories." This, I have no doubt, describes the true compartment; although we frequently see a shield and tenants placed on a console or bracket, as for

instance the Prussian shield among the whole-page prints at the end of the *Wappenbuch*, 1705. But we are indebted to Alexander Nisbet, in his *System of Heraldry*, for a full account of it. Chapter xii., "of the Compartment," is at p. 133 of the second volume of the Edinburgh and London re-issue in 1816. He gives three folio pages to it, refers to the passage in Sir George Mackenzie which I have spoken of, and at the end of the chapter says:—

"I have added this chapter of compartments . . . in respect no herald before me hath taken notice of them as any part of this science; yet from what I have narrated and seen . . . the usage of compartments I have made appears to be an ancient practice, especially with us and the French."

Us of course means the Scottish nation.

If any friendly heraldic reader of "N. & Q." who may visit Malvern Wells while I am here will call upon me, I will put him in the way of seeing the ruinous but still splendid examples which I have attempted to describe. I do not recommend any persons merely taking a holiday and wishing for "sights" to visit Little Malvern. They would certainly be disappointed. D. P.

Stuarts Lodge, Malvern Wells.

I am extremely glad to see the question of supporters discussed in your columns. Your correspondents W. E. B. and MR. NAYLOR have, however, in their interesting communications, failed to enlighten those who, like myself, are ignorant on the point, whether *younger sons* may use them.

I will take my own case. My grandfather bore supporters; his eldest son (my uncle) bore them; his grandson (my first cousin) bore them, and his great-grandson (my second cousin) to this day bears them.

Now comes the question. My father, who was the second son, also bore them. He died when I was twelve years old, and my guardian, a most strict man in all such matters, declared that my father, being a second son, had no right to bear supporters, and destroyed all the seals which were engraved with them.

My guardian has long since been dead, but I should still like to know whether he was right or wrong. I have myself, believing in his dictum, never ventured to wear supporters. W. C.

PRINTERS' ERRORS.

(4th S. vii. 500; viii. 51.)

I was glad to see MR. KEIGHTLEY's note, because I myself some years ago called attention to the *possibility* that a compositor's fingers might slip into the wrong box and pick out the wrong letter. (See my edition of Bernard's *Commentary on Job*, Hamilton, Adams, & Co., 1864, p. lxxvi. note *.) I mentioned also that letters might slip into the wrong boxes in the course of *distribution*,

i. e. either when the boxes are filled with new type, or when type which has been used for printing is broken up and *redistributed* into the boxes. I have had some conversation with a printer who himself had once worked as a compositor, and he is of opinion that the compositor rarely, if ever, dips his fingers into the wrong box;* but that letters might slip into the wrong boxes in the course of distribution or redistribution.†

No one should venture, however, to make use of MR. KEIGHTLEY'S and my suggestion without having seen a compositor's case or cases,‡ and without having before him some book§ in which a plan of the arrangement of the boxes is given; for the letters are not arranged altogether in alphabetical order,|| and they are moreover arranged in three or more rows, so that letters which are very far from one another in the alphabet are brought into close proximity. Thus, *a* is very far from *b*, and they could not by any possibility be exchanged; *e* is a considerable distance

* I think he is right, for the boxes which contain the letters most in use are four inches square, so that it would not be easy for the fingers to wander beyond their limits. At the same time, the boxes do not bear upon their edges the names of the letters which they contain, but my informant did not think it possible that any error could arise from this source. He says, too, that the types differ in thickness (thus an *m* is, as might be expected, thicker than an *n*) and in other respects; and that, therefore, a compositor knows many of the letters by the feel. This is the opinion also of the author of the book quoted in note §, for he says (ii. 130): "The compositor, from habit, becomes so well acquainted with the peculiar feel of each type, that he can generally detect a wrong letter without looking at the face."

Box is the technical term, but *cell* is, I think, a better designation, as there is of course no lid, and the sides of any one box form part of three or four other boxes also, and thus are mere party walls.

† He says that the boxes are apt to be piled up too full when new type is distributed, and that, as the cases are not horizontal but sloping (see note †), the types might slip over into wrong boxes.

‡ There are two cases: an upper one, chiefly for capitals large and small; and a lower one, chiefly for small letters. The upper case forms an oblique angle with the lower one, and the lower case is inclined at an angle of perhaps 30°. The upper case is divided into ninety-eight, the lower into fifty-three, boxes.

§ Such a book is J. Johnson's *Typographia*, London, 1824; and a plan of the two cases now in use will be found in vol. ii. pp. 100, 101.

|| The letters which are most in use are put in the largest boxes, and as a rule more in the centre (or where they are more convenient to the hand) than those letters which less frequently occur. *e* is found to occur more frequently than any other letter, and is accordingly put in the largest and most handy box (six inches by four); the twelve letters, *a, c, d, h, i, m, n, o, r, s, t, u*, occur next most frequently, and are placed in boxes four inches square; the eight letters, *b, f, g, l, p, v, w, y*, come next, and occupy boxes four inches by two; whilst *j, q, x, z*, are obliged to content themselves with boxes two inches square; and *k* so rarely occurs, that it is actually banished to the upper case.

from *f*, and is very much nearer to *d, i, n, h, a*, which are in contiguous boxes and might be exchanged with it. So again, *b* is as near to *l* and *m* as it is to *c*. It is impossible, therefore, without having a plan before one—unless indeed one is thoroughly familiar with the arrangement of the boxes—to be sure what exchanges of letters are probable or possible.*

Moreover, it should be remembered that, at the present day at least, whatever may have been the case formerly, the *reader* has the author's manuscript before him when he corrects what the compositor has set up; and that after the reader comes the *author*, who in his turn ought to compare his MS. with the proof-sheet. I do not, therefore, quite see how MR. KEIGHTLEY'S reader could have turned *gane* (which had been printed for *fane*) into *game*, unless he was careless enough to correct without referring to the MS. Was not MR. KEIGHTLEY'S own handwriting in fault? I once wrote *meaning*, and had it read *accuracy* by both compositor and reader; and when I came to examine my MS., I found it was possible to misread my writing to this remarkable extent, without attributing any great carelessness to either compositor or reader.

It would be very useful, I think, if a list were drawn up of the exchanges of letters which have been *actually observed* in the printing of English, and which cannot be referred to the bad writing of the author.

F. CHANCE.

Sydenham Hill.

HEBREWS IX. 16.

(4th S. vii. 513; viii. 89.)

The explanation of the Editor by quotation from Alford is the only correct one; namely, that which renders the word *διαθήκη*, in *this verse*, by the words *will* or *testament*. The *διαθήκη* not only meant a will or testament, but, like *διαθέτης*, referred to a collector and arranger of oracles (Herodot., vii. 6). Kuinoel says on this passage:—

"Qui nomen *διαθήκη* hoc loco per *foedus* quod Deus cum hominibus intercessore Christo fecerit, interpretantur, ut *Michalis*, alii, verbo *διατίθεσθαι* notionem *intercedendi* subjiciunt, et *ὁ διαθέμενος* vertunt; *mediator*, ut sit id. qd. *μεσίτης*, quo tamen significatu hoc verbum nusquam legitur. Meo judicio præferenda est eorum sententia, qui *διαθήκη* v. 15 de *foedere*, v. 16, 17 de *testamento* expli- cant." He also characterises this writer (vii. 24) as "scriptorem nostrum paranomasie studiosum."

It must be borne in mind that the writer of this homily not only uses the word *πίστις*, *faith*, in a

* The arrangement of the boxes now in use may not have been the arrangement of Shakespeare's time; and, therefore, before this method is applied to the elucidation of the text of Shakespeare, or indeed of any old English author, one ought to investigate what was the arrangement in the time of Shakespeare or the author under consideration.

sense different from Paul, but also the word *diatheke* here in a sense different from that of the writers of the New Testament generally, and his own, in other parts of the homily. This is one of several instances which go to show that Apollos (as Luther thought; so Le Cleve, Heumann, Müller, Dindorf, and Bleek), who did not take his mission from Christ, but from the apostles (Heb. ii. 3), was probably the writer of this homily, for it is not an epistle. This Apollos is described (Acts xviii. 24) as a Jew born at Alexandria, an eloquent man, and mighty in the Scriptures, who was instructed in the way of the Lord; and being fervent in the spirit, spake and taught diligently the things of the Lord, *knowing only the baptism of John*. He began to speak boldly in the synagogue, and to him Aquila and Priscilla expounded the way of God *more perfectly*. His special point was to convince the Jews that Jesus was their Messiah, and therein his success was great. But he was even ignorant of the place wherein the gold censer was kept (Heb. ix. 4). Some of the commentators say that Jesus made no will, but they forget that the Roman could make a will by word of mouth only, if five witnesses testified to it. Commentators get confused by believing this sermon to be an *epistle of Paul*. Their efforts to reconcile this word *testament* with their *covenant* are as futile as the attempt to reconcile the purchase by David of land for the Temple of Jerusalem, which in one place is stated at fifty shekels of silver (2 Sam. xxiv. 24), and in another at six hundred shekels of gold (1 Chr. xxi. 24)—in the one case 5*l.* 14*s.*, and in the other 1060*l.* 16*s.*; the latter being, according to De Wette, an exaggeration. Nearly all the commentators, even including Eichhorn, have shirked the exposition of the discrepancy. With submission to MR. MCILVAINE, he is wrong in his translation, and its absurdity is "as clear as sunlight." The committee on the revision of the English Bible are not likely to amend the translation after such fashion. T. J. BUCKTON.

There is a passage in the Rev. Joseph B. M'Caul's *Paraphrastic Commentary on the Epistle to the Hebrews*, p. 131—too long for insertion in "N. & Q."—which, to my mind, is perfectly conclusive on this vexed and much canvassed question. If the revising committee have any doubts as to the correctness of the Authorised Version, they cannot, I think, do better than consult Mr. M'Caul's book, *in loco*. It has recently been put into my hands by a literary friend and neighbour—as a scholar and a theologian second to few—who thus expresses his opinion of its merits, written in pencil on the inside cover:—

"This is the ablest book on the Hebrews I have ever read, not excepting my favourite Carpzof, who wrote the Preface to the *Pugio Fidei* of Raymundus Martinus."

There is another passage, I must confess, which

has caused me much more perplexity than the one in question: I mean chap. x. ver. 7: *ἐν κεφαλῇ βιβλίου, κ.τ.λ.*,—of which I should like to ask how it comes to mean "volume of the book," and what is the *βιβλίον* referred to. I am quite conversant with the *usual* explanations, but have never thought them satisfactory. EDMUND TEW, M.A.

SIR LEVETT HANSON.

(4th S. viii. 145.)

The article on this gentleman is rendered unintentionally obscure by the paragraph commencing "An authentic" &c. not being printed, as it ought to have been, in small type, as part of the extract from the *Gentleman's Magazine* for May 1814:—"the *present* Sir Thomas Cullum of Suffolk, Bart." meaning not the present or the late Sir Thomas who died in 1855, but his father Sir Thomas Cullum, F.R.S. and F.S.A., the seventh Baronet, who died in 1831, and who married Mary, daughter of Robert Hanson, Esq. of Normanton, co. York, and heiress to her brother "Sir Levett."

Again, the paragraph should not begin "An authentic," but "*An Accurate Historical Account*," the first two words being part of the title of Sir Levett's work on Orders of Knighthood.

If unnoticed by Watt or Allibone, the work will be found described in Lowndes's *Bibliographer's Manual*, edit. Bohn, 1859, pp. 993, 1285, and more fully in Moule's *Bibliotheca Heraldica*, p. 496. I do not perceive the ground for the assertion made in the *Gentleman's Magazine* and followed by Moule and Lowndes, that it was "published in the name of J. P. Ruhl." I have known the book for many years by the name of Hanson, and I possess a copy, on examining which I cannot anywhere discover the name of Ruhl. It was printed at Hamburg by I. C. Brüggemann, but was evidently intended for sale, as the title-page is dated "London. Printed for J. White, Fleet Street. (Entered at Stationers' Hall according to Act of Parliament)." No year is added, so that Moule attached the date 1802 from some other authority.

Whether Sir Levett Hanson eventually became a Knight of St. Joachim is not clear. He was not one when he published his book, but only "an Officer of the Chancery of the Equestrian Secular and Chapteral Order of St. Joachim." It is true, however, that he styles himself "Sir Levett Hanson" in the work, viz. at p. xlvii. of vol. i. as a "Knight of the Order of the Happy Alliance of Saxe-Hildburghausen"; and at the end of his account of that order at p. 207 of the second volume is this passage:—

"In 1796 Brigadier-General Hanson, Chamberlain to His Serene Highness the Duke of Modena, was honoured by the reigning Duke of Saxe-Hildburghausen with this Order, as an especial Mark of His Princely Favour and Friendship."

It certainly appears very probable that the work appeared in 1802, and that it was principally intended to make known the Order of St. Joachim, which is put prominently forward, and occupies pp. 32-93 of the first volume. The great Lord Nelson had been weak enough to accept this order, offered to him by letter dated on his birthday, Sept. 29, 1801 (p. 48); and subsequently, in 1807, Sir Egerton Brydges fell into the same mistake. See the passage in his *Autobiography*, vol. i. p. 215, and the comments thereon made by Geo. Fred. Beltz, Lancaster, in his *Review of the Chandos Peerage Case*, 8vo, 1834, p. 224. Some account of the order will also be found in Nich. Carlisle's *Foreign Orders of Knighthood*, 1839, pp. 156-159, being an absurd commixture of its glories with the depreciatory account "recently issued from the accurate and elegant pen of my friend George Frederick Beltz, Esq., K.H. Lancaster Herald."

Sir Egerton Brydges "wore the ribbon in spite of these detractors and vilifiers." Consequently he styles himself "Sir Egerton Brydges, K.J." on the title-pages of the nine volumes of his edition of Collins's *Peerage*, 1812, and even after he had been created a Baronet in 1814 he retained the initials K.J. It may be suspected, however, that Sir Egerton was really glad to gain the title of "Sir" *meliori titulo* than as a Knight of St. Joachim, although even his acceptance of the baronetcy was a great condescension for one who assumed to be "*per jurem terræ* Baron Chandos of Sudeley."

The "volume of miscellanies" by Sir Levett Hanson, to which S. L. H. also alludes (*antè*, p. 145), is entitled *Miscellaneous Compositions in Verse*, printed at Copenhagen in 1811, 8vo; and in its preface will be found the author's own account of his work on Knighthood, for which he states that he first began to collect materials in 1776, and that he had also made preparations for a second edition.

JOHN GOUGH NICHOLS.

ALTAR SLAB IN NORWICH CATHEDRAL.

(4th S. vii. 360, 399, 485.)

Having lately had another opportunity of seeing the Norwich altar-slab, I beg to send you a few more particulars, which I hope may be of interest to your readers.

First, with regard to the smaller "Purbeck inlay" in the large slab, it seems from Durandus (*Rationale*, i. 6, 34) that the covering of the sepulchre in an altar was in his time usually termed its *seal*. I suppose, therefore, that the Norwich *mensa* would accurately be described as a *sealed* altar-slab. Sealed slabs were thus known in the time of Durandus, who died A.D. 1296.

It is to be said, some little time ago, it was raised, in the

presence of certain persons, by a skilled workman, and placed on the surface of the larger slab, with its four sides kept towards the same four points of the compass. It may safely be assumed that it now lies in the same direction in which it was found imbedded, since precautions have judiciously been taken to prevent its being meddled with.

The inlay was found to be imbedded in mortar of the usual kind, and no cavity remained between the seal and the bottom of the sepulchrum. I suppose the average depth of the sepulchrum to be 2 $\frac{3}{4}$ inches, and I suppose the average thickness of the seal to be 2 $\frac{1}{4}$ inches or thereabouts.

In my first papers I gave a description of the surface of the seal, all that was then exposed. I now add a few particulars with regard to those portions of it which have recently been exposed to view.

Its under surface is completely rough, and has nothing remarkable. Of its four sides, only the western one is perfectly straight; and here the seal, being left rough, seems to have been sawn off a larger slab. Its east and north sides are not entirely straight: the thickness of the seal on each of these sides being divided into a straight part, which is rough, and a hollowed chamfer or moulding, which is clearly polished. But its south side is different, being polished both in its straight part as well as in its hollow moulding.

With regard to the date of the altar-slab and its seal, I feel no hesitation in considering the large slab, which is of Clipsham stone, to be Norman, and contemporary with the Norman work of the cathedral; for its moulding is identical with the abacus of several of the Norman piers, and the same tool marks of the axe are alike found on the two.

Of the date of the seal of Purbeck marble polished I am unable to speak positively; but have been informed that Purbeck is not known to have been polished before the Early English period, A.D. 1190 to 1290. But, of course, it does not follow that this Norman *mensa* received its seal at so early a date as 1290—I should think very much later.

It seems that no other example in England is known of a sealed altar. W. H. S.

MEARNS MONOLITH.

(4th S. vii. 514; viii. 30, 110, 152.)

Now that a much more minute description of this stone (or rather stones) has been afforded by MR. G. B. MURDOCH, its designation of a monolith must be abandoned for that of a stone cross, inasmuch as the erection consists not of one but of two stones, evidently a pedestal some few inches underground, and the shaft of a cross. Having no local knowledge, our former sugges-

tions were based altogether upon THUS's statements, more than one of which now must be yielded up when regard is had to the fuller description of the site, dimensions, and sculpturings of this stone cross.

While, however, the nature of the erection has been ascertained beyond almost any question, the *original* position of this cross and the *object* of its being set up may both be doubtful. Of these points neither THUS nor MR. MURDOCH treats. The present site is an arable field, part of the lands of Capelrig. Capelrig or Chapelrig (the name being given in ancient writs in both forms) was Temple land; and the Knights Templars and their successors, the Hospitallers, were both wont to erect crosses upon tenements belonging to them. This might be the cross set up to indicate that Capelrig was Temple land. Or another view may be taken. In the *Orig. Par. Scotie*, edited by Mr. Cosmo Innes and his coadjutors (i. 98), it is said that the—

“Templars, and after them the Hospitallers, who had land close to the church (of Mearns), seem to have had a chapel on their lands of Capelrig, which were of 6/8^d, old extent, bounding or perhaps mixed with the lands of the monks in the New Town of Mearns.”

For this view the *Reg. of Paisley* (p. 101) is cited as well as the “Retours” of the services of heirs, and although these authorities do not seemingly altogether support it, there are still other circumstances which go far to do so. The name Capelrig is also given as Chapelrig, as will appear from an abstract of two charters granted by the Preceptor of Torphichen to Robert More or Muir (of Caldwell) of date July 12, 1593, and Feb. 23, 1595-6, respectively. (*Temple Tracts* by Maidment, pp. 28, 32.) And Mr. M. states that the position of this cross is the “shoulder of a rounded ridge,” part of Capelrig, adding that “about 250 yards to the north-east of the stone stands a dovecot attributed to the monks” (what monks?); and also that “other church buildings are said to have existed in the neighbourhood,” although any vestiges of these are now gone. May we not, therefore, suppose that these last were the chapel originating the name Chapelrig, and that this stone cross was erected on the way-side leading to or in some way connected with it? (*Retours Renfrew*, No. 146; also *Quinq. Retours*, vol. ii. thereof, No. 4; *Caldwell Papers* in three vols.; vol. i. preface, &c., Mait. Club.)

We must understand, as we presume, that the grant of nine acres by Herbert de Maxwell to the monks of Paisley (who held the church of Mearns), situated at the New Town of Mearns, in exchange for the like quantity lying at the Auld Town, which was adjacent to the ancient castle, is distant “nearly two miles to the south” of this stone cross; and yet the grant, as contained in the Paisley register, shows in *terminis* that the

house of Torphichen, who held Capelrig, possessed lands intermingling with these nine acres, and which Mr. Innes supposed were part of Capelrig (*vide supra*). Would not, therefore, Capelrig lands extend continuously from the cross as far southwards? And this other separate query may be suggested—Is not the *tri-plait* ornament figured on the cross in most parts symbolical of the Holy Trinity?
ESPEDARE.

MEDALLIC (4th S. viii. 126.)—The brass medal of “J. S. E. H.” is one of the forgeries made by the late notorious firm of “Billy and Charley,” otherwise William Monk and Charles Eaton, the latter of whom, however, is now dead. These medallions were in the market as far back as the year 1864, and may be purchased in various parts of England. I take these facts from information given to the British Archæological Association at a meeting on November 23, 1870, by Mr. H. Syer Cuming, vice-president.

Some months ago one of these forgeries was forwarded to me from Kent at considerable expense for postage, registration, &c., when the medal itself was perfectly worthless. The general type of these cheats is the same as that of J. S. E. H.; the inscriptions never read intelligibly, but always consist of mediæval letters jumbled together. There is a peculiar loop for suspension, and a preposterous date, 1009, 1011, or 1012. It is hardly worth while pointing out the anachronism of placing such dates with the costume and letters of the fourteenth and fifteenth centuries. Moreover, the first date on an English coin was 1548, and to the best of my knowledge the practice of dating coins and medals came into use in no part of Europe before the sixteenth century.

HENRY W. HENFREY.

15, Eaton Place, Brighton.

JOHN GLASSEL (4th S. viii. 46, 116.)—MISS MARSH's reply to the inquiry of Y. S. M. as to this gentleman's “parentage” seems a curious one. Telling us that the present Duke of Argyll's stepmother was the widow of his father's physician throws no light on Mr. Glassel's origin, nor any disparagement on Mrs. Monteith, who, as a cadet of the ancient Cunninghams of Kilmaurs, was not an unequal match for the rather poorly endowed younger brother of a duke. Mr. Glassel was undoubtedly a *novus homo*, having purchased Long Niddry from the Douglasses who owned it for several centuries. His surname is so obscure (in Scotland at least) that there are no arms assigned to it in the Lord Lyon's register. He made a fortune somewhere—authorities differ whether in London, Glasgow, or other theatre of industry; but even if he did make “cart trams,” as the eccentric Laird of Macnab styled the respectable trade of coach-builder, this would in no way

derogate from the real importance of the Argyll family. A far greater magnate territorially than the duke, the late Marquis of Breadalbane, was the grandson of a tailor, his mother having been the heiress of David Gavin, who purchased the fine estate of Langton in Berwickshire from the old family of Cockburn. Mr. Gavin's wife was a daughter of the witty Earl of Lauderdale, who, when remonstrated with for giving his daughter to a man of the people, observed "that blood and suet made the best pudding."

Such intermarriages as these—so different from the absurd continental restrictions on alliances between "hochgeborne" counts and barons and the untitled—have given this country the finest aristocracy in the world. They thus form a stronger link between the throne and the people than if their shields invariably exhibited the magical German standard of sixteen unsullied quarterings belonging to titled nobodies. In these days of Communism and Red Republicanism those links can scarcely be made too strong, and her Majesty Queen Victoria, in bestowing her daughter on a subject, is but following the example of her great ancestor Robert the Bruce. The ramifications among our nobility and commoners of the descents from the daughter of Bruce are countless, and would form quite as interesting an inquiry as the descent of her Majesty and "many thousands of people in Western Europe" from Basil the Macedonian—not a particularly creditable person to claim kindred with, though some correspondents appear to think differently. ANGLO-SCOTTS.

JENNER ARMS (4th S. vi. *passim*; vii. 549.)—There can, I think, be no doubt that Fosbrooke is mistaken in the arms he assigns to Dr. Edward Jenner of Berkeley. An augmentation was granted in 1684 to Sir Thomas Jenner, Knt., Baron of the Exchequer. His original coat was—"Vert, three cups or, two and one." This was changed to az. with the addition of two swords erect in chevron arg., hilts and pomels or (*Gent. Magazine*, June, 1814, p. 544; "N. & Q." 1863, iii. 10). Fosbrooke traces Dr. Jenner's pedigree from one Stephen Jenner of Standish Court, buried there in 1667—a contemporary of Sir Thomas, but not mentioned by him in the pedigree (Harl. MS. 5802), which Peter le Neve had from his own mouth. This Sir Thomas was great-great-grandfather of Sir Herbert Jenner, afterwards Fust, late Dean of Arches, and Dr. Jenner was certainly not descended from him, and therefore could have had no claim to his augmented coat, though the families may have been descended from a common ancestor. It seems, however, much more probable that Dr. Jenner was of the family of Jenner of Essex, and the arms on his bookplate, as given by your correspondent, are those of that family. H. J. T. W.

DR. PARSONS, MASTER OF BALLIOL (4th S. viii. 131.)—Your correspondent H. W. L., under the heading "Miss Rachel Burton," refers to Dr. Parsons, then Master of Balliol College, as a man of "truculent certainly, very truculent" countenance, and again as performing the disagreeable duty of declaring the majority in favour of Lord Grenville against Lord Eldon "with a very bad grace." These, being the only notices referring to Dr. Parsons, would convey anything but a favourable impression of a very able and very excellent person. Dr. Parsons was not a beauty, but there was nothing truculent in his countenance. His was simply a manly face, perfectly suitable to his eminently manly character. He was an active and energetic agent in introducing the highly beneficial changes which began some sixty or seventy years ago in the Oxford system, and initiated the improvements in his own college which, by the exertions of his successor, Dr. Jenkyns, culminated in the high position which Balliol College has long held. But this is not all. Dr. Parsons was a wise and just man, and eminently a thoughtfully kind man. Had Dr. Parsons and the eminent person who is now Master of Balliol, been cotemporaries and known each other, I am far from thinking that either would have converted the other to his own opinions, but I think they would probably have been friends, and I have the strongest opinion that they would have been filled with mutual respect for each other. I am glad that H. B. C. corrects the mistake of "Ashwell" for "Ashurst" in Mr. Dunbar's verses printed at p. 37. J. H. C.

GORSE (4th S. vii. 323, 379, 467, 525.)—The editorial note to the young lady's query as to "the emblematic meaning of the shrub gorse" was to the effect that it "is an emblem of a good old English custom," which is said to go "out of fashion when the gorse is out of blossom." But your learned correspondent F. C. H. seems to demur to this definition of kissing, and also says that he believes "no marked emblematic meaning" has ever been attached to the gorse. I have watched these notes with some interest, and had hoped that still further light would have been thrown on this subject. In "N. & Q." for May 31, 1856 (2nd S. i. 434), I had queried the emblematic meaning of a sprig of gorse when introduced into a bridal bouquet; and the Editor appended a note, that it was probably "an allusion to the old saying 'That when the furze is out of bloom, kissing is out of fashion.'" I may here say that I was induced to ask the question because I had been present at the marriage of a squire's daughter with an earl's near relative, and a sprig of gorse was placed in her bridal bouquet. There was much fun about it; and although the bridesmaids appeared to be in the secret, they did not divulge it, at any rate to me. I therefore appealed to

"N. & Q." to enlighten me. My former query having now been asked by another correspondent, I may add that, in *The Language of Flowers* by James G. Bertram, published in 1851, gorse is mentioned as signifying "enduring affection." Hurdia speaks of

"The vernal furze
With golden baskets hung! Approach it not,
For ev'ry blossom has a troop of swords
Drawn to defend it."

CUTHBERT BEDE.

Taking MR. HIGSON'S last line, p. 525, for reference—

"Sprig of gorse in full bloom—a w— at noon,"
let the intelligent reader compare Chaucer's line—
"Caught upon an heath."

Court of Love.

It would seem that unenclosed land, covered with prickly furze, was proverbially a place of licence.

VERBUM SAP.

THE LATEST SHAKSPEREAN DISCOVERY (4th S. viii. 159.)—Your correspondent MR. THORNBURY will be pleased to hear that the caution which he kindly gives, at the conclusion of his interesting paper in "N. & Q.," is unnecessary. It would be difficult not to be impressed with the responsibility attending the announcement of new facts respecting our national poet, and the first question every discoverer must ask himself is, whether there be even a remote possibility of deception? I should, of course, be specially on my guard in the case of any interlineations or marginal notes. The genuineness of the manuscript which has yielded "the latest discovery" is beyond suspicion, and the complete texts of this and of several other papers of equal curiosity, but of greater value, will be included in a forthcoming new work on the Life of Shakespeare.

J. O. HALLIWELL.

Worthing.

"GREAT GRIEFS ARE SILENT": "THE RIVER GLIDETH," ETC. (4th S. viii. 166.)—Somewhere in the notes to Bloomfield's *Thucydides*, which I cannot now refer to, he quotes a line—

"Light sorrows speak, great griefs are dumb,"—
which he says is in "our own *Æschylus*." I do not, however, find it in Shakspeare; but I guess it is the passage (with "dumb," not "silent") thought of by C. W. E.

The line (corrected)—

"The river glideth at his own sweet will,"—

is in the 26th of Wordsworth's *Miscellaneous Sonnets*, composed early in the morning of the 3rd September, 1803, on Westminster Bridge (*Works*, ed. 1832, ii. 188.)

LYTTELTON.

Hagley Hall, Stourbridge.

Is not "great griefs" &c. taken from Seneca's line—

"Curæ leves loquuntur, ingentes stupent"?
Sen. *Hipp.* 607.

For a beautiful illustration of this line, see the description of the meeting of Sir Thomas More and his daughter Margaret, in Wordsworth's *Ecclesiastical Biography*, ii. 172, 3, note (fourth edition, London, 1853.)

T. W. C.

ROSENCRAZ (4th S. viii. 105.)—There were portraits both of Rosencraz and Guildenstern, as Danish nobles, in the gallery of the palace of Friedensburg, in Denmark, which was destroyed by fire some years ago. Both of them, if I remember right, were of the seventeenth century.

A. P. S.

"THE MISTLETOE BOUGH" (4th S. viii. 8, 116, 177.)—I have always understood that this song was by the well-known composer Haynes Bayley, who, I think, died not very long ago.

LYTTELTON.

Hagley Hall, Stourbridge.

SIR EDMUND BERRY GODFREY (4th S. viii. 126, 172.)—So his name is spelt on his monument in the cloisters of Westminster Abbey.

A. P. S.

ANCIENT ENIGMA (4th S. vii. 513; viii. 56, 92.) It appears from your correspondent R. H. S. that the enigma is not found on a sepulchre, but simply on an old parchment in Gothic characters. We are therefore at liberty to guess what the "sepulchrum" was. I will suppose that instead of a tomb for the deceased, simply a stone figure representing him was erected. Then of such a statue it might be said that it was both the "sepulchrum" and "the cadaver." It is not very witty; but where is the mediæval epitaph that is? It runs in my head that I have met with a similar quibble, possibly in the *Anthology*. The body of Leonidas the Spartan having never been brought away from the spot where he fell, a stone figure of a lion was erected at Sparta in honour of him, with a similar inscription something like this:—

Ὁ τύμβος οὗτος ἔνδον οὐκ ἔχει νέκυν, κ.τ.λ.

DAVUS, NON CÆDIPUS.

USE OF WHALES' RIBS (4th S. viii. 4, 73, 137.) There is (or was lately) a pair of whales' ribs placed over the old toll-gate† of Chadwell Heath, near Romford, Essex, which form a kind of Gothic arch across the roadway. They must have been there for a considerable period, as it is beyond the memory of any of the good old country-folks living in the locality to tell when first erected. At a little distance from the toll-house occurs a similar pair, "set up" over the carriage entrance to a

* "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."—Heb. xiii. 2.

† The payment of toll at this gate has been abolished within the last few years.

residence near at hand. Then again at the interesting and romantic-looking village of High Laver, Essex (justly celebrated as being the burial-place of the immortal John Locke), there occur two portions of the vertebræ of a whale, which are placed in contiguity with the doorposts of a snug little cottage, giving quite an ornamental as well as a picturesque appearance to the structure.

There is also another instance of the use made of whales' ribs at Bull's Cross, Enfield, Middlesex, which may be seen at a short distance from the rustic-looking inn bearing the sign of "The Bull."

J. PERRY.

Waltham Abbey.

SWALLOWS FORMERLY USED IN MEDICINE (4th S. viii. 154.)—I send a copy of a receipt for making swallow water, which I find in a manuscript receipt book dated 1697.

"To make y^e admirable Swallow Water.

"Take 40 or 50 young swallows out of y^e nests when ready to fly, the more y^e better; bruise y^m to pap, feathers and all, in a mortar, yⁿ add to it 2 ounces of castorium in powder, put it into a still with 3 pintes of strong vinygar. Distill it as any other water; there will be a pinte of very good water drawn from it: more may be drawn from it, but it will be weaker: there may be given at a time a spoonfull, 2 or 3 with fine sugar.

"The Vertues of this Swallow Water.

"It is good against y^e passion of y^e heart, y^e passion of the mothe, the falling sicknes for any suddain fitt, for y^e dead palsy, for a lethargy or any other impediment proceeding from y^e head; it comforts y^e brain; it is good for any that are distracted, and in y^e greatest extremity of sicknes it is one of the best things that may be safely administred."

C. B. T.

Sandown.

LADIES ON HORSEBACK (4th S. viii. 8, 76, 134, 151.)—Miss Strickland says, in her *Life of Mary Stuart* (iii. 260), that she "was the first lady in Scotland who used the *modern* side-saddle with a pommel" (the italics are mine). This was in 1562. As Scotland at that time was behind the more polished countries in the south and west of Europe, it is inferable that this "modern side-saddle" was in vogue in states many years earlier.

M. V.

Froome Selwood.

In Strutt's *Sports* (p. 13) there is an illustration of a lady riding on horseback *en cavalier*, copied from a MS. in the Royal Library (2. B. vii.) of the fourteenth century. The compiler states that these delineations are by no means singular, and that the female Nimrods of the period dispensed with the method of riding best suited to the modesty of the sex, and sat astride on the saddle like men; but this custom, he trusts, was never general nor long of continuance.

In foreign countries this custom, however, is

certainly general and of long continuance, for the side-saddle is decidedly an innovation. When I was in Sweden, twenty-six years ago, I was informed that there were then only two side-saddles in all the country: one used by the Crown Princess, the other used by an English lady married to a Swedish nobleman.

With respect to ladies sitting on the near or on the off-side of the horse, I believe in old pictures they are as often represented seated on one side as on the other.

S. D. S.

"BY HOOK OR BY CROOK" (4th S. viii. 64, 133.) This proverb is said to be as old as the English invasion of Ireland. Hook and Crook are well-known historic places in the port of Waterford; and the pilots of the invading fleet are said to have declared that they would safely land the invading forces "by Hook or by Crook." This would give a far more ancient derivation or origin of the proverb than that given by any of your previous correspondents. It is, too, what may be called a traditional proverb, thus explained, in Waterford and Wexford.

MAURICE LENIHAN, M.R.I.A.

Limerick.

"THE SEVEN WHISTLERS" (4th S. viii. 68, 134.)—The passage in Wordsworth quoted by MAKROCHEIR is fatal to the supposition that the "whistlers" are merely swifts. These birds never make *nightly* rounds. Wordsworth knew that. Besides, from their associations, it is quite clear that the "seven whistlers" are supernatural beings, not the well-known harmless birds of the swallow tribe.

LESLIE, EARL OF ROTHES: SIR THOMAS KELLIE, KNT. (4th S. viii. 66, 152.)—I have always understood that (as stated by Sir Walter Scott in the preface to *The Legend of Montrose*) Sir James Turner, the prototype of Major Dalgetty, was the author of *Pallas Armata*; but if published in 1621, this was rather before Sir James's day, who flourished in the reigns of Charles I. and his two sons. His curious *Memoirs of his own Life and Times* were printed by the Bannatyne Club in 1829. He was taken prisoner in the first Duke of Hamilton's luckless expedition to England in 1648, and the Latin quotations in his story are characteristic of the learned soldier of fortune. F. M. S. (p. 66) appears to have himself made out satisfactory evidence of the relationship between the Rothes family and that of Kellie; for the mere statement of Douglas, if unsupported, is just as likely to be wrong as right. But does he know if there was a connection between "Master William Kellie of East-Barns, Haddingtonshire," and Sir James Turner? In the special retours for that county there appears on —

"Maii 10, 1681, Dominus Jacobus Turner, Miles, hares Doctoris Archibaldi Turner, unius ministrorum burgi de

Edinburgh, fratris, in terris de *East Craig* cum decimis infra parochiam et North Berwick."

The arms of these two brothers are given in the first volume of Nisbet's *Heraldry* (p. 223), where Sir James is called "some time Major-General to King Charles II," thus: "Quarterly, 1st & 4th, sable, a St. Katharine's wheel argent; 2nd & 3rd, argent, three goultes de sang, 2 & 1.; crest, a heart flaming; motto, 'Tu ne cede malis': the Doctor having a crescent for difference.

ANGLO-SCOTUS.

"LONG HOME" (4th S. viii. 125.)—MR. FRISWELL makes a false quantity in his translation, as he will see on referring to his original. The second in *Licinus* is short. I leave MR. FRISWELL to amend his line as he sees best. Meantime the sense might be given thus:—

"While *Licinus* in pompous marble lies."

JAYDEE.

P.S. If we dispense with rhyme, and do not count the syllables on our fingers, we might put the epigram into two lines:—

"Marble holds *Licinus*; Cato's tomb is small;
Pompey has none; yet we believe in gods!"

"LIGHT OF LIGHTS" (4th S. vii. 399, 463; viii. 113.)—What the sense of this expression is must rest buried with its author. No such phrase occurs in the Old Testament, and in the New we find only "the father of lights" (James i. 17). I am not aware of any like phrase in rabbinic literature. Buxtorff appears to have known nothing of it. The form of expression is Hebraic, and אור אורים, "light of lights," would mean *most bright* or *most luminous*. The same might also be rendered "the light of the Urim," or "the light of the Chaldeans or Babylonians." The terminal *s* in "light of lights" I should call a printer's erratum; the reference is manifestly to the creed "light of light, very God of very God, begotten not made," &c. It may be that this poet designed to insert "*Father* of lights," but as the dissyllable *father* would damage his metre, he substituted the monosyllable *light*. It is possible that he may have referred to Ps. xxxvi. 10, "In Thy light we shall see light." T. J. BUCKTON.

CAMBRIDGE SATIRES (4th S. viii. 83.)—Mention is made, as above, of "the once famous William Trench's *Defence* of himself against the Cambridge authorities." Nothing is known in Cambridge of William Trench. I presume your correspondent must mean *William Frend*; and if so, I believe that the epigrams referred to circulated in the University in MS. only.* E. V.

SWIMMING (4th S. viii. 127.)—In answer to the inquiry of A. W., Dr. Franklin published an in-

[* The name is *Frend*, but badly written by the querist as a proper name.—ED.]

teresting little work on the *Art of Swimming*, nicely illustrated to assist young beginners. I have no doubt a copy can be obtained by writing to some respectable secondhand bookseller in Philadelphia or New York. W. T.

Southampton.

SHAKSPERE NOTES: KNIGHT'S "PICTORIAL SHAKSPERE" (4th S. viii. 123.)—Obscurity may be illuminated; I therefore submit the following:—

1. [*For*] "I never do him wrong,
But he does buy my injuries to be friends;
[*And*] pays dear for my offences."

As if *he* had been the aggressor.

2. . . . "I never do him wrong:
But [*he who buys*] my injuries to be friends,
Pays dear for my offences."

"Who steals my purse," &c. being an illustrative construction. J. BEALE.

WORLD'S JUDGMENT (4th S. vii. 456.)—It is Goethe who uses the expression inquired about by MR. BLAIR. He says "Die Weltgeschichte ist das Weltgericht." I cannot at this moment give a reference to the passage. T. G.

Miscellaneous.

NOTES ON BOOKS, ETC.

Second Report of the Royal Commission on Historical Manuscripts. Presented to both Houses of Parliament by Command of Her Majesty. (Eyre & Spottiswoode.)

The appointment of the Royal Commission on Historical Manuscripts is probably one of the most important steps ever taken by any Government in the interest of Historical Literature. This was evident from the First Report of the Commissioners—a document received with so much interest, that the third edition of it is already nearly exhausted. But the promise of success which that Report had held out has been more than realized. The Queen's name has proved not merely a tower of strength, but an *open sesame* to collections, which would have probably remained effectually closed against any milder influence; and in this, the second year of the labours of the Commissioners, thanks to the courteous liberality of the owners and the zeal and intelligence of the gentlemen to whom the Commissioners have entrusted the duty of examining the collections laid open to them, the Appendix to the Report before us contains an account of the MS. treasures to be found in nearly one hundred depositaries in Great Britain and Ireland, some few belonging to public bodies, but the majority to private possessors. This will serve to show how much valuable information is to be found in this Blue Book—information made at once available by a capital Index.

The Talisman, a Tale of the Crusaders; and The Chronicles of the Canongate. By Sir Walter Scott. A. & C. Black.

The Talisman, the second of the admirable tales into which Scott introduced the gallant sovereign who robbed the lion of his heart, quite sustained, if it did not add to the author's reputation. In this new volume of "The Centenary edition" it is accompanied by those admirable shorter stories by Sir Walter—"The Two Drovers," "My Aunt Margaret's Mirror," "The Tapestry Chamber," and "The Laird's Jock."

The Reference House of Commons. Being Vol. I. of "Debrett's Titled Men." (Dean & Son.)

The Reference Peerage and Baronetage, being Vol. II. of "Debrett's Titled Men." (Dean & Son.)

The words "One Shilling," which heads the title-page of each of these compact and neatly-printed volumes, as well as their designation "Reference," show that they are necessarily compendiums, and not full and complete histories of our "Titled Men."

THE BLACK LETTER PRAYER BOOK OF 1636.—Mr. Sanders, assistant keeper of public records, gives in his annual report an account of his superintending for the Ritual Commissioners the photozincographic fac-simile of the Black Letter Prayer Book of 1636, with the manuscript notes and alterations made in 1661, from which was fairly written the Prayer Book subscribed by the Convocations, and annexed to the Act of Uniformity. Mr. Sanders thinks the Black Letter Book will be found to differ from the "Sealed Books" throughout in punctuation and the employment of capitals; and as it is evident, by the alterations made by them in this respect, that the Commissioners appointed to examine the Sealed Books with the original manuscript copy attached great importance to punctuation, the inference appears to Mr. Sanders to be that the MS. copy is not a true copy of the Black Letter Book, at any rate as to punctuation and capitals. In spelling, the Sealed Books differ from the Black Letter Book throughout. The revisions made in the Black Letter Book are not always consistent. Passages intended to correspond with one another contain differences of expression; a MS. rubric directs the priest so to order the wine that he may with the more readiness take the cup into his "hands"; but when this act is to be done a MS. rubric directs him to take the cup into his "hand." The Gospels and Epistles, being ordered to be "all corrected after the last translation," differ greatly from those in the Black Letter Book. "Sufficient unto the day is the travell thereof" is, in the modern version, "Sufficient unto the day is the evil thereof." In the 68th Psalm, "Praise him in his name, yea, and rejoice before him," is now changed to "Praise him in his name, Jah, and rejoice before him"; in the Sealed Book, however, the original reading is preserved. The Black Letter Book has been returned to the library of the House of Lords.—*Times*.

DR. M. MARGOLIOUTH is preparing for the press "The Rabbinical Hermeneutics of the Old Testament, being a translation, with Annotations and Illustrations, of the Toledath Ahron, by Rabbi Aaron di Pesaro, and Toledo Yakobh, by Rabbi Jacob Sasportas."

LAST Saturday's *City Press* contains a letter from the Rev. James Lupton, Minor Canon of St. Paul's and Westminster, on the subject of the proposed works in the metropolitan Cathedral. As simply the production of one of the oldest and most respected of the city and cathedral clergy, this letter demands becoming consideration at the hands of the authorities, and we doubt not that, setting forth as it does in vigorous language the views of no small and unimportant section of the community who are interested in the completion of Wren's masterpiece, it will draw forth from the committee a justification of the works they are about to take in hand.

ST. CLEMENT DANES.—Mr. Penrose writes to *The Builder*, earnestly protesting against the proposal to remove this church on account of its close proximity to the New Law Courts. The building was chiefly the product of Wren's pupils; the great architect himself, however, gratuitously superintending and taking great personal interest in promoting it. As is well known, Dr. Johnson was a regular attendant at its services.

THE *Athenæum* has the following:—The tale called "Consule Julio," and some other stories illustrative of contemporary French society, that have of late appeared in the *Cornhill Magazine*, are said to be from the pen of Mr. Grenville Murray.

ACCORDING to a report on the libraries of Switzerland, read at the recent Congress of the Swiss Statistical Society at Basle, Switzerland possesses twenty-five public libraries, with 920,520 volumes; and no less than 1,629 popular and educational libraries, with 687,939 volumes. The largest libraries are those of Zurich, with 100,000 volumes; Basle, with 94,000; Lucerne, with 80,000.—*Athenæum*.

Notices to Correspondents.

As there is a growing tendency on the part of several of our correspondents to extend their communications to a length more suited to a quarterly journal than a weekly paper, we would remind them that brevity is a great virtue in our eyes.

J. BEALE.—The first edition of James Henry Lewis's *Ready Writer* was published in 1812, and the ninety-fifth edition in 1862. The first edition of his *Historical Account of Short-Hand* in 1815, but without the *Dedication to Lord Byron*. The later editions were much enlarged.

W. J. B. SMITH.—Chamberlain's notice of the slang word *Muff's* appeared in "N. & Q." 2nd S. xii. 391.

SAMUEL SHAW.—The folk lore of the Good Friday bun is well known. Consult "N. & Q." 3rd S. iii. 262, 363; 4th S. viii. 26, 175, and Brand's *Popular Antiquities*.

J. ELIOT HODGKIN.—The enigmatical epitaph, "*Ælia Lalia Crispis*," has been discussed in "N. & Q." 1st S. iii. 242, 339, 504; 3rd S. xi. 213, 265; 4th S. vii. 513; viii. 56, 92, 195.

W. M. M.—George Lord Lyttelton is the author of *An History of England in a Series of Letters from a Nobleman to his Son*, Lond. 1780.—We cannot find any translation of the Works of Gil Vicente either in English or French.

H. A. KENNEDY.—For the singular epitaph on Sir John Calf consult "N. & Q." 3rd S. v. 215.

N. H.—The work is entitled *Lives of Northern Worthies*, by Hartley Coleridge, edited by his brother, D. Coleridge. A new edition, Lond. 1852, 8vo.

WASON BUILDINGS.—We are clearly of opinion that no comma is required.

CORRECT ADDRESSES.—On correspondents, who are in the habit of appending for publication their addresses to their communications, we would strongly urge the necessity for correctness, as thus a great saving of trouble is afforded to their fellow contributors who desire to place themselves in direct communication.

J. E. F. AYLMER.—On inquiry it appears that the Reports of the Royal Commission on Historical Manuscripts are not as yet entered in the *Catalogue of the British Museum*. They will probably be entered under *Great Britain and Ireland*.

JAMES STUBBIN.—The medal is undoubtedly a forgery. See page 193 of the present number of "N. & Q."

PHILIP S. KING.—Soame Jenyns's bitter epitaph on Dr. Samuel Johnson has frequently appeared in print.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

LONDON, SATURDAY, SEPTEMBER 9, 1871.

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Notes on Books, &c.

Notes.

BANFF IN 1555: CURIOUS TENURE.

Among the ancient documents preserved in the charter-chest of the old barons of Banff is one of so unusual a nature that a note of its contents may not be unacceptable to your readers.

The Lords Banff were, before their elevation to the peerage, well known in the North as the Ogilvies of Dunlugus, one of whom, by a marriage with Alison Hume, second daughter of Hume of Fastcastle in the Mearns, otherwise Berwick, obtained as one of three heiresses a share of his possessions, which were extensive. These were not long retained, and it is conjectured that the amount realised went to increase the larger estates belonging to the Ogilvies in the county of Banff, and in particular the number of tenements in the royal burgh of Banff, of which the owners of Dunlugus were proprietors.

Banff was during the fifteenth, sixteenth, and greater part of the seventeenth century a place of importance; it was the residence of northern families of rank and fortune—a fact verified by innumerable deeds still in existence. Every house had a garden, and not unfrequently an orchard—a circumstance indicating a taste for horticulture. There existed, moreover, a "palace," an edifice evidently of pretension, with gardens, orchards, and pertinents, with a right of fishing in the river

Dowerne, now known as the Deveron; a privilege which was also enjoyed by many of the burghesses. This building and its appurtenances were subsequently gifted by the burgh to their esteemed magistrate the Laird of Dunlugus.

With all these indications of civilisation, there seems to have been nevertheless a deficiency of skilled persons in regard to a department which generally is understood to be very essential to the comfort of the lieges.

The burgh held of the crown, and had extensive property, administered by the civic rulers, whose office in giving seisin was purely ministerial, conferring no superiority over their fellow citizens; for although they could grant rights of feu, the beneficiaries held not of them but of the corporation, which again held of the crown. The magistrates, however, seldom granted feu charters, and generally gave authority to infest *more burgi*. This was done in the instance to be noticed.

Upon July 5, 1555, one John Nachte, described as an inhabitant of the burgh, obtained sasine by authority of Thomas Bard (Baird of Burnside, one of the baillies of Banff), in consequence of the successful application made by Nachte to the provosts, baillies, and council in a subject thus described: "Cujusdam peciam terre jacentis in communi terra dicti Burgi in *lie* Gledisgreen ejusdem in feodo, sibi et suis heredibus," bounded by the lands of Sir William Clerk, chaplain, on the east, the king's highway on the south and west, and the lands of Alexander Regat on the north. The commonity then was known as the "Gleds Green" from being the haunt of these birds the *Falco milvus* of Linnæus, according to Jamieson, who remarks that in Scotland they are generally designated as "the Greedy Gleds."

The reddendo for this grant was payment of twelve shillings Scots at the usual terms, "*et de suo servicio coquinario, ac de arte panifica, impensis burgensium dicti Burgi*"; as to which it was stipulated he "*semper existet paratus*." Under these conditions Master James Curror, notary public, in presence of James Ord, John Mortymar, Thomas Hay, James Clerk, and Sir William Clerk the chaplain, all persons of substance—the two first named being landed proprietors—gave enfeftment to John Nachte.

This heritable grant to Nachte under condition of his services to the burghesses of Banff as cook and baker, seems to indicate that these worthies had not previously enjoyed the comfort of a well-cooked dinner, or had not been accustomed to the use of wheaten or barley bread. Perhaps oat-cakes had been in common use before this time, and the corporation acquiring more luxurious tastes, had readily sacrificed a small portion of the town lands to have at their command an individual qualified to discharge competently these onerous duties.

Excepting in the above saine, the name of Nachte does not occur in any writ that has hitherto turned up. He was, not improbably, a foreigner, who had been induced to become an "Incola" of Banff, from his skill as a cook and baker.

J. M.

DEATH OF MARTIN LUTHER.

The following letters on the death of Luther were written by Caspar Hedio, a German scholar and reformer, a court preacher at Mentz, and a correspondent of Luther and Zwingli. He died on Oct. 17, 1552:—

"HIGHBORN GRACIOUS LORD,—To your Grace be first my humble service—Gracious Lord—on the 18th day of February, Doctor Martin Luther resigned himself to God at Eisleben, where he had reconciled the Counts Mansfeld on a serious misunderstanding. Count Albert and his wife, beside many ministers, were present at his end, and this was his last prayer:—

"Almighty God, and Father of my dear Lord Jesus Christ, whom I have taught and confessed, and whom the Pope and the world injures and dishonours, have mercy upon me, and take my soul into thy hands."

"And when he had uttered some texts from the Scriptures, full of comfort (as for instance John 3 Cap.: 'God so loved the world that he gave his Son, so that whosoever believeth on him shall have everlasting life,' &c.) he departed. This I have thought ought, respectfully, to impart [or to be imparted] to your grace. But, as Culmannus is not to be your Grace's superattendant, I would enquire whether God the Lord has been pleased to indicate another with whom to provide the same Churches. The Almighty have your Grace in his keeping, and your subjects' welfare. Amen, in haste.

"Strasburg, 16 March, 1546.

"Your Grace's subject,

"CASPAR HEDIO, D(ector)."

"Master Martin Bucer has had some idea of proposing to your Grace one named Antonius Schorns of Louvain, a pious and learned man, but, as far as eloquence goes, nothing much. Besides, he is already off to Heidelberg, to keep school there.

"From Regensburg* letters are come of the 12th March, and the conference is in some commotion on account of the Austrian Emperor's mandate, which prescribes a form oppressive to our people, therefore they have given a counter-information. The Emperor has also named as third president, in addition to the former two, Julius Pfug.

* "Regensburg" was and is the German name for "Ratisbon."

"At Trent the greatest matter is in dispute whether the Pope is over the Council or the Council over him. And people think that his Papal Holiness will venture to move the Council to Rome, Bologna, or Mantua.

"There is a strong rumour still that the Emperor* will go to Spain and Algeria.

"For your Grace's pleasure, I have noted down the foregoing.

"In haste, Friday 10th March.

"CASPAR HEDIO.

[Addressed]

"For the High-born Lord,
Lord Philip Count of Hanau
and Lord of Leichtenberg,
My Gracious Lord.
To his Grace's hands."

W. A.

THE ORDER FOR OUR SAVIOUR'S CRUCIFIXION.
A paragraph is going the round of the papers, relating that among the valuable manuscripts destroyed in the late burning of the Archbishop's Palace at Bourges the most remarkable document was the order for our Lord's crucifixion, which ran thus:—

"Jesus of Nazareth, of the Jewish tribe of Juda, convicted of impure and rebellion against the divine authority of Tiberius Augustus, Emperor of the Romans, having for this sacrilege been condemned to die on the cross by sentence of the Judge, Pontius Pilate, on the prosecution of our lord Herod, lieutenant of the Emperor in Judea, shall be taken to-morrow morning, 23rd day of the ides of March, to the usual place of punishment, under the escort of a company of the Praetorian guard. The so-called King of the Jews shall be taken out by the Stramean gate. All the public officers and the subjects of the Emperor are directed to lend their aid to the execution of this sentence.

"(Signed) CAPEL.

"Jerusalem 22nd day of the ides of March, year of Rome 783."

Surely the destruction of this document is no loss; for a more palpable fabrication could hardly be imagined. It is too full of inconsistencies to be worth seriously refuting, and the last sentence and signature are so evidently imitated from French formularies, that they could never pass for Roman. We know from the Gospels that our divine Redeemer was not condemned on the prosecution of any "lord Herod," but in weak compliance with the clamours of an envious populace; that Pilate declared that he found no cause in him deserving of death; and that the sentence was not pronounced the day before, but about noon on the day itself of the crucifixion. Finally, every schoolboy knows that there were no such days in the Roman calendar as the 22nd and 23rd of the

* The Emperor referred to must be Charles V., as he made a campaign in Algeria about that time.

Ides of March, the viii being the highest day reckoned, which corresponded to our 8th of March.

The actual day of our Saviour's crucifixion was the viii of the Kalends of April, that is, March 25. Accordingly the feast of the good thief in the Martyrology is March 25. This was the day, according to St. Augustin, Tertullian, St. Chrysostom, and many other authorities. But the matter is too well known to require farther comment, and the document too clumsily fabricated to call for farther exposure.

F. C. H.

L. G. VAPEREAU: "DICTIONNAIRE UNIVERSEL DES CONTEMPORAINS."—It would be idle to expect that a work such as the above would not have many omissions, and even many errors—no amount of industry and care could exempt it. But there is a limit to the most liberal allowance which can be expected or asked for in the forbearance from complaint, and it appears to me that the last edition of Vapereau transcends that limit. The book assumes to notice all the British peerage, irrespective of any other claim to notice than the rank of the individual. Considering that every year we have several new peerages, each of them furnishing all the materials necessary for the purposes of Vapereau, how comes it that when the least noteworthy peers, dead and living, are commemorated, Lord Romilly—whose services to historical literature in his official capacity would have entitled him to notice, independently of his rank—is wholly omitted? Again, Lord John Manners, a statesman of fifty years of age and upward, is confounded with Lord Manners; who is, I believe, a schoolboy. Why is the wealth of the Marquis of Westminster spoken of, while the greater wealth of the Duke of Bedford is left unnoticed? The means of avoiding mistakes as to baronets were as easy, and as obvious, as in the case of the peerage; but I find that the present Sir John Lubbock is confounded with his late father, though both of them were men of sufficient mark to claim special attention. I find Sir Francis Head and Sir George are both noticed; but Sir Edmund Head is omitted. Arthur Helps is untruly stated to have resigned the Clerkship of the Council, and his *Spanish Conquest of America* is erroneously stated to be in two volumes. The notice of John Hill Burton's *History of Scotland* is still more imperfect. Dunlop's *History of Fiction* and the *Memoirs of Spain* are not noticed. The *Manuel* of Brunet is not accurately noticed. Another great American bibliographer, Allibone, is not noticed at all. The above wants have presented themselves in the course of casual turning over the leaves of the new edition of Vapereau—certainly with no hostile feeling, but with the hope that a book which I have found very useful may not lose its character, of which there is danger unless more

care be bestowed on the next edition than on that of 1870.

J. H. C.

DID SHAKESPEARE EVER READ "DON QUIXOTE"? Judging by all ordinary biographical dictionaries, it would have been impossible for Shakespeare to have read the works of his great Spanish contemporary. 1620 has been always hitherto assigned as the date of the appearance of the first English translation of *Don Quixote*; and as our great poet died in 1616, the matter seemed worth no further discussion. But on examining further I find, to my delight, that Shelton's translation of *Don Quixote* was published in two parts: the first in 1612, the second in 1620. It is, therefore, not only possible, but probable, that Shakespeare read *Don Quixote*, and that two great minds by that reading came into contact. How Charles Lamb would have exulted in writing an essay founded on this probability! He would have pictured the poet reclining under a tree in his orchard, "as was his custom of an afternoon," gravely placing his sword and hat upon the grass, opening the new book, and beginning with expectant unction at the well-known passage:—

"In a village of La Mancha (the name of which I purposely omit) there lived, not long ago, one of those gentlemen who usually keep a lance upon a rack, an old target, a lean horse, and a greyhound for coursing."

How Shakespeare would have enjoyed the scene at the inn, and the adventure with the Toledan merchants—how have revelled in the fantastic eulogies the Don heaps upon his mistress Dulcinea! The sunset would surely have reddened among the orchard flowers before the poet laid down that fascinating book in a shout of kindly laughter at the Don's ludicrous confusions of fact and fancy.

WALTER THORNBURY.

CHAUCER'S "MAN OF LAWES TALE."—It may be interesting to note that the events narrated in the *Man of Lawes Tale*, and in Gower's *Confessio Amantis*, lib. ii. (where the same story occurs) may be connected more or less with the date A.D. 580 or thereabouts. Gower gives the name of the Emperor of Rome as Tiberius Constantinus. A Latin note in the MSS. of Gower refers to Pelagius as pope. The son of Constance is Maurice, afterwards emperor. Constance marries Ælla, king of Northumbria. The name of the constable's wife, Hermegild, may have been suggested by the so-called martyrdom of the Vin-Gothic prince St. Hermenegild. The following are the dates:—

Tiberius II., emperor (not of Rome, but of the East), A.D. 578; succeeded by Maurice of Cappadocia, A.D. 582; Pelagius II., pope, A.D. 578-590; Ælla of Northumbria, A.D. 560-588; martyrdom of St. Hermenegild, A.D. 584.

Thus the story has a certain consistency, but is open to the objection that Tiberius, reigning only

four years, could hardly have been succeeded by his grandson, born years after his own accession.

WALTER W. SKEAT.

CHAUCER'S "RREVE'S TALE."—*Camous* is simply crooked. Compare "the Cam," a crooked river; a *cam* in wheelwork. The quotation given—

"Her nose some deal hooked,
And camously crooked,"

mentions two distinct qualities of a nose; therefore I cannot think that Chaucer meant that the miller's nose was arched or curved, as a Roman nose, any more than that his nose was flat. The meaning rather seems to be that the nose was awry, or not symmetrical with the medial vertical line of the face.

THOMAS DOBSON, B.A.

THE LONDON SCHOOL BOARD AND "THE STREET ARABS."—The good work that is now being performed by the London Board of Education in "picking up" the street "Arabs," and placing them in refuges where they may be well nourished and piously educated, seems to be accurately described in the following passage:—

"Reversus Venetias, cepit pietatis studia impensius colere, in pauperes mirè effusus, sed puerorum præsertim misertus, qui parentibus orbat, egeni et sordidi per urbem vagabundant, quos in ædes a se conductas recepit de suo alendos, et Christianis moribus imbuebat."

This extract is taken from the *Life of St. Jerom Emiliani*, who died at Somascha on February 8, 1537. The main distinction between him and the London philanthropists is that the good they are doing in the nineteenth had been already performed by him in the sixteenth century; and to this may be added, that all the expenses of the London experiment are defrayed by means of a general rate, whilst all the cost of feeding, housing, and schooling the destitute vagabond boys of Venice came out of the pocket of St. Jerom Emiliani—*except de suo*. This was not the sole useful work he performed, for he was also a founder of "Magdalen asylums":—

"Domum excipienda, novo in illis regionibus exemplo, mulieribus à turpi vita ad penitentiam conversis, apernit."

WM. B. MAC CIDE.

LIVERPOOL, ORIGIN OF THE NAME.—Allow me to explain to you what seems to me to be the origin and meaning of the name of this seaport. Liverpool used to be the *pool* where the small coasters of that day *livered* the odds and ends required for the farmers of the neighbourhood. To *liver* a ship is to discharge her cargo—a word of common use at the present day in that specific meaning in the eastern ports of Scotland. *Livery*, e. g. of seisin, is a word familiar to the English law, with the general sense of manual transfer. *Unlivery* is a word familiar to the English Court of Admiralty, denoting the discharge of a ship from cargo. Whether the word be in

this port to denote the discharge of a ship's cargo I know not, but I have no doubt that in olden times they were accustomed on this coast, as they are at the present day on the east coast of Scotland, to speak of *livering* a ship in the sense of discharging her of her cargo. The pool, *par excellence*, for *livering* the coasters of the imports for the district became Liverpool. The manner of forming the word is pursued at the present day among the same people. A pier, jetty, or stage for landing people and goods from the coasting steamers is denominated here a *landing-stage*.

If this be a true account of the origin of the name, as I think it is, it has the effect unfortunately of extinguishing from natural history the heraldic bird called a liver, but at the same time it recovers for us in the name itself a picturesque description of the traffic on the Mersey in those early times when what is now the greatest support in the world was but a pool visited by such small coasters as came to liver the few superfluities of life required by the village on the shore, and by the sparsely peopled district that lay behind.

DAVID MACLAGHLAN.

Temple.

[The origin of the name of Liverpool was discussed in nine articles in *The Athenæum* between May 1 and Aug. 21, 1869. Consult also "N. & Q." 2nd S. viii. 196, 226, 257, 540; 3rd S. i. 504; ii. 56; 4th S. iii. 464.—ED.]

ALLITERATIVE LINES BY THOMAS DUNBAR.—

Your mention of Thomas Dunbar in connection with Liverpool (4th S. viii. 132) induces me to trouble you with his admirably descriptive lines on the five handsome daughters of the late Scroope Colquitt, of Green Bank, Liverpool. The last of these ladies died, I believe, a year or two since:—

"Minerva-like majestic Mary moves.
Law, Latin, Liberty, learn'd Lucy loves.
Eliza's elegance each eye espies.
Serenely silent Susan's smiles surprise.
From fops, fools, flattery, fairest Fanny flies."

P. P.

A SPURIOUS LETTER CONCERNING WILLIAM PENN.—About a year ago a document went the rounds of the American journals purporting to be a letter written by Cotton Mather in 1683, in which he advised the capture of William Penn and a number of Quakers, and their sale at Barbados. This letter has been printed in Mr. E. D. Neill's *English Colonization of America* (Strahan, 1871), and is referred to by a critic in the July number of the *Westminster Review*, p. 378. Last it might be accepted as a matter of history, it may be well to state that the document is an impudent and clumsy forgery. The original was said to belong to the Massachusetts Historical Society, but in the last volume of the *Proceedings* of that distinguished association the librarian has been usual of the whole story. The wilfulness of his falsehood, and

is clearly one of the stupid impostures which imaginative writers impose on their readers in dull seasons. Like other slanders, however preposterous, it requires a timely denial or it may become immortal.

W. H. WHITMORE.

Boston, U. S. A.

Queries.

ACADEMIC HOODS.—Can any correspondent inform me where I can obtain a complete list of the colours and shapes of the different hoods worn by graduates of the Oxford, Cambridge, and Dublin Universities?

H. A. A. H.

BLADINGTON CHURCH, GLOUCESTER.—In a window in this church is a single figure occupying one light, vested in a deep blue kirtle; over this, a sideless dress or jacket of fur, reaching to the hip, and a mantle lined with fur. The left hand holds a sceptre, and the right a rosary, falling outward across the border of this light, composed of large beads only at set spaces. Of the head, all that remains is the hair flowing down the back, with a portion of a crown and bordered nimbus. What royal saint do the sceptre and rosary indicate?

DAVID ROYCE.

Netherswell Vicarage, Stow-on-Wold.

BREDRODE FAMILY.—In Dineley's *Travels through the Low Countries* (1674, MS.), he visits Viamen, a seigniory then belonging to the family of Bredrode, one of the most noble in Holland; it being a proverb in that country—

“Bredrodii nobilissimi,
Egmondanii ditissimi,
Wassernarii antiquissimi.”

Can any of your correspondents in those parts inform me if the descendants of these families still exist?

THOMAS E. WINNINGTON.

OLIVER CROMWELL.—Lord Macaulay, in his essay on Milton, says that Cromwell was accustomed to call those who had heated themselves “by the study of ancient literature, and set up their country as their idol,” *the heathens*. On what occasion or occasions did the great Protector so apply this term?

JONATHAN BOUCHIER.

CUNDALL OR DE CUNDALE.—Will some correspondent of “N. & Q.” oblige me with the armorial bearings of this family, who flourished in the fourteenth century, and were lords of the manor of Bampton Cundale and Knype Patrick in the co. Westmoreland? Ralph De Cundall was fined forty marks 22 Hen. II. Henry De Cundale held Bampton Cundale and Kyne (?) Escheat. 8 Edw. II. Any information concerning the origin and descent of the De Cundalls will be acceptable.

NIMROD.

“TO DANCE IN A PIG-TROUGH.”—If the younger sister or brother (as the case may be) in a family

chances to be married first, what is the origin of the saying or recommendation “To dance in a pig-trough, wearing a silk stocking”? IGNORAMUS.

B. FRÈRE, DE CHERENSI.—Is anything remembered of this writer, or his book with the following title? —

“Les Premices de ma Jeunesse, ou Le Héros moderne dans le Royaume de Cathai en l'an du Monde 90,000. Par B. Frère, de Cherensi.” 8vo, Hereford, 1790, pp. 191.

The book is a satire against the worthless great; but much of its edge is blunted by time and inferior steeling in the process of fabrication. The author promised other books, if this first venture succeeded; it reached a second edition, but I do not know that the promise was kept.

WILLIAM BATES.

Birmingham.

JOHN GREENHALGH.—Is the place known to any of your readers of the sepulture of John Greenhalgh, Governor of the Isle of Man from 1640 to 1651; who, at the summons of Charles II. following his being crowned at Scone, left the island in company of James, the seventh Earl of Derby, and three hundred Manxmen, to aid the royal cause previous to the battles of Wigan Lane and Worcester; and who, after the defeat of the king at the latter place, took refuge with others at “White-Ladies” and “Boscobel,” and died Sept. 1651 from the wounds received in an encounter when Major Edge made the earl a prisoner? The family was an ancient one, coming originally from Greenhalgh near Preston, where they had resided previous to the Conquest (*vide* Domesday Book); and through the marriage of Henry Greenhalgh of “Greenhalgh” with Alice, daughter and heiress of Richard Brandlesome, township of Elton in the parish of Bury, Lancashire, in the reign of Henry III., became possessed of the ancient mansion that still retains the name of “Brandlesome Hall,” although at present nothing more to the view than an unsightly pile of ruinous buildings, occupied by two farmers and a publican. (*Vide* an old document in my possession.)

Governor Greenhalgh married Alice, daughter and co-heiress of the Rev. William Massey, B.D., rector of Wimslow, co. Chester: issue, three sons and four daughters. Thomas, the eldest son, married Elizabeth, daughter of Dr. Henry Bridgman, Bishop of Sodor and Man 1671 to 1682, son of Bishop Bridgman of Chester, ancestor of the present Earl of Bradford. Richard, the second son, married Alice, daughter of Edward Rans-thorne of New Hall, Edenfield, near Bury, Lancashire, now a farm-house. John, the third son, rector of Bury, Lancashire, and chaplain to James the seventh Earl of Derby, during his last visit to Bolton, married a daughter of Monsieur Neilsome; died 1674. (*Vide* old document in my possession.)

It would be a great pleasure to myself, could

any of your correspondents or readers gratify my curiosity and furnish any other item relating to the same family.
J. D. J.

REV. CHARLES JENNER.—Is there a similar work to Wood's *Athene Oxon.* for Cambridge, which would give the parentage of the Rev. Chas. Jenner, of Pembroke Hall, B.A. 1757; M.A. 1760?
H. MORPHYK.

NERO.—Why is a period of time called Nero, a word very often used in the *Anacalypsis* of Godfrey Higgins? Had it anything to do with the Emperor Nero, or he with it?
W. J. BIRCH.

United University Club, Pall Mall East.

NOTGROVE CHURCH, GLOUCESTER.—During the removal lately of the plaster from the chancel wall the place was discovered where the old altar was inserted; above this the Crucifixion, and in a line with this panels, in which, on the north side, were faint vestiges of figures. Two heads, one of the Blessed Virgin veiled, and one of St. Mary Magdalen with golden hair, were distinct. The latter appeared to be stooping before a sitting figure. This panel was next to the angle of the east and north walls. Above this series of paintings is a stage of sculpture. In the centre, above the Crucifixion, a panel contains on the right side a figure seated nimbed; on the left a figure apparently sidewise, kneeling. On either side of this central subject are two large niches, cinquefoiled, and richly painted. In the one to the right, in the midst of the diaper, is a star of Bethlehem. In the left one, in the topmost foil, clouds; in the next foil, to the right, a hand directed upwards, and in the centre of the panel the flower apparently of a lily. These niches appear to have been filled with sculpture. Above all, six larger panels extend across, embattled, painted, with sitting figures. In the north wall of the chancel has been revealed a richly coloured niche, which once held a figure of large proportions. Date decorated. Will some one interpret this?
DAVID ROYCE.

Netherswell Vicarage, Stow-on-Wold.

PRIVATE PRINTING PRESSES.—Can anyone refer me to a list of private printing-presses which have existed in England, such as that at Strawberry Hill, the Lee Priory Press, &c.?
C. R. P.

[We have never met with any separate list of Private Printing Presses; but much respecting them will be found in the Preface to Martin's *Catalogue of Privately Printed Books*, edit. 1854; Timperley's *Encyclopædia of Printing*, and the Appendix to Bohn's *Louvres*.]

JAMES PUCKLE.—The editor of the edition of *The Club; or, a Gray Cap for a Green Head*, published in 1834 by Charles Tilt, London, states in his preface that he—

"has in his possession a manuscript volume by Puckle, containing a series of Dialogues between a Father and Son, and a Mother and Daughter on the Conduct of Life, and though incomplete and full of erasures, it contains evidence of the same shrewd and instructive views of human conduct which distinguish this pleasant little volume."*

This preface is dated at Mickleham, July 12, 1833. Have these dialogues ever been published?
UKEDL.

Philadelphia.

"THE RELIGION OF SENSIBLE MEN."—I was present at a conversation which ascribed the saying to Lord Malmesbury, "I am of the religion of every sensible man." "What is that?" said a lady. "That which no sensible man tells anyone." I instantly remarked that I had heard it all my life, and that it was not a modern but an old saying. Very soon after, in an *Athenæum* of the present year, in an article on Lord Shaftesbury it was ascribed to him,† which would make it about two centuries old. The writer, however, made no reference for the assertion to Lord Shaftesbury, works or life.

The other day I met with the first volume of Froude's *Essays*, in one of which he gives the saying to Rogers the poet. Could you or any of your readers tell me to whom the saying belongs?
W. J. BIRCH.

QUOTATIONS.—Will any of your readers refer me to the source of the following quotation?—

"Signum quod perhibent esse crucis Dei
Magnis qui colitur solus in urbibus."

It is interesting as illustrating not only the primitive use of the sign of the cross, but also the meaning assigned in ecclesiastical Latin to the word Paganus.
H. W. H.

Where is this line to be found?

"Darkly, deeply, beautifully blue."

Byron quotes it in canto iv. stanza 110, of his *Don Juan*, where he has marked the line as a citation, and in the following one says—

"As some one somewhere sings about the sky."
P. R.

"The sun,
God's crest upon his azure shield the heavens."
J. MANUEL.

"Hope is the gay to-morrow of the soul, that never comes."
R. S. P.

"Time has golden minutes if discreetly seized."
J. BEALE.

[* The editor was Mr. Samuel Weller Singer. See "N. & Q." 2nd S. vii. 20.—Ed.]

[† The writer in *The Athenæum* (May 20, 1871, p. 615) stated that the saying has been attributed to the third Earl as well as to his grandfather, the first Earl of Shaftesbury.—Ed.]

am saxia, nominibusque venit."
overit ultimus suorum moriatur."

believe, a part of a monumental

the front, upon my word,
a any abbey;
ing they would cheat the Lord,
de the back part shabby."

CORNUB.

doubtful good,
s, a glass, a flower,
, faded, broken,
within an hour."

DUX.

ROCHECHOUART.—I have an old
the inscription "Louis de Roche-
eghart?), Baron de Champe-der-
ordres, Gentilhomme de la chambre,
ry of your readers give me any in-
cing this person? G. P. C.
, Lewisham.

: GOOSE.—In Whalley church there
lls which were removed from the
reb soon after the dissolution of
ost of these are elaborately carved,
seats are some curious inscriptions
ie very grotesque designs. One of
:—

telles of wat men dos,
cum hier and sho the ghos."

er proves that these stalls must
ted between A.D. 1434 and 1438,
her-book contains an entry that
celebrated the completion of the
ow Rabelais, in enumerating the
gantun (i. 134, Bohn's edition),

he fox; say the ape's paternoster; re-
and turn the hogs to hay;
ese; tickled himself to make himself
ouk-ruffin in the kitchen."

when Rabelais published his *Gar-*
lived from A.D. 1483 to A.D. 1630,
s a period considerably later than
the stalls at Whalley. "Shoeing
therefore have been a common ex-
the fifteenth and sixteenth cen-
herefore appeal to the readers of
urther information on this subject.

Nichols, the editor of the new
Whitaker's *Whalley*, will make a
plies.

T. T. W.

x.—Wanted, the armorial bearings
amily—a representative of whom
he person of Peter Snow, Esq., of

, in Harl. 1830, and not in the couche-
lier. 1438 is a mistake of Dr. Whitaker's;
bority, Harl. 1830, has 1435. Dr. W.
]

Lach Hall, Cheshire, in the early part of the
present century. GEO. OLULOW.

"SPEEL"—I find this word in a book of the
seventeenth century, in the sense of a sharp splin-
ter or chip. Is it still in use as a provincialism,
and if so, where? JAYDER.

STRASBOURG CATHEDRAL.—The scarce octavo
work entitled *Essais historiques et topographiques*
sur l'Eglise Cathédrale de Strasbourg, 1782, is
written by the "Abbé Grandidier, C.E.P.D.G.C.
D.L.E.C.D.S., G.V.D.D.B., M.D.P.A.D.F.D.A.
E.D.I." What is the interpretation of that array
of letters, apparently, by the commas, representing
three titles of office. W. P.

HIGH SUFFOLK.—I shall be much obliged if
any of your readers will favour me with references
to "High Suffolk," the term, and the locality.

W. H. SEWELL, M.A.

Taxley, Suffolk.

[High Suffolk, or the woodlands, is the inland part of the
county, famous for its excellent butter. The woodland
part extends from the north-east corner of the hundred of
Blything to the south-west corner of the county at
Haverhill, and includes part of the hundreds of Carlford,
Willford, Loos, Plomegate, Blything, Blackbourn, Thed-
wastre, and Thingoe; and all the hundreds of Rish-
bridge, Baberg, Coaford, Samford, Stow, Boemere, Claydon,
Hartsmere, Hoxne, Thredling, and Wangford.—*Kirby's*
Suffolk Traveller, p. 2.]

WARKLAND.—What is the meaning of "Wark-
land" in the following quotation from a document
of the reign of Henry VIII. :—

"An aker and a rode fre land . . . and an aker and 4l
of Warkland, the copy hold of the byschope of Ely."

CORNUB.

SIR ANTHONY WINGFIELD.—A rubbing from a
brass which was found amongst a lot of old metal
in a Suffolk marine-store has just been presented
to me. It bears the following inscription in black
letter :—

"At Flodden feld did bravely fight and dye
Of Wingfeldes Sonnes y^e famed Sir Anthonye;
But Dethe hee covnted mickle gain sith hee
Over y^e Scot did gain y^e Victorye."

The person referred to here would naturally be
thought to be Sir Anthony Wingfield, K.G., who
was perhaps the most famed member of the family;
but the facts, that Flodden Field was fought in 1513,
and that Sir Anthony, K.G., did not die until 20th
August, 1552 (*vide* Sir H. Nicolas's *Hist. of Orders*
of Brit. Knighthood, vol. ii. page G. lxii), preclude
such a supposition. Can any of your correspond-
ents offer a solution of this riddle?

FLEUR-DE-LYS.

WORKS ON UNIVERSAL HISTORY.—May I ask
information from some of your correspondents as
to the character and value of some of the recent
German works on *Weltgeschichte*? A manual is
wished for civil history somewhat similar to that

of Gieseler in ecclesiastical—rich, like his, in reference to the sources and bibliography, about as copious, and with suitable reference to literature and life as well as to simply political affairs. A word on the productions of Becker, Dittmar, H. Leo, J. B. Weiss, Ruckert, Schlosser, Weber, Wernicke would be welcome. A simple book query like the present may find excuse in the greatness of the subject—the attempt “to survey the fortunes of mankind, and to recite, so far as it can be recalled, the story of the universe.” Pity that Englishmen have so slightly contributed in this direction since Cromwell wrote to his son—

“Take heede of an unactive vaine spirit, recreate your-selfe with Sir Walter Raughleye’s historie, its a bodye of historie, and will add much more to your understandinge than fragments of storye.”—See Dr. Jas. Hamilton’s *Excelsior*, i. 436.

M. F. T. W.

Replies.

“KEIP ON THIS SYDE.”

(4th S. viii. 46, 111.)

Your correspondent T. S., in explanation of Sir Walter Scott’s allusion to the story of “Keip on this syde” (*Antiquary*, i. 80), imagines it to refer to a rudely painted notice put up near the old bridge of Turrett, near Crieff, the supposed equivocal terms of which, he says, had been a standing joke in the neighbourhood in the early part of this century. It would have been natural for Sir Walter to have referred to anything of the kind in his own country, but there seems to be nothing equivocal or ludicrous in the notice, which given in full is said to have been, “Keep the South side, the North is dangerous,” so that I cannot but think a different “story” was in the mind of our celebrated novelist at the time he was writing; and the more so, as T. S. himself expresses some doubt of the correctness of his explanation of the matter. What I would venture to suggest is this:

In the year 1769, and for a good many which followed, was published a magazine called *The Town and Country Magazine*, in which were many amusing and interesting papers, but which became more than sufficiently notorious for the scandal of its *tête-à-tête*, and also known from its connection with the name of poor Chatterton, who wrote in it. Whether in compliment to his antiquarian communications, or for other reasons, they began to give rough engravings in wood of inscribed Roman stones, and to call upon their correspondents to decipher them. Antiquaries did not in those days occupy the honourable position they now do, but were frequently considered as a set of superannuated old gentlemen who dwelt upon every thing that was out of date and useless, and were frequently in consequence the subject of jests

and raillery.* Accordingly, we find in the volume for the year 1771, p. 545, a woodcut of what is called “a curious epitaph.” It is not attended by any notice, having really been so placed by a mistake of the artist; but at p. 595 it occurs again, and with an account from the correspondent sending it to this effect: That the stone represented was dug up on an heath in the parish of L—n in Northumberland; that the squire could not decipher it, and called for the assistance of the parson, who was equally at a loss. In this dilemma, the latter, taking a copy, sent it to the Society of Antiquaries in London, who immediately called a meeting to deliberate upon the occasion, but could form no decided opinion, those given amounting merely to conjecture. However, after some months spent in deliberation, the following explanations are represented to have been given by some of the most erudite members of the body.

X. was unable at first to form any satisfactory conjecture, but thought the place where it was found ought to be considered; and having written to the gentleman at L. to ask if there were any vestigia of antiquity, as camps, &c., in the vicinage where the stone was found, was informed answer there were none such that he knew of except the ruins of a priory about a mile distant. This cleared up the matter at once, and gave to the inscription “Clemens pontifex hic jacet, sanctus servus Dei,” the second letter being evidently an L, and the I. D. E. a transposition of I owing to the ignorance of the sculptor. Nothing could be easier or plainer than this.

Y. was astonished at X.’s solution. What a forced construction! What a preposterous idea! Granting that K is often used for C, how could he imagine the two following letters to be L which are plainly Æ? And then I. D. E. a transposition of Dei! He could himself have helped to a better interpretation—S. S. I. D. E., i. e. *sanctissimus in Deo*. Granting that the vestigia of antiquity in a vicinage ought always to have weight in determinations of this kind, if his own inquiries had not been carried much farther than X.’s the world would have been still at a loss at a point where history is materially concerned. On a personal survey of the spot where the stone was found he discovered traces of an old Roman military road, with a morass extending far east and west. Here then, indeed, is light to clear up all difficulty. K is often found in inscriptions to

* Thus Foote, in his play of *The Nabob*, introduces Sir Matthew Mite presenting to the Antiquarian Society (amongst other things) “a curious collection, in regular and undoubted succession, of all the tickets of Islington turnpike from its first institution to the twentieth of May,” which are gravely ordered to be “preserved with care, as they may hereafter serve to illustrate that part of English history.”

stand for C, and C for *Cælius*. *Æ* is *ædilis*, an officer of the roads. P. O. N. T. is *pontem*. H. *Hadrianus*, the same who built the wall against the Picts; I. S. S. I., *jussu*,—the first *u* and a corner of the latter being obliterated; D. E. *demolivit*: that is “*Cælius ædilis Hadriani jussu, pontem demolivit*,” when, by draining the marsh, the bridge became unnecessary. In a postscript Y. observes that the priory of which Mr. X. talks seems to have some of the stones of the old bridge about its foundation.

Finally, Z. expresses himself to be entirely of Mr. Y.'s opinion, and abuses X. as an ignoramus, whose conjectures are ingenious indeed, but give no light, and betray an egregious ignorance of the Roman state, and *monumenta veterum*; and that the most elegant of their inscriptions are always couched in initials. He heartily agrees with the learned gentleman—and indeed it is the only point on which he can agree with him—that history is materially concerned in these researches, and the greatest lights have been thrown upon it, and discoveries of the last importance to society made by those whose study has been antiquity. What a glorious opportunity is here, and what would a Camden or a Holinshed have given to have traced the footsteps of Augustus into the northernmost part of the Brigantes, or see him introducing the Roman *templa* into Britain!

Taking the most obvious and general received meaning of the initials, the solution of them he finds to stand thus—“*Cæsaris ex edicto per orbem nuntiatur templum hic instauratum sacrum sibi ipsi dicatum fuisse*.” We find him here after having, like Hercules, finished his labours, and extended his conquests over the *feros et indomitos Britannos*, erecting a temple on the limits of his ambition, and flushed with conquest, assuming the honours of a god. We need no other proof to convince us of the certainty of the fact than a passage in Horace (*Odes*, iv. 5), which evidently refers to this very circumstance:—

“*Præsens divus habebitur
Augustus, abjectis Britannis
Imperio.*”

The stones which Mr. Y. mentions in the priory have a much greater resemblance of the remains of an old temple than the trifling ruins of a bridge, especially of one which has the uncouth figure of a sword upon it.

Mr. Z. (it is added) was not a member of the society when he wrote this, but immediately upon its appearance he was elected by the whole body, concluding from so striking a mark of his abilities and genius that he would one day do honour to the chair.

Such is a brief abstract of the reports which certain members of the society are represented as having drawn up for the edification of the curious, and their own infinite satisfaction. But the

wicked wag who invented them concludes by reporting that this admirable structure of learning was shaken to the foundation by the oral tradition of a venerable schoolmaster of the village, whose memory unluckily informed him, when the affair became public, that the stone had been erected simply for the purpose of warning the traveller to “keep on this side,” and avoid a quagmire on the opposite one, the defects of the letters arising simply from want of skill in the hand which had cut them.

Now it is extremely probable that in his very miscellaneous course of reading Sir Walter Scott may have met with this story, and the amusing comments upon the supposed ancient inscription (which indeed are more ludicrous than as given in the abridgement), and have referred to them, owing to his own clear recollection, as being “well known to the generality of his readers.” Certain it is that in one case the satire had its due effect, for the editors of the *Town and Country Magazine* published no more “ancient inscribed stones” or “attempts at their explanation.”

W. 1.

THE ZODIAC.

(4th S. vii. 344, 445.)

With reference to the unanswered query of J. F., when or by whom the present abbreviated or curt signs of the zodiac were formed, the following is all I am able to supply as a contribution:—Salmasius considered the oldest planetary sign for Jupiter to be the initial of *Zeús* (Jupiter), that of Mars a contraction of the cognomen *θούριος* (rushing, raging, furious). Letronne considers the planetary sign of the earth “to have come into use after the time of Copernicus.” The remarkable passage in Olympiodorus, on the consecration of the metals to individual planets, is taken from Proclus. Compare for Olympiodorus, Aristotle, *Meteor.*, Ideler's ed. ii. 163. The scholium to Pindar (*Isthm.*), in which the metals are compared with the planets, also belongs to the new Platonic school. Lobeck (*Aglaophamus* in *Orph.*, ii. 936). In accordance with the same connection of ideas, planetary signs by-and-by became signs of the metals; indeed, some (as Mercurius, for quicksilver, the *argentum vivum* and *hydrargyrum* of Pliny) became names of metals. Höfer, *Histoire de la Chimie*, i. 250. The earliest planetary signs, some of which (Jupiter and Mars) originated, as Salmasius has shown, with his usual acuteness, from letters, were very different from ours; the present form reaches scarcely beyond the fifteenth century. The symbolizing habit of consecrating certain metals belongs, undoubtedly, to the new Platonic doctrines of the Alexandrian school in the fifth century, as is ascertained in passages in Proclus (*ad Tim.*, Basil, p. 14), 1

ympiodorus, as well as by a late scholium to Andar. (*Isthm.*, vol. ii.) Compare Olympiod., comment. in *Aristot. Meteorol.*, chap. vii. 3, in Deler's edition of the *Meteorol.*, tom. ii. p. 163; also tom. i. pp. 199, 251. There is some repetition in the above extract, but I have not ventured to alter the text of Humboldt. (*Cosmos*, iv. 411, &c., Bohn's ed.)

This is all the positive information I have been able to obtain as to the curt signs, which, however, apply only to the earth, Mars, and Jupiter.

To pursue the conjectural, *valeat quantum valere potest*, let the student place before him the zodiac of Dendera (the ancient Tentyra), which may be most readily seen in the *Penny Cyclopædia* (xxvii. 794), also *Alphabete Orientalischer und Occidentlicher Sprachen*, by Ballhorn (p. 8), and comparing the hieroglyphic and hieratic forms which correspond with the Hebrew alphabet, and bearing in mind the meanings of the Hebrew names of such alphabetic characters, he may very readily conclude as probable that the zodiacal signs now in use are in the hieratic form of the Egyptian hieroglyphic. Υ represents the head and horns of the Ram, \odot the head and horns of the Bull; Π Twins: \subseteq the motion of the Crab, Ω the Lion?; mp the Virgin?; \triangle is a fair representation of a Balance; m the Scorpion?; \uparrow speaks for itself as the arrow of the Archer; W the Goat?; \equiv is obviously appropriate for the Water-carrier, as \times is for the two Fishes.

Depuis (*Mém. sur l'Origine du Zodiaque, Origine des Cultes*, pp. 406, 457) conceives that the constellations in question had reference to the divisions of the seasons, and to the agriculture of Egypt at the time of their invention. The sign Cancer marks the retrogradation of the sun at the solstice; Libra, the equality of the nights and days at the equinox; Capricorn, a climbing animal, is conceived to indicate the sun at its greatest height, or at the summer solstice; the autumnal equinox consequently falls in Aries. This system presents some curious coincidences: thus, for example, the inundation of the Nile, which begins just after the summer solstice, would take place while the sun was in the constellation Aquarius and Pisces; and Virgo, represented with an ear of corn in her hand, would coincide with the time of harvest in Egypt. But as this would give an antiquity of 14,272 B.C., Dupuis afterwards modified his theory by supposing that these signs were exactly opposite to the sun, bringing the invention down to 2500 years B.C., which has been adopted by La Place and other distinguished men. (*Hist. Astr.*, L. U. K., 16.) If, however, we consider the length of time required to form the delta of the Nile, Dupuis' first opinion is the more probable. The Mosaic chronology is confined to a comparatively obscure and imperfect methods of

tradition, and has no reference to any other country than their own and their immediate neighbours'.
T. J. BUCKTON.

THE DOCTRINE OF CELTICISM.

(4th S. vii. 349, 525; viii. 31, 89.)

Your correspondent H. R. has well replied to the strange assertions of MR. RANKIN and W. B. on the topography of Scotland; but there are clear well-known facts in addition that confute the conjectures they put forward. In the extract from the communication of W. B. given at p. 89, it is evident the writer has left out an important word, because had he written that not only the topography of the west of Scotland, "and indeed generally throughout the whole extent of North Britain, it is patent to any one at all versed in the subject, is palpably (*not*) Norsk," that would have been correct.

The truth that such is the case will be considered proved by all impartial persons, when we find that of all the very numerous mountains of Scotland, not one of them bears a Norse name, but are all from the Celtic dialect now spoken by the Highlanders of Scotland. Other eminences in Scotland, such as knolls, &c., &c., amounting to many thousands, are all composed from Celtic words; so also are rivers, lakes, valleys, islands, and innumerable small streams. Again, there is not a confluence, not a single "Aber" or an "Inver," in all Scotland but to which Celtic words are joined. These facts fully support the views expressed by your correspondent H. R., and confute the assertions of MR. RANKIN and W. B.

Celtic topography is not confined to the north of Britain: it pervades the whole south as well. This fact is proved by the river-names of England; and it is admitted by all writers that river-names were given by the first inhabitants. Therefore when we find that there are in England a great many rivers which bear identical names with others in Scotland, we must admit that they were given by the same race, and speaking the same language, and that the etymology of them is from the Celtic dialect of the Scotch Highlanders, and not the Norse. I should encroach too much on the space of "N. & Q.," else I would give the whole names and counties of English rivers the same in name as Scotland; but I shall venture to name some. There are in England several Eski, Levens, Avons, also a Douglas, a Don, an Ore, a Tyne, a Calder, a Ure, and an Eden. Rivers bearing these very same names are found in Scotland, and all of them can be shown to be derived from the Celtic language. In England there is a range of hills called now "Malvern," clearly in the Gaelic language of Scotland; the first part is from *Meall*, that is, "a hill;" the second part is *bhearn*, meaning "a gap" or "fissure," the two

signifying "the indented hills"; and is acquainted with the Malvern Hills will find it truly descriptive. The pronunciation is very near the Gaelic, as the *bh* in *bhearna* the sound of *v*, as in English. In Derbyshire is a hill called "Mamtorr"; this is also in Gaelic of Scotland, and occurs in its Celtic suffix; it is two words—*Mam* is frequent, means "a round hill," and *torr* is "conical," as to cities in England, among them I may mention Liverpool as derived from the same Celtic stem in Scotland. There is a stream in Derbyshire called "Liver." It is derived from *l*, "smooth," and an ancient word *bhir*, "r," thereby "the smooth water." The *bh* in both these words is pronounced *v*, and *poll* means "a pool." Therefore the words convey the meaning of "the smooth pool," which rightly describes the appearance of the Mersey at Liverpool. J. A. R.

Garnock and Kert Waters (*i. e.* the Black) are two main streams which have their source near to the "Hill of Staick," and near to a high mountain range, south of the partly in Ayrshire and partly in Renfrewshire and have each a course of about fourteen miles. The one drains part of the county of Ayrshire, the other (the Kert), part of that of Renfrewshire. The latter has a northerly course to the Clyde at Renfrew, the other a westerly one to the outer estuary of the Clyde at Irvine Barr; and we afford below the names of all the chief tributaries of these two for the consideration, possibly the benefit, at least the amusement, of those of your able etymologists who at present have the time of Celticism under consideration.

Garnock, in its course from north to south, receives the Murchan Burn, Serge Burn, the Burn, Duppol Burn, the Powdevan, the Powgree, Pitcon (Potconnell, more ancient), the Rye, the Caaf, the Bombo (or Bon), the Dusk, the Cartle Burn, the Lugdur (Lugton), and then having united with the Irvine Water, both immediately fall into the

Kert (otherwise called the Black-Cart, to distinguish it from another Kert, called Kert-White; and also the White-Cart) receives the Cartle which falls into a loch anciently called also Tankard and Thankard, then the Cartle issuing from this loch, and afterwards the Burn (one separating, for a space, Ayrshire from Renfrewshire), the Glen Burn, Ardecapul the Calder (Caledore more anciently),

the word is also spelled *Lionk*, but the text is the same. The pronunciation is the same in

Mecheltoun Burn, St. Bryde's Burn, Riak Burn, Gavan Burn, Kilbarchan or Glentyan Burn, the Alt- or Hauld-patrick, the Lochar, the Candren Burn; and then, a junction having been formed with the waters of Gryfe and Kert-Paisley, both of greater volume, the three fall, after a course of about a mile, into the Clyde a little below, west of Renfrew, the county town; also the head town of the barony of Renfrew, which before about 1406 was a part of Lanarkshire.

The query we would humbly put, on a consideration of these names of rivers, waters, and burns, is, whether there is, or is not, a Celticism observable in most of them; and whether also, with the names of the hills, fells, or mountains in the same district, they should not be accounted the earliest topographical names of any now in use? If desired, the names of the principal hills may hereafter be given. ESPEDARE.

W. B. says that "Cæsar states distinctly that the Belgæ were Germans." It would be presumptuous to contradict this without first reading the *Commentaries* from beginning to end; but if Cæsar does say so, he contradicts what he says in the first page of his book: "Gallia est omnis divisâ in partes tres" (which the facetious Vice-Provost of Trinity College, Dublin, Dr. Barrett, translated "All Gaul is quartered into three halves), "quarum unam incolunt Belgæ."

BAR-POINT.

Philadelphia.

"HARO."

(4th S. viii. 21, 24.)

If MR. J. H. TURNER had consulted Diez (*Dict. s. v.*) or Burguy (*Gram.* second edit. ii. 400) before writing his note, he might have shortened it one half, and have confined himself to the new derivation which he has proposed. It is not true that modern etymologists have contented themselves with the old derivation *ha Rou* = *ha Raoul* or *Rollo*! Diez does indeed mention this derivation, but he mentions it only to reject it, and his reasons (see below) are partly the same as those given by MR. TURNER. The derivation which Diez really advocates, and which he seems to have been the first to propose (though he does not say so *) is from the Old High German *hera*, *hara*, *herot*, and also the Old Saxon *herod*, all = the Lat. *huc* and the modern High Germ. *her*; and from these words he would also derive the old French verbs *harer*, *harier* (whence our *harry*) = to harass, worry, provoke, &c., and *haroder* = to cry haro! The meaning of *haro* would therefore be, *here! hither!* (*hiehier!* *herbei!*), or as Burguy expresses it, *ici! venez çà!*

* Scheler, in his *Dict. s. v.* seems to regard Diez as the originator of this derivation.

It seems to me that Burguy has treated Diez very scurvily in the matter of this word. The first edition of Diez's *Etymol. Dict.* appeared in 1853. In it he gives the German derivation of *haro* which I have quoted above, and has the following remarks upon the old derivation *ha rou*! : "Abgesehen jedoch von der in der Sache liegenden Unschicklichkeit eines solchen Ursprungs, wäre auch die Interj. *ha* hier an unrichtigen Orte." Now, the second vol. of Burguy's *Gram.* in which the derivation of the word *haro* is treated of, did not appear until a year later—1854; and yet, while giving the derivation from *hera*, *hara*, &c. almost word for word as Diez gives it, Burguy altogether ignores Diez's *Dict.*, and quoting only Diez's *Gram.* which had appeared as far back as 1836-1843, and in which only the derivation *ha rou* was given, he remarks: "M. Diez (ii. 414) semble se ranger à la même opinion †, ce qui m'étonne fort de la part de cet illustre linguiste; il aurait dû voir que l'interjection *ha* n'est ici nullement à sa place." ‡ It may be urged that Burguy had not then seen Diez's *Dict.* Possibly he had not in 1854; but the second edition of his *Grammar* did not appear till 1869, when he had surely had abundance of time to make himself acquainted with Diez's *Dict.*, of which a second edition had then been out some years; and yet he repeats his old charge against Diez in the self-same words, and still persists in utterly ignoring the *Dictionary*! § Again, where did Burguy get his German derivation of *haro* from? Either he copied it from Diez's *Dict.*, and then quoted the *Grammar* only, in order to throw his readers off the scent and make it appear he had never seen the *Dictionary*, or else both he and Diez copied from the same source. If they did both copy, where is the common source from which they copied, and who really originated the derivation from *hera*, *hara*, &c. ¶ See note *.

But whether Burguy pilfered from Diez, and tried to conceal his pilfering, or whether there was no pilfering at all, and he and Diez both borrowed from the same source, one fact remains incontrovertible, and that is, in the second edition of Burguy's *Grammar* published in 1869, Diez is still charged with holding a view which he had publicly abandoned in 1853—sixteen years before! Burguy himself may be dead, and some one else

† I. e., to the opinion that *ha rou* is the correct derivation.

‡ It will be noticed that the words with which Burguy concludes this criticism on Diez are the very same words which Diez himself had made use of a year earlier!—a very remarkable coincidence, if Burguy had really never seen Diez's *Dictionary*!

§ It is not mentioned in the list of works quoted, either in the first or the second edition.

¶ Burguy does indeed quote Grimm (*Gram.* iii. pp. 179, 174, 178), but Grimm merely gives the German words upon which this derivation does not himself ever rest.

may have superintended the republication of his *Grammar*; but it is very evident that some one has been guilty of most gross and reprehensible carelessness.

I cannot say that any one of the derivations satisfies me, but I much prefer the derivation given by Diez and Burguy to MR. TURNER'S.

F. CHANCE.

Sydenham Hill.

PERCY OR PERCEHAY OF CHALDFIELD.

(4th S. viii. 102, 157.)

The subject of REV. W. H. JONES'S query engaged my attention some years since, but I was unable to find anything to indicate a connection between the great northern house of Percy and this supposed (and I believe) early offshoot other than the name and arms. It is worthy of remark that, in Yorkshire as in Wilts, there was a Percehay neighbour of a Percy, and they may be of the same stock remotely, although their arms are different. There is a radical distinction between these two names; the prefixes may be the same, but *-hay** (*la haia*, Latin *-etum*) means an enclosure; and *-y* or *-ey* (*ac* or *aix*, Latin *-iacum*), indicates a spring, or running water. (*Vide* Mor-dacque's translation of Salverte's work, ii. 205.)

Is MR. JONES aware of the pedigrees of Percy, Percehay, Beverley, Tropnel, † Rous, &c., on the first page of Harl. MS. 883, 5184, "taken out of an old Rolle wrytten about Hen. VI.'s tyme": meaning, I suppose, one of the documents of the "long and expensive suits about the manor of Chalfeld, occasioned by the two great concessions" of old Sir Harry Percy to his youthful wife Constance, who survived him so many years. Of this lady and her four husbands see a query of mine (3rd S. vii. 55) as to the relation of Sir Philip Fitzwaryn, her third, to the house of Whittingham, which I have not yet cleared up. I may perhaps here mention that I after found him to be grandson of Nicholas Fitzwaryn of Bratton, by the Edington Cartulary (Lans. MS. 442); and that I was wrong in supposing his father Sir William to be the Sir William Fitzwaryn "le frère" who, in 1349, had the custody of the son and heir of (his brother?) Fulk. At this time there was a third Sir William, styled "le uncle" (so in deed, Lans. MS.

* It reminds me of a farm-house called Pearcehay (Hawkchurch, near Axminster); *-hay*, *-haya*, and *-hays*, very common in this neighbourhood. Among others, a Northay and a Southay (whence, I presume, the post's name.)

† Roger fitz Tropinel, in Nov. 1221, was engaged with his wife Alice in a suit concerning her dowry as widow of Richard de Rothal (Eyton's *Salop*, iii. 340). He might have been ancestor of these Tropenels, as there was an intimate connection between the families of Shropshire and the neighbourhood of Westbury about this time.

208, 211), indicating his relationship likewise to the head of the family; and also so many Fulks, that they had to be distinguished like the old earls (Alan) of Brittany as the Red, the Black, the Blue (Glas.) I should be glad to hear of anything to confirm the old opinion, although Mr. Eyton is against it, deriving them from the sheriff, Warin the Bald; described by Ordericus Vitalis as "a man of low stature, but of lofty courage." In Hoare's *Wiltshire* ("Westbury Hundred") is a deed of Eudo Fitzwaryn, with his seal, of lands in Westbury which he had from Hawise (de Dinan) his mother. The editor, by mistake, took him to be a son of Warin Mauduit (son of William Mauduit by Eugenia, sister of the real Eudo—neither in Mr. Eyton's pedigree.)

On the same page with the pedigrees above mentioned, are tricked the arms of Percy (B. five fusils in fess or), Percehay (Ermine, on a chief gules, a lion passant guardant or, crowned b.), and others; and it is evident, from the confusion and nature of the matter altogether, that it was written down from documents direct.

A. S. ELLIS.

Brompton.

SIR WILLIAM ROGER, KNT.

(4th S. i. iv. v. vi. vii. *passim*.)

With reference to the discussion respecting this knight (which, however, in its controversial aspects I do not intend to reopen), I beg to invite attention to the following extract from Mr. William Chambers's *History of Peebleshire* (Edinburgh, 1864, 8vo, pp. 85-6). It will be observed that Sir William Rogers actually possessed lands in Scotland—a fact the discovery of which is due to Mr. Chambers:—

"According to the accounts of historians James III., who is known to have visited Peebles, indelicately shunned the society of his nobles, and associated with men noted for their skill in architecture, music, and other elegant arts, but devoid of that high birth which would alone have recommended to the notice of royalty. As the barons of that age were by no means remarkable for refinement, the charge against James, who paid for his indiscretion by his life, may perhaps admit of some qualification. Be this as it may, one of the artists, for whom the unfortunate king entertained a particular friendship, was Dr. William Rogers, who has been described as an eminent musician possessing a celebrity beyond the bounds of Scotland. Pleased with Dr. Rogers's services, and heedless of offending a crowd of expectant barons, the king conferred on him all and whole the lands of Traquair, which had lately fallen to the crown by the forfeiture of Robert Lord Boyd. The gift forms the subject of a charter under the Great Seal, dated November 29, 1469, wherein it is stated that the lands were given to Rogers and his heirs for his faithful and commendable services. In the instrument of assise which follows, the king describes Rogers as *scutifero men familiaris*—literally, 'my domestic shield-bearer,' but, by a free interpretation, 'my friend or attendant.'

Dr. Rogers was proprietor of the lands of Traquair

for upwards of nine years, and then he disposed of them in a way as remarkable as that by which he had obtained possession. On the 19th of September, 1478, he executed a notarial instrument of sale of the lands and barony of Traquair in favour of James Stewart, Earl of Buchan, uncle to the king, and Warden of the Middle Marches. The entire estate was disposed of at the price of 70 merks Scots (8l. 15s. 10d. sterling), and, for ease of settlement, 40 merks are to be paid at Martinmas next ensuing, and 30 merks eight days before Christmas, 1479. Neither the gift of the lands of Traquair to Rogers, nor his disposal of them in the manner just described, has ever before been adverted to. The usual account leaves out Rogers altogether, and makes it appear that the estate was directly gifted by James III. to his uncle on the fall of the Boyds.

"What were the circumstances which moved the accomplished *scutifero* to dispose of, for a sum less in value than a five-pound note, an extensive barony now worth five thousand a-year, will never be known in this world; nor is there any chance of our learning why the noble and, as it proved, ungrateful purchaser was so singularly short of cash that he could not pay down the price in ready money, and required more than a year's credit for a sum equal to about a guinea and a half. Allowing that the king may have induced Dr. Rogers, by some fresh act of munificence, to sell Traquair on the easy terms now mentioned, the bargain was clearly a good one for the Earl of Buchan, and answered a particular purpose; which consisted in his bestowing the lands on his natural son James Stewart, with whose descendants—raised to the peerage as Lords Stewart of Traquair, 1628—the estate has remained till our own times. The fate of Dr. Rogers, who so obligingly relinquished Traquair, belongs to general history and is well known. In 1482, while James III. was on an expedition southwards with a large army to check the advance of an English force, a band of nobles, among whom was the Earl of Buchan, conspired to seize and put to death the king's favourite attendants. First they secured Thomas Cochrane, an architect, lately created Earl of Mar; and afterwards Dr. Rogers, with William Hommel and several others, and without legal form hurriedly hanged the whole on the bridge of Lauder—one of the most savage and least excusable acts in an age which knew little of justice or mercy."

CHARLES ROGERS.

Snowdon Villa, Lewisham.

JUNIAS.

(4th S. vii. 453; viii. 104, 132.)

Chatting one afternoon with my friend and relative, the late Joseph Lilly, in one of those snug book-closets in which he was wont to retire to enjoy, in puritan simplicity, his post-prandial pipe, I remember that, *inter alia*, he pointed out a literary coincidence which, as he said he did not know that it had been noticed before, may be worthy to be recorded in these pages. Taking down that remarkable satire and scarce book, *The Toast*, by Dr. William King (4to, London, 1796), he called my attention to the jocular prognostication in the Preface:—

"I persuade myself that I shall neither offend my superiors, or be thought to flatter my author, if I say that Scheffer's *Hermaphrodite* will be read when the holiday works of the present English Laureat shall be forgotten."

This passage, he thought, might have been in the recollection of Junius when he wrote:—

“... Such artifices cannot long delude the understandings of the people; and without meaning an indecent comparison, I may venture to foretell that the Bible and Junius will be read when the commentaries of the Jesuits are forgotten.”—*Letter LIV*. August 15, 1771.

And he thought that a new link of evidence might be added, if it could be shown that Sir Philip Francis had read *The Toast*, or had it in his library.

Without attaching undue importance to the point, it certainly appears to me worth while to place the hint on permanent record. Strong inferences, if not decisions, as to disputed authorships, have resulted from evidence not more weighty. One faulty rhyme was held to be sufficient proof that Pope was not the author of the second epistle of the *Essay on Man*; and Porson considered that the coincidence in numbers, which indeed could hardly be accidental, between the four score and eleven pamphlets which the author of the *Tale of a Tub* asserted that he had written for six-and-thirty factions, and the four score and eleven chains and the six-and-thirty padlocks which the king's smith is recorded to have attached to the left leg of Gulliver in Lilliput, was a sufficient proof that the former work was by the same hand as the latter.

Yet still, it may not improbably be shown that both passages have a common origin. Porson himself had, likely enough, Junius in his mind when he wrote:—

“Mr. S. is indeed a wonderful writer; his works will be read when Homer and Virgil are forgotten; to which add—but not till then.”—See the *Monthly Review*, May 1811, p. 158.

Here the epigrammatic addition is Porson's own—an attribution confirmed by the Rev. C. C. Colton in one of the voluminous notes to his vigorous poem *Hypocrisy* (8vo, Tiverton, 1812), where he makes application of the same formula:—

“If they [the officers of the French army] entertain any doubts, the volumes of Voltaire, or Frederic, or Volney, are at hand to dismiss them. But, as Professor Porson observed on another occasion, these are the authors which I had hoped would be read and admired in *this country* when Butler, Leland, Newton, and Paley are forgotten!—but not till then.”—P. 197.

With Porson's “exertion of courtesy,” the Rev. Mr. Kidd bids us compare “another specimen of undeserving (*sic*) praise from another quarter,”—such as in Porson's day, as in our own, may always be had by paying for it. (The critic is speaking of Cumberland's play, *The Carmelite*):—

“A tragedy, the beauties of which, we will venture confidently to assert, will be admired and felt when those of Shakespeare, Dryden, Otway, Southern, and Rowe, shall no longer be held in estimation.”—*Porson's Tracts and Miscel. Crit.*, by Kidd, 8vo, 1815, Preface, p. lv.

I fancy that I have met with an earlier use of the same phrase, but cannot now recover it. Perhaps some co-worker may point it out.

WILLIAM BATES, B.A.

Birmingham.

SUNDRY QUERIES.

(4th S. viii. 127.)

Deans of Canterbury.—Dr. Andrewes succeeded Dr. Powys Nov. 8, 1809; and died June 2, 1825, ætat. seventy-five.

Honourable Hugh Percy succeeded Dr. Andrewes June 2, 1825. He was promoted to the bishopric of Rochester in Sept. 1827.

Honourable Richard Bagot succeeded Dr. Percy Sept. 2, 1827. He was made Bishop of ~~Exeter~~ in 1829, and held the deanery *in commendam* till he was translated to Bath and Wells in Dec. 1845.

Dr. William Rowe Lyall succeeded Dr. Bagot Nov. 26, 1845.

Dr. Alford succeeded to the deanery in 1857.

Deans of York.—Dr. Osbaldiston was appointed Sept. 19, 1728, and resigned on being elected Bishop of Carlisle in 1747.

Dr. John Fountain was nominated by the king to the deanery Oct. 5, 1747. His will, dated Feb. 4, 1801, was proved May 18, 1802.

Dr. George Markham was installed about May, 1802.

Dr. William Cockburn was nominated Oct. 17, 1822.

Whether any dean intervened between Dr. Cockburn and the present occupant of the deanery, the Hon. and Very Rev. Edward Duncombe, who was appointed in 1858, I know not; but the fact is easily ascertained.

Deans of Lincoln.—Your correspondent will find a list of the Deans of Lincoln, from A.D. 1078 to 1845, sixty-eight in number, by referring to Le Neve's *Fasti Ecclesiæ Anglicanæ*, Hardy's edition, vol. ii. pp. 29-37.

E. C. HARRINGTON.

The Close, Exeter.

[The present Dean of York was appointed on the death of the late Very Rev. Sir William Cockburn, Bart. The Lord Chief Justice of England succeeded to the baronetcy on the death of his uncle the Dean in 1858.—ED.]

Sir Arthur Pigott and Sir Vicary Gibbs were Attorney-Generals 1806-7.

Sir Maziere Brady was successor to Sir E. Sugden as Lord Chancellor of Ireland in 1846.

THOS. E. WINNINGTON.

Haydn's *Book of Dignities* will supply Mr. JACKSON with the list of the Irish Chancellors.

M. V.

Froome Selwood.

SAMUEL FELL (4th S. vii. 283, 352).—He was great benefactor to the city of Worcester, and especially to the charity of St. Oswald there named. John was also. Samuel Fell, D.D. was appointed to a stall in Worcester Cathedral in 1518, and afterwards became Dean of Christchurch, Oxon.

In his time, by letters patent dated July 5, 1628, of 3 Caroli, his prebend was annexed to the office of Regius Professor of Divinity in the University of Ox., since which time it hath continued on the same; and all professors, as soon as elected by the University, have, without any presentation from the Dean, been installed in this dignity."—*Green's Worcester*, 1796.

The patronage of this hospital was given, Edward VI., to the dean and chapter of Worcester, and has so continued. Samuel Fell succeeded Mr. Haskins, LL.D., as master, and laboured much to recover the alienated property of the hospital, and succeeded so far as to secure about a hundred pounds a year. When he was pressing to make a settlement of the same the civil war broke out, and sundry houses of the estate were burnt, and the revenues again diminished, so that the establishment was deferred to a more favourable opportunity. After the restoration John Fell, son of Samuel, was presented to the master; and in 15 Charles II. he obtained an act of parliament to settle the same, and himself was master. By indenture dated April 14, 1664, when Robert Wilde of St. Peter's, Worcester, sold a property was enfeoffed to John Fell, Master of St. Oswald's. Also, by indenture bearing date July 27, 1668, Philip and William Fell conveyed a tenement and farm called "Wall Farm," lying in Much Marcle, in the county of Hereford, the intended gift of Robert Fell, deceased before the settlement could be made to a Fell, then master of St. Oswald's Hospital. See *Public Charities of Worcester*, 1842.) The site of St. Wulstan was also in the city of Worcester, and became part of the endowment of the cathedral church of Christ in Oxford on 22nd May, 36 Henry VIII., when it was conveyed to Thomas Wyld of Worcester, clothier, &c. Wyld's Lane is still a street adjoining the property. These few extracts will show Mr. BARBER that the Fells and Wyldes were connected, and that the Fells were known to Much Marcle, as stated in the Editor's note. F. N. G.

TOPEAN DYNASTIES (4th S. viii. 66, 130).—The highly esteemed correspondent HERMES has justly observed that T. C.'s question, though brief, is of tremendous import. It recalls the Lucretian saying, "tota in minime." But I must ask whether Betham is a guide. I do not think that either the editor *Herald and Genealogist* or the author of the *Index of Arms*, who have "done so much

towards placing the investigation of armorial antiquities (and genealogy) on a rational basis," would place any faith in the assumed descent of the Ottoman dynasty [as promulgated by the crafty Mahomet II., and obsequiously accepted by Turkish historians] from John Comnenus, nephew of the Emperor John II. (A.D. 1118-43), who, on turning renegade, settled at Iconium, the then Turkish capital; and by his wife Camiro, daughter of the sultan, left issue Soliman Shah, the paternal grandfather of Othman, founder of the dynasty now reigning at Constantinople.

I myself can only see a complete failure of the link between the supposititious son, Soliman, and the renegade father, John Comnenus: chronology and historical facts alike discredit it.

No one more than myself admires the loyalty of MR. HYDE CLARKE, but that he above all others should seriously entertain the belief that our gracious Sovereign is descended from Basil the Macedonian, does more honour to his heart than to his (usual) acumen.

Such propositions rather tend to derogate from the respect due to the pedigree in question.

I do not for a moment dispute the fact that we are all descended from some one or other of more or less note, who lived "in the flight of ages past," but then *how* do we know? A provincial genealogist discovered, after he had become eminent, that the hero of Lucknow was descended from "one Havloke a Dane"; but in all such matters we should bear in mind Erasmus' advice on the subject of fables.† As for the authority of "Stepan Mirza Vanantetzie," I scarcely think that it will satisfy the serious readers of history, or any college of heralds, that the claim imposed upon "Queen Victoria as well as many thousands of people in Western Europe" has been yet placed upon "a rational foundation." S. S.

HENRY CLARKE AND SIR GEORGE VANDEPUT (4th S. viii. 79, 154).—G. M. T. refers to Faber's mezzotints of these personages, after Hudson, as representing one individual under different names. Much as that system of chicanery has been practised by interested and dishonest publishers—to the falsification of facial character (making identity a puzzle), especially disgusting to portrait collectors—it does not apply in the instance quoted. Bromley has misstated the fact, as may be seen on inspecting the prints. A very long time ago these same portraits suggested to my mind a query which I have never been able to solve—namely, whether it was a custom in Hudson's time (and association brings into the inquiry whether it might not have been the practice also of Lely and Kneller) to keep a stock of canvases painted to a certain point ready for the insertion

* "N. & Q." 4th S. viii. 128.

† *The Household of Sir T. More*, p. 8.

of any face that might seek for immortality in the artist's skill? And the inference that such practice must have been in vogue seems warranted by the examples herein discussed. The attitudes, costume, and accessories of each are perfectly alike, but the faces totally distinct in lineament and expression. I never see the two without lively reminiscences, although by a sort of inversion of analogy, of the canvas holes in which the celebrated Yates (the coadjutor of the more celebrated elder Mathews) was wont to insert his face when personating his round of mimic characters—"alike, but oh! how different!"

JOHN BURTON.

38, Avenham Lane, Preston.

THE "FETTER-LOCK": WRAXALL (4th S. vii. 423, 486, 536; viii. 68.)—With regard to the smaller matter of difference between the VICAR OF BRADFORD and CANON JACKSON—viz. as to the right way of spelling (South) Wraxhall—with or without the *h*—if the VICAR OF BRADFORD will admit the mode of spelling the name by the king's escheators and clerks in chancery in the reigns of Henry III. and Edward I. as authority upon the point, he will find a solution to the question in the following inquisitions:—

Incert. temp. Hen. III. No. 121, respecting the lands of Galfrid de Wrokeshal'.

5 Edw. I. No. 56, of a feoffment made to the Prior of Bruton by Galfrid de Wroxhale alias Wrockeshale.

29, 30 Edw. I. Nos. 5, 6, Inq. p. m. of Juliana de Wrockeshale.

30, 31 Edw. I. Nos. 21, 22, Inq. p. m. of Wenthyliana wife of Eustachius, son of Galfrid de Wrockeshale.

The same year Nos. 23, 24, 25, Inq. p. m. of Anastasia de Haddon.

The same year Nos. 28 to 32, concerning the lands and heirs of Juliana de Wrockeshale and others, in which the name is uniformly spelt with an *h*.

The Galfrid de Wrockeshale here mentioned married Juliana Le Waleys before 34 Hen. III., and by her had issue an only son Eustace, who ob. s. p., and four daughters coheirs of their brother, the eldest of whom, Johanna de Wrockeshale, married Henry de Cerne of Draycote, and was ancestress of Ric. de Cerne, who ob. s. p. in 8 Hen. VI. Henry de Cerne ob. 24 Edw. I., and Johanna his wife ob. 29 Aug. 30 Edw. I.

If these De Wrockeshales took their appellation from South Wraxall, the marriage and progeny of Johanna de Wrockeshale and Henry de Cerne are suggestive that lands in South Wraxhall and Draycote were held by one and the same person, not for the first time in 1490 by Sir Thomas Long, but many years before by the Cernes.

B. W. GREENFIELD.

Southampton.

THE LATE RIGHT HON. JOHN WILSON CROKER (2nd S. iv. 139, 423.)—Reading your feeling note (2nd S. iv. 139) on this distinguished writer and useful public servant, it has struck me that you might possibly derive some pleasure from the perusal of three long autograph letters—of course

too long for insertion in "N. & Q."—addressed by J. W. Croker to another no less prolific author, the celebrated Countess de Genlia. They bear date Admiralty, London, November 9th, 1821, December 28th, 1821, and January 4th, 1822, twenty-three pages in all, and have precise reference to his *Essays on the Earlier Period of the French Revolution* mentioned 2nd S. iv. 423, as also to other literary subjects. These letters, which no doubt formed part of a still more extensive and interesting correspondence between these two old cronies in the republic of letters, were offered me for sale some thirty years ago, together with many others addressed to her, by a very near relation of the countess, who happened to be in straitened circumstances. They have ever since formed part of my English Worthies. With them I find an old cutting from the *Star* of March 1866, on another right honourable:—

"Mr. Lowe recalls to our mind in one way the recollections of the days of 1832. Who can have forgotten Mr. Disraeli's masterly portrait of Wilson Croker under the sobriquet of Rigby? Who can help being reminded of the man with "the clear head, the indefatigable industry, the audacious tongue, and the ready and unscrupulous pen,—the man who wrote 'the slashing articles' for the well-known daily paper—with his strange habit of deciding on subjects of which he knew nothing, and of always contradicting persons on the very subjects of which they were necessarily masters."

Is this a faithful "portraiture"? P. A. L.

"THE PRANCING TAILOR WENT PROUDLY BY" (4th S. viii. 186.)—So far as my memory serves me, the first line of this song runs somewhat thus:—

"A tailor he sat at work,
Benjamin Birmingham;
A tailor he sat at work,
Right fol de ray—
And he found a louse on his shirt,
Benjamin Birmingham;
He found a louse on his shirt,
Right fol de ray,
Right fol de ray,

And so the proud tailor went prancing away."

The lyric goes on to relate how the valiant and indignant tailor converted his shears into a sword, his needle into a gun, and his thread into a halter, and "hung the louse by the ears," and shot him, and sliced him; but always in his pride (at the end of each stanza), "went prancing away." It strikes me that this song is nearly seventy years old, and was intended as a satire on the volunteers of 1802. If I am not very much mistaken, also, Mr. Charles Dickens, junior, could "oblige"—as they used to say at the harmonic meetings—with a complete copy of the verses sought for by PELAGIUS.

G. A. SALL.

The Reform Club.

EPITAPHS (4th S. viii. 144.)—The epitaph at Chilham I venture to explain as follows. I suppose MR. COW has looked into Hamlet.

Hasted. I have not been able to do so. I believe that none of the three names is a Christian name. The lady's married name was Sibel; her father's name—that is to say her own maiden name—was Leeche, and her mother's Fynch.

The Sibel or Sibell family was a family of note in Kent. Guillim (ed. 1610-11) gives their curious coat, "Argent, a tiger passant, regardant, gazing in a mirror or looking-glasse, all proper"; and gives no name for it, but adds—

"This coate-armour standeth in the chancell of the church of Thame in Oxford shire, in a glasse window of the same chancell, impaled on the sinister side with the coate armour properly pertaining to the family of de Bardis."—P. 144.

I am sorry to say that it "standeth" there no longer. The De Bardis coat, without any impalement, was seen by me "in a glasse window of the same chancell" many years ago. Guillim's statement went on, in the usual unintelligent way, without the addition of the name, and re-appeared in the last edition, 1724, at p. 189, De Bardis, moralizing and all: and no Sibell.

In Sir Richard Colt Hoare's *Wiltshire*, Hundred of Dunworth, is figured a brass to the Hyde family in Tisbury church. There Lawrence Hyde, whose death is given as occurring in 1590, is described as husband of "Anne his wife being y^e daughter of Nicholas Sibell of Chimbhams, in y^e county of Kent, Esquier"; and the coat, the tiger and mirror, is figured exactly as in Guillim.

The story of the tiger and mirror had already been told in 1610 in this book:—

"Duodecim Specula. Devm. Aliquando videre. Desideranti concinnata. Auctore P. Joanne David. Societatis Jesu Sacerdote. Antverpiæ. Ex officina Plantiniana. Apud Joannem Moretum. MDCX."

And in a book of oblong plates from the designs of Stradan, who died in 1607, the story is told rather differently. The title of the book is—

"Venationes Ferarum Avium, Piscium, Pugnae Bestiarum et Mutuæ Bestiarum depictæ a Joanne Stradano. Nicholaum Vischer cum Privelegio ordinum Hollandiæ et West Frisiæ."

The book is not dated; but Vischer the engraver is no doubt contemporary with Stradan. Bryan *Dict. of Painters and Engravers*, ed. Bohn) says that he "resided at Amsterdam about the year 1600." But then, among his works are given "James II." and "James Duke of Monmouth." These statements do not seem to hold together. Plate 16 in Stradan and Vischer's book has these lines, which answer to the picture:—

"Ex antro catulos venator Tigridis aufert
Atque in decipulas et retia tensa, tenellos,
Quæ referant catulos, specula injicit; illa doli expers
Veros esse putat, rete intrat, captaque rancat."

D. P.

The epitaph in Debtling churchyard—

"Alas!
POOR YORKE!
1837,"—

was erected to the memory of an eccentric individual of the name of Yorke, who lived a hermit's life in a shed at Debtling. He believed in the theory of perpetual motion, and made many fruitless attempts to carry it out. J. A. D.

Streatham.

When a boy, I have often heard of "Poor Yorke," in Kent, although I never saw him. He lived the life of a hermit in a miserable cottage, and had a great reputation in the neighbourhood for eccentricity. Many anecdotes are still in circulation about him, which, if correct, prove him to have been a man of very superior understanding.

W. R. M.

TERTIARIES (4th S. viii. 167.)—A Tertiary of the Order of St. Francis is a member of his Third Order. By the "Order of Penitence" PELAGIUS probably means the Order of *Penance*, which is the Third Order, not of St. Francis but of St. Dominic. There are, however, "Penitents" of the Third Order, religious men devoted to the instruction of the people; and nuns of the Third Order, who are also called "Penitents." Tertiaries of any religious order are pious lay persons, single or married, who are in some degree affiliated to a religious order, in order to partake in the benefit of their prayers and good works. But they take no vows, and incur no obligation under sin. PELAGIUS, however, must first become a Catholic, or he will seek admittance in vain into the society of Tertiaries of any religious order.

F. C. H.

EUSTACE BUDGELL (2nd S. *passim*.)—In that valuable repository of chronological incidents, the *Gentleman's Magazine*, there occurs for the year 1737, in the obituary for May: "4. Eustace Budgell, Esq.; who finished his life by jumping out of a boat at London Bridge," &c. And there are inserted some particulars to which any reader may refer. Contemporary authorities confirm, if it is at all necessary, the date of May, 1737, as the time when this very melancholy accident occurred.

To those who composed the lives of the poets to which the almost equally unfortunate name of Theophilus Cibber is attached, it occurred, from sheer carelessness probably, to fix the date of Budgell's death in the previous year 1736.

Chalmers, in his *Biographical Dictionary*, appears to have followed Cibber, who says:—

"Accordingly, within a few days after the loss of his great cause, and his estates being decreed for the satisfaction of his creditors in the year 1736, he took boat at Somerset Stairs (after filling his pockets with stones upon the beach), ordered the waterman to shoot the bridge, and whilst the boat was going under it threw himself overboard."

Chalmers says (1812):—

"Accordingly, in 1738, he took a boat at Somerset Stairs, after filling his pockets with stones, and ordered the boatman to shoot the bridge; and while the boat was going under, threw himself into the river, where he perished immediately."

Ross (1857) repeats this almost verbatim, or with a reference to Cibber's text, but in neither compilation has an attempt been made to go back to the best contemporary authorities.

The consequences either of the original blunder or of its continued propagation on such unquestioned authority is, that the mistake is chronicled in works which profess to give nothing except dates, as in Mr. Phillips' later valuable work, or comes back to us from America in the half-finished but elaborate publication of Allibone.

Foreign biographical works generally omit doubtful dates, but in Chaudon and Delandine's *Nouveau Dictionnaire* (Lyons, 1804) it seems to have been taken from Cibber or some of his earlier copyists.

Various English publications exhibit at least independent compilation by correcting such errors as in the dictionary of Aikin, 1801, and in that of Stephen Jones, 1840. I observe that your correspondent S. N. M. gives the correct date of Budgell's death in "N. & Q." 2nd S. v. 511.

E. CUNINGHAM.

MARTYR BISHOP (4th S. viii. 66, 135, 178.)—Thanks to M. V. and F. C. H. for endeavouring to aid in the identification; but the following points cast shadows of doubt on the correctness of both their explanations:—

1. Oil, as in St. John's case, would probably have been represented yellow, whereas the stream and drops are painted black or lead colour. Pitch or lead seems therefore intended.

2. Alban Butler states that St. Cyriacus was a deacon, and suffered with Laurus, Smaragdus, and others, August 8. As a deacon of course he would not appear mitred, as in the carving referred to. Husenbeth (*List of Saints' Emblems*, p. 36) does not style him either bishop, priest, or deacon, only martyr, but adds—"tied to a stake, hot pitch poured on his head." (Callot, and *Der Heiligen Leben*.) F. C. H., on Greek authority, maintains (contrary to Butler) that he was a bishop. Further evidence on this point would be acceptable. Will F. C. H. kindly state whether St. Cyriac, in the woodcut he alludes to, is shown wearing a mitre or not? and if so, whether the block is one expressly appropriated to this saint, or is one used in common for him, for St. John, and others?

In the diocese in which the carving is found there are churches dedicated to St. Cyriacus, SS. Cyrus and Julitta. Dr. Whitaker (*Cathedral Corn*, vol. i. p. 197-9) mistook these last saints for husband and wife, and considered Cyrus, Cyret,

Cyriacus, one and the same. Quoting Camden and Leland he mentions a staff left by St. Cyrus in Wales. Dr. Oliver (*Monast. Di. Ex.*) ridicules Whitaker's view, and states that Cyrus was an infant slain with Julitta his mother. I find in the old English Calendar, St. Cyr. M. June 15. In the Roman, SS. Cyriacus &c. MM. August 8. In the Greek, St. Cyriacus M. July 7; also SS. Cyr. and Julitta MM. July 15. The Spanish gives SS. Quiricus and Julitta MM. June 10, and SS. Cyriacus and companions (as in the Roman Calendar) August 8.

If St. Cyriacus of the Roman Calendar was a deacon, and St. Cyriacus of the Greek Calendar was a bishop, how does it happen that the Greek Calendar supplied a saint for representation in the alabaster carving of an English church? The parish feast-day is on nearest Sunday to St. Matthew's Day, Sep. 21. This does not aid us in the identification, and moreover this particular carving may not represent the patron saint of the church, as there are other saints in companion groups, St. Stephen, &c. W. LEE.

WILLIAM MAY, DEAN OF ST. PAUL'S (4th S. viii. 67, 133.)—MR. SIMPSON has my thanks, but it is rather the *ancestry* of the Bishop of Carlisle and his brother that I require, than *personal* notices. There are many references in Strype to the Maya, but their genealogy is not given. The Dean of St. Paul's is said to have received an augmentation to his arms, viz. "On a chev. or three roses."

Bishop May married Amy, daughter of William Vowel of Croke Abbey, Norfolk, and widow of Thomas Cowel, and had by her a son "John, of Shoulham Abbey" (who married Cordelia (or Cordelia?), daughter of Martin Bowes of London), and three daughters: Elizabeth, married Richard Bird, D.D.; Alice, married Richard Burton of Burton, co. York; and Anne, married Richard Pilkington, D.D.

But it is the bishop's progenitors, and not his descendants, that I am endeavouring to trace. If his brother received an augmentation of arms, probably there may have been a pedigree with it.

I am under the impression that a connection would be found between this family and that of Archbishop Whitgift. The archbishop's brothers were named William, George, Philip, Richard, and Jeffry. Their father was Henry Whitgift; and Robert Whitgift, abbot of Wellow, was their uncle, according to Sir George Paule (*Life of Archbishop Whitgift*, London, 1612). I have many notes on these families, but none that touch on the actual connecting link, if indeed any; although some lead to the inference that there was a connection. S.

STORY IN "LES ANGLAIS CHEZ EUX" (4th S. viii. 164.)—This story appears to have been fabricated.

om the well-known fact of a man in London, any years ago, having made a fortune by cutting slices of ham. He came to his shop every day in his own carriage, remained there all the morning carving ham for crowds of customers, and returned to his residence in his carriage as he came.
F. C. H.

HOGARTH'S PORTRAIT OF DR. JOHNSON (4th S. ii. 166.)—I remember being told an anecdote of Hogarth, many years ago, which may throw some light on this portrait. A painter of considerable eminence, who had lived in the time of Reynolds and Johnson, told me that on one occasion Hogarth, calling upon Sir Joshua Reynolds, had to wait some time with several others before he could obtain an audience. Observing among them a very remarkable figure whom he did not know, he stealthily made a sketch of him. When he gained admittance to Sir Joshua, he showed him the sketch; and said that there was among the visitors, waiting below, a man of so extraordinary appearance that he could not resist the inclination to sketch his portrait. Reynolds at once recognised the figure, and said: "Don't you know him? Why it is Dr. Johnson." It is not unlikely that this sketch was preserved, and the picture in question painted from it.
F. C. H.

PRE-REFORMATION RELICS (4th S. viii. 166.)—"Would" AN AMERICAN CATHOLIC "be surprised to hear" that such relics, so far from being rare, abound in England in so many places that they cannot be particularised? There are many relics of St. Thomas of Canterbury, of St. Chad, of St. Cuthbert, and others, including the entire remains of St. Thomas of Hereford. These are to be found in various Catholic colleges, monasteries, convents, churches, chapels, andatories.
F. C. H.

POETRY OF THE CLOUDS (4th S. vii. 319, 397, 48.)—MR. COTTERILL will be glad to be referred to three masterly descriptions of cloud beauty by that great master of language, Mr. Ruskin. They will be found in *Extracts from the Works of Mr. Ruskin* (pp. 56-61), taken from the *Modern Painters*. By the way, is the public ever to have a cheap edition of that work? Its price puts it practically beyond the reach of all save the wealthy.
PELAGIUS.

SIR FULKE GREVILLE, LORD BROOKE (4th S. ii. 22, 88.)—The explanation given by MR. ARDINER, concerning Lord Brooke's patent, is very probable; but if he believes that Sir Fulke Greville did not sit in the House of Commons during the earlier part of the session 1620-1, he is certainly mistaken. I have no books here, but the dates given by me in "N. & Q." (p. 22)—viz. *Lords' Journ.* Feb. 14, March 19; *Com. Journ.* Feb. 26, March 23, 26 p.m., April 18, 19, 20, 25,

26, Nov. 14; *Proceedings and Debates*, Feb., i. 106, 192, and many others—sufficiently prove that Sir Fulke was a member of the House of Commons during that period, and that he took an active part in its debates as well as other business. Evidence of this kind cannot be thrown aside.

AD. BUFF.

THE DAISY (4th S. viii. 24.)—The term "Marguerite" is given to different plants of the "composite" or "corymbiferous" class. In France and Switzerland, the most common Marguerite is the *Aster-chinensis*, or china-aster of the gardens. The *Aster Alpinus* and the *Aster amellus* are also Marguerites. The *Doronicum bellidiastrum* is also a Marguerite, and is sometimes called *Margarita bellidiastrum*. The daisy (*Bellis perennis*, L.) is in Switzerland *Marguerite des campagnes*, or *Marguerite sauvage*. It is also known as *Paquerette*. The Michaelmas-daisy is never called *Paquerette* in Switzerland; it is *La Marguerite de St. Michel*. The difference between the Swiss name and ours is trifling: we connect it with a season, the Swiss with the saint.
A MURITHIAN.

Bulle Canton de Fribourg, Suisse.

WILL OF BISHOP AILMAR (4th S. viii. 125.)—In consequence of the appeal of TEWARS, I have examined the "Sacrist's Register of Bury Abbey" now in the library of Cambridge University, and I find that Blomefield was in error when he stated that the will of Ailmar, Bishop of Elmham, is recited at large in this register. The article alluded to consists of only eight lines, reciting the lands given by the bishop to the Abbey of St. Eadmund, in Hindringham, Langham, Hildolvestone, and Swanetone.

A description of the register, with an enumeration of its contents, will be found in the printed Catalogue of MSS., vol. ii. p. 357 *et seqq.*

E. V.

GIL OR GHYLL (4th S. viii. 77.)—If MR. CHARNOCK will consult a Norse or Islandic dictionary, he will find *Giel*. "Vetties' Giel," in Norway, has been described in *Chambers's Journal* and in various guide books. *Ghyll* is common in Craven, Westmoreland, Cumberland, and on the Border. It is used, as MR. CHARNOCK says, for a "ravine or mountain fissure." In Craven we have villages called Halton Gill, Snaygill, and Raygill. On one of the slopes of Rumbles Moor we have a hollow called "Potters' gill"; and in Wharfedale we have "The Trollers' gill"—one of the most remarkable chasms of our district. It was formerly called "The Gordale of Appletreewick." *Gill* is a common surname in Craven; sometimes *per se*, and sometimes as an adjunct. We have also a "Gill-church," which in recent announcements has been changed into "St. Mary of the Ghyll."

SAM. HENRY DIXON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Origin of Language and Myths. By Morgan Kavanagh. 2 vols. (Sampson Low.)

However willing we may be to assist the object which the author had in forwarding to us a copy of this work, namely, that "considering the importance of the subject, it may for the sake of truth and science be thoroughly and critically investigated," there are many good reasons why we cannot undertake the task proposed. But as the captain who neglected to salute his admiral, on pleading that he had many excuses for not doing his duty, the first being that he *had no powder*, was not called upon to enumerate the rest, so we trust that Mr. Kavanagh will be content with the sufficiency of our single plea that our limited space will not admit of our discussing the many great questions treated of in the thousand pages of his *Origin of Language and Myths*. The fact that the author published some fourteen years since a preliminary work entitled *Myths traced to their primary Source through Language*, is evidence that his book has that claim to attention which every book has which is the result of honest and long-continued study of its subject.

AMONG the announcements by Messrs. Longmans we find the following:—"The Miscellaneous Writings of the late John Conington, M.A., Professor of Latin Literature in the University of Oxford; including a complete Prose Translation of Virgil's Works." With an Introductory Memoir by H. J. S. Smith, M.A., Fellow of Balliol College, Oxford, Savilian Professor of Geometry, &c. Edited by J. A. Symonds, M.A., late Fellow of Magdalen College, Oxford.—"Miscellaneous and Posthumous Works of the late Henry Thomas Buckle." Edited, with a Biographical Notice, by Helen Taylor.—"The Imperial and Colonial Constitution of the Britannic Empire." By Sir Edward Creasy, M.A., Author of "The Fifteen Decisive Battles of the World," &c.

MESSRS. RICHARD BENTLEY & SON are preparing for publication, among other important works, the unpublished "Memoirs of De Lamartine," translated by Lady Herbert.—"The History of the House of Condé," by H.R.H. the Duc d'Aumale, translated under the sanction of H.R.H. by the Rev. R. Brown-Borthwick.—"The Life of Holbein," by Professor Wolfgang, with a profusion of pictorial illustrations.—A second and concluding series of "Miss Mitford's Letters," edited, with an introductory Memoir, by Mr. Chorley.

THE REV. ORBY SHIPLEY is about to bring out a "Glossary of Ecclesiastical Terms," which is likely to prove useful to ecclesiastical students. The work will be published by subscription.

PROFESSOR ERNEST CURTIUS, the historian of Greece, and late tutor of the Crown Prince of Prussia, will set out in a few days on an archaeological expedition to Troy and Jerusalem. The Professor will be accompanied by Major Regely and the well-known architect Adler, and enjoys the protection of a gunboat specially placed at his disposal.—*Times*.

THE death of Sir James Pennethorne, the eminent architect, is announced. He was honourable member of St. Luke's Academy, Rome; awarded in 1865 the gold medal by the R. I. B. A., and created a knight in 1870.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

GRIBELIUS, ARTISTS' ORNAMENTS.

Sarum or York Service Books.

Early Collections of Prints.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amburst Road, Hackney, N.E.

JERUSALEM THE GOLDEN, by Rev. H. Douglas.

LONDONERS OVER THE BORDER, ditto.

ESSAYS BY JAMES MARTINEAU, 1856.

SUGAR PLANTER'S MANUAL, by Evans, 1847.

EXPLANATION OF THE FEAST OF TRUMPETH, by R. Clark.

Wanted by Mr. John Wilson, 93, Great Russell Street, W.C.

Notices to Correspondents.

W. YOUNGMAN.—There are two well-known pictures on the subject you mention. One, having a man as its principal subject and intended to represent the time of Diocletian, is entitled "*Un Chrétien Martyr*," and was painted by Ernest Slingeneyer. In the other, painted by Paul Delaroche, which bears the inscription "*Martyre Chrétienne*," a woman is represented floating on the water. Engravings of these pictures were made respectively by Joseph Dennerney and Eichens, and may be seen at Messrs. Graves, Pall Mall East.

E. L. H. TEW, B.A.—The hideous pews or pens which still disfigure so many churches were erected long before Bishop Burnet's Own Time. Consult "N. & Q." 2nd S. i. 253; iii. 178; 3rd S. ii. 312, &c.

J. A. G. (Carisbrooke).—Three articles on the London Common Hunt appeared in "N. & Q." 2nd S. x. 117. The office is now abolished.

"THE HISTORY OF ENGLAND IN A SERIES OF LETTERS FROM A NOBLEMAN TO HIS SON" (ante, p. 198) "is unquestionably," says a correspondent, "the work of Oliver Goldsmith. Not only is his receipt to Newbery for the last instalment of the copy money forthcoming, but it is also well known that he presented copies to Johnson and Percy inscribed with his autograph. Vide the Fifth Edition of Mr. Forster's admirable Life of Goldsmith, vol. i. page 301." Both Watt and Lowndes (under "Lytelton") misled us. The latter, however (art. "England"), says "Written by Oliver Goldsmith, though by some attributed to the Earl of Orrery, and by others to George Lord Lyttelton."

I. W. (Newport).—It is more correct to say half-past twelve at night, not morning; for by the latter word is meant the first appearance of light. Noon, or nona, formerly meant the ninth hour—that is, three o'clock; but as the good old monks could not eat their dinner till they had said their noon-day song (three o'clock), they probably anticipated their devotions and meal, by saying it after their mid-day song, and presently falling on.

S. F.—"Katerfelto, with his hair on end," occurs in Cowper's Task, book iv., "Winter Evening."

WM. MARSHALL.—The initials S.P.Q.R. mean Senatus Populusque Romanus = The Roman Senate and People.

ERRATA.—4th S. viii. p. 75, col. i. line 20, for "Donva" read "Douva"; p. 77, col. i. line 27, for "amhainn" read "amhainn"; line 29, for "Hóri" read "Hrói"; line 10 from bottom, for "Octzthal" read "Oetzthal"; p. 196, col. i. lines 13 and 14, for "The Bull" read "The Pied Bull."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, SEPTEMBER 10, 1871.

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Notes.

AN IRISH "SAINT" AND AN ENGLISH "MINISTER."—A LEGEND.

St. Senan, abbot and bishop, was an Irish saint, who lived in the latter part of the fifth century. He travelled to Rome and afterwards to Brittany, where he contracted a close friendship with St. David. On his return to Ireland he founded a great monastery in Innis-Cathaig, an island lying in the mouth of the Shannon. The abbots, his successors, were all bishops for several centuries, till this great diocese was divided into three, namely Limerick, Killaloe, and Ardfer. So states Butler (vol. iii. pp. 110, 111, Derby ed.), who also adds that his Acts are to be found in Colgan, p. 602. There is a parish in Brittany, Plou' Sane, dedicated to him, and in which there is a curious legend recorded by Albert Le Grand.

The legend is so strange that it is well worth being known, although I am sorry to add that the manner it is told by the Breton hagiologist is virulently impressed with the odium theologicum of the century in which it was composed. I lay it before your readers, permitting the author to present himself in all the rudeness and raciness of his own peculiar mode of expressing his opinions:

"I shall here," says Albert Le Grand, "place at the end of the miracles that God has worked, through the merits of the glorious St. Sené, one that is quite recent, and occurred in our own time.

"The Queen Elizabeth, daughter of Henry VIII., king of England, having obtained possession of the island of Ireland, and having chased away from it the princes O'Neill and O'Donnell, who in defence of the faith had taken up arms against that schismatical and Calvinistic prince, she put forth all her efforts to exterminate the Catholic faith in that island, as she had done in England. To attain this end, she expelled the Catholic bishops from their sees, and replaced them with heretics. Amongst others, she sent to Limerick an individual who, on account of his marvellously small stature, was named 'Bernardulus.' This pseudo-bishop, visiting his diocese, resolved to pass into the island of Inis-Kaha, for the purpose of making the islanders abjure the supremacy of the holy see, and recognize the queen as the feminine pontiff in those territories (*par ses propres en ses terres*); but this individual having heard recited some exemplary punishments upon those who had attempted to profane a land that was under the protection of St. Sené, he dared not himself go there, but he sent one of his most conspicuous ministers (*un de ses plus apparens ministres*) to compel the islanders to submit to the will of the queen.

"This minister associated with himself another of inferior rank (*quatre*), and, accompanied by satellites and soldiers, he passed over to the island of Inis-Kaha, and immediately had proclaimed by sound of trumpet in all parts of the island, that the next day the islanders should repair to the church of Our Lady to abjure the primacy of the pope, and to take the oath of allegiance to the queen. All the people, excessively afflicted at this command, repaired to the church of Our Lady, invoking her aid and the protection of St. Sené, their patron; and they were not disappointed in their expectation, for the minister, having right well supped, went to bed, and as he was beginning to fall asleep St. Sené came into the chamber, but without being seen,—*du revers de sa croce commença à l'entriller sur dos et sur ventre, le roillant par le licet comme une balle de laine le misérable sentant les coups durs et meau pleuvoit sur son corps sans voir qui le chassait si rudement, cria à la force, à l'aide, qu'on le tuoit—à ce cry l'hoste se leva, alluma la chandelle, entra en la chambre où l'estre ministre (qui avoit dedit ven en songe ce systère) et toutes les satelles se rangèrent au tour de son licet, et le virent ainsi supcouter deux grosses heures.*

"The saint having left him, the minister remained so broken and bruised that he could not quit his bed that day; and thus he was not able to go to the church to accomplish his pernicious and damnable design. After having dined, some of the most eminent (*ses plus qualifiés*) persons of the island visited him, and frankly told him the punishment had come upon him from St. Sené, and they advised him to humble himself, and to seek pardon from the saint, and to desist from his sacrilegious commission. The wretch (*le misérable*), instead of following the good advice given him, got into a passion, and blaspheming against the saint, said that neither their St. Sené nor any other saint could prevent his going next day to the church, and accomplishing the wish of the queen, viz., to exterminate the Roman idolatry in the island before he quitted it. Mais le misérable regimboit contre l'esperon, for the next night when he was lying in his bed, and the other minister in another bed in the same room, St. Sené entered, no longer invisible, but surrounded with a light that rendered the apartment more bright than if it was mid-day. The saint was covered with his pontifical ornaments—with the mitre on his head, and the crook (*croce*) in his hand, and going near to the minister's bed, he raised the curtains, and having in a loud voice rebuked him for his tameness and incredulity, le tira du licet sur la place, et de sa croce le battit et ouvra par tout le corps: le misérable avoit beau crier; car on

ne peut jamais ouvrir la porte ny même la rompre, et l'autre ministre son compagnon n'avoit garde de le venir ayder, n'attendant que l'heure qu'on le vint festoyer de la sorte. The saint having disappeared, the chamber was entered, and the minister was found lying on the ground, all broken and bruised, and half-smothered in his own blood. Then, without thinking any more of the commission undertaken by him, he had himself conveyed to his sailing-vessel, and returned with his companions to Limerick, where, obstinate in his error, he vomited out his soul to the devil (*il vomit son âme aux diables*) the fourth day after his arrival.

"This chastisement so exemplary, and the news of which was spread immediately all over Ireland, frightened ministers so much, that no one ever after undertook the reduction of the islanders."—*La Vie de S. Sané*, §§ xiii. xiv. pp. 54, 55, 56.

A statement, like in many particulars to the preceding, is told by Bede of St. Laurence, archbishop of Canterbury, who having determined upon abandoning his see, fell asleep in the porch of the church dedicated to SS. Peter and Paul:

"In his sleep, the most blessed prince of the Apostles appeared to him, and then, in the dead hour of the night, afflicted his body with stripes, and shook his soul with severe rebukes—asking him, how he could separate himself from a flock that had been confided to him; or why the shepherd was to fly and leave his sheep in the midst of wolves. . . .

"The servant of God, Laurence, became by these stripes and exhortations of St. Peter animated with courage, and as soon as day dawned, he hastened to the king, and removing the vestment that covered his shoulders, he let the sovereign see how they had been lacerated by severe blows. (*Retento vestimento, quantis esset verberibus laceratus ostendit.*)"—Beda, lib. ii. c. 6. § 104.

The incredulous Mr. Turner, in his *History of the Anglo-Saxons*, vol. i. p. 146, calls this "a simple contrivance" on the part of St. Laurence; the sceptical Herr Lappenberg, in his *England under the Anglo-Saxon Kings* (translated by Thorpe), vol. i. p. 143, note 4, treats it as a "device"; and so, what is affirmed by Albert le Grand to be "a miracle" may, perhaps, be denounced by a modern Hiberno-Anglican Pyrrho as "a trick" played by some profane Irishman who wished to frighten a foreign invader out of the country.

A difference of opinion may be entertained as to the verity of many statements in Albert Le Grand; but no doubt can be felt as to his integrity in quoting the authorities on which they are based. For the preceding narrative he cites:—

"Un extrait authentique des archives manuscrites de Notre Dame d'Inis Kaha et Kilsenan, au territoire de Arnes en Comte de Kieri, Diocèse d'Artfart en la Province Mommonie en Irlande, et moy transmis par le R. P. Frère Vincent Du Val de Sainte Marie, Vicaire Provincial d'Hybernie, l'an 1629, et la tradition qu'on a en la Paroisse de Plou' Sane."

To this long note I would wish to add a query. Are the archives of the church here referred to discoverable? Probably one of your Limerick correspondents, my old friend MAURICE LENIHAN, M.R.I.A., can tell what has become of them, or

whether there is still existing in the dio Limerick any tradition similar to that r by Albert Le Grand? WM. B. MAC

Waterford.

SHAKSPEARIANA.

King John (Act III. Sc. 1.):—

"Is cold in amity, and painted peace."

Mr. Collier says—

"Why should the epithet 'painted' be applied to What propriety is there in it, unless we can su used to indicate hollowness and falsehood? The tion in the margin of the folio, 1632, shows that of the scribe misled him: Constance is referring friendship just established between France and I to the ruin of her hopes, and remarks—

"The grappling vigour, and rough frown of
Is cold in amity, and faint in peace,

And our oppression hath made up this leagu

I take it that *painted* is here used figur Conf. *Hamlet*, Act III. Sc. I.—

"Is not more ugly to the thing that helps it,
Than is my deed to my most painted word."

King Henry V. (Act I. Sc. 2)—

"I will keep my state,

Be like a king, and shew my sail of greatnes
When I do rouse me in my throne of France.

The corrector of the folio alters *sail* to *so* Mr. Collier cannot believe that this emer will be disputed. I consider *sail* quite as g soul. Shakespeare uses *sail* figuratively. in *Midsummer's Night's Dream* (Act II. Sc.

"We have laugh'd to see the sails conceive,"

In *King Henry IV. Part II.* (Act V. Sc.

"How many nobles then should hold their pla
That must strike sail to spirits of vile sort."

And in *Henry VI. Part III.* (Act III. Sc.

". . . now Margaret

Must strike her sail, and learn awhile to servi
Where kings command."

And in *Antony and Cleopatra* (Act III. Sc.

"O my lord, my lord!

Forgive my fearful saila."

R. S. CHAM

Gray's Inn.

A PASSAGE IN SHAKSPERE.—In *Knight torial Shakspeare* (Comedies, vol. i. p. 225) sage in the *Comedy of Errors*, Act I. referring to the jealous decrees of rival co cial states, is compared with a similar p "by the same powerful hand," in *The Tan the Shrew*. But the "powerful hand" w Shakspeare's, but Ariosto's. The *Turning Shrew* was ingrafted upon Ariosto's *I Suppo* which a translation by Gascoigne appea 1566 under the title of *The Supposer*. The p in Ariosto is as follows:—

"Gli domando onde viene, dove va. Me dice venire da Vinegia per retornarse nella sua patria, che gliè Sanese. Io subito, con viso ammirativo, gli replico Sanese! E come vien tu a Ferrara dunque? Egli me risponde, E perchè non vi debbo io venire? Et io al lui, Come? Non sai tu a che pericolo te poni se vi vieni, quando per Sanese tu vi sia conosciuto? Et egli alhora, tutto stupefatto e timido, si ferma, e mi prega in cortesia ch' io gli voglia esplicare el tutto appieno."—*Li Soppositi* (sic) di Ariosto, Atto ii. Ed. 1542.

And an account (invented for the occasion) of a custom-house quarrel between the Sienese and certain Ferrarese ambassadors is then humorously related.
W. M. T.

FREEMASONRY.—The arguments used by Dionysus to the sceptical Pentheus in Eurip. *Bacchæ* (459-480) are wonderfully like what we uninitiated outsiders are told by Freemasons, when we ask concerning their craft:—

Pentheus. "Whence dost thou introduce these mysteries of thine into Greece?"

Dion. "Dionysus, Jove's son, introduced their teachers."—Line 459.

(*Modern Inquirer*. "Whence came the secrets of Freemasonry?"

Freemason. "Oh, they run up to remote antiquity; Solomon was a Freemason, they had the craft at the Tower of Babel.")

Pentheus. "What kind of things are these orgies?"

Dion. ἄρρητ' ἀβασχεύτοιςιν εἰδέναι βροτῶν.—L. 465.

(*Modern Inquirer*. "What is the secret of Freemasonry?"

Freemason. "Oh! no one but we Freemasons may know it!")

Pentheus. "Is there any good in knowing it?"

Dion. "You may not hear it, but it is well worth knowing."—L. 467.

Again, line 479:—

Pentheus. "Do you perform your rites by day or by night?"

Dion. "Oh, by night for the most part; night always confers solemnity (σεμνότητ' ἔχει σκότος)."

This last answer reminds one of the banquets of the Apollo Lodge at Oxford, and of the calumnies (?) of the red-hot poker and drawn sword, and shows the resources of mystagogues in all ages.
PELAGIUS.

FERDINAND I., KING OF SICILY, 1424-1494.—I have before me an autograph letter of Ferdinand addressed to the Duke of Milan, the alpha and omega of which have always puzzled me. It begins thus: "S. Ducha mjo caro patre," and ends with "Scripta de mja Ppria mano In Vare a x de genaro lo v^{ro} fillo lo Re de Sicilia."

It is directed "Alo Ilt mjo caro patre lo ducha de mylano."

Ferdinand succeeded in 1458 Alfonso the Magnanimous, whose natural son he was. Had he perhaps married a daughter of the Duke of Milan? He was an ugly monarch, false and cruel, and caused his people several times to rise against his authority. On the seal the king is represented

with crown on head, sceptre and globe in hand. Underneath are the arms of Sicily, and the inscription FERD. REX S.C.
P. A. L.

HABITS OF POPE.—Dr. William King, the Jacobite Principal of St. Mary Hall, Oxford, in his *Anecdotes of his Contemporaries*, states that Pope hastened his death by indulging in high-seasoned dishes and by dram-drinking. This seems partly confirmed by the following extracts from letters by W. Kent, given in the Appendix to the *Second Report of the Historical Manuscript Commission*, a blue-book just issued:—

"1738, June 27.—Pope is very busy; he last night came to me about 8 o'clock, in liquor, and would have more wine.

"1738, Nov. 28.—Have not seen Pope but once these two months before last Sunday morning; and he came to town the night before; the next morning he came before I was up. I would not get up, and sent him away to disturb some one else; he came back and said he could meet with nobody. I got drest and went with him to Richardson, and had great diversion; he shewed three pictures of Lord Bolingbroke. . . . Another, Pope in a morning gown with a strange view of the garden to show the obelisk as in mourning to his mother's death. The son of Richardson and Pope agreed that Pope's head was Tizianesco; the old boy grew warm and said, 'We have done our best.' My service to Mr. Bethell, and tell him his friend Pope is the greatest glutton I know. He now talks of the many good things he can make; he told me of a soup that must be seven hours a making; he dined with Mr. Murray and Lady Betty, and was very drunk last Sunday night. He says if he comes to town he'll teach him how to live, and leave off his roasted apples and water."

C.

"WOODMAN, SPARE THAT TREE."—

"Woodman, spare that tree,
Touch not a single bough;

There, woodman, let it stand—
Thy axe shall harm it not," &c.

(G. P. Morris.)

Compare

Ἦν' ἐνερ τῶν βαλάνων τὰν ματέρα φείδεο κόπτειν.

Τηλόθι δ' ἴσχε δρυὸς πέλεκυν.

Epigram. Græcorum Brodæi, lib. vii.
Francofurti, M.DC. p. 40.

The oak tree is alluded to in both cases. In the epigram it is called the "mother of acorns." The vine is also called the "mother of wines." *Vid.* Eurip. *Alcestis*, 760 (Barnes' edit.). I have some recollection that Josephus calls the arrow the "son of the bow."

R. C.

Cork.

"DARBY AND JOAN INN."—In Mr. Hotten's *History of Signboards* he says: "'Darby and John,' a corruption of Darby and Joan, is a sign at Crowle in Lincolnshire" (p. 79). I suppose, however, that the sign has recently been altered; for in the *Stamford Mercury*, August 25, is an

account of the sale (on August 16) by order of the Court of Chancery, made in the cause of *Blaydes v. Blaydes*, of certain copyhold properties, one of which is described as "The Darby and Joan inn, Crowle." CUTHBERT BEDE.

Queries.

ANONYMOUS.—1. Who is the author of a most interesting volume called *Testimony to the Truth: Autobiography of an Atheist*, published in 1848 by Smith, Elder, and Co.? I do not desire to know if the author be alive, or if the name be a secret. 2. Again, to whom is ascribed the authorship of a small volume of 160 pp. called —

"The Elements of Science of Scandal. By the Rev. Gulielmo Scandelo, F.S.D., and Professor of Scandal to his Majesty the Emperor of China. To which is prefixed an Account of the Life and Writings of the Author, Biographical and Critical. Miller, London, 1814."

O.

Who is the author of *The Gitana, and other Poems*, who writes under the pseudonym of "Ariell Thorn"?

W. M. M.

BRITISH ORCHIDS.—Is there any work which contains trustworthy figures of all, or nearly all, these plants—such a work as would enable a reader to follow and understand Darwin's *Fertilization of Orchids*?

F. M. S.

ROBERT CLIVE.—The register of the parish of Clent for the year 1681 contains an entry of the marriage of Robert Clive of Wombridge, in Herefordshire, with Elizabeth, daughter of Mr. Richard Amphlett of Clent. In Burke's *Peerage* this Robert Clive, who was grandfather of Robert, first Lord Clive, is styled of Styche; and his mother is stated to have been the daughter and heir of Martin Husbands of Wormbridge, in Hertfordshire. Can any of your many readers point out where the error lies, or reconcile the foregoing statements?

VIGORN.

EARL OF CORNWALL, 1421.—Who was an Earl of Cornwall mentioned in *France and England under the House of Lancaster*, edit. 1855—a work by the late Lord Brougham, but without his name?

F. F.

DOGS BURIED AT THE FOOT OF BISHOPS.—During the progress of making repairs of several portions of the ruins of Peel Castle and the Cathedral of St. German, it was thought necessary to open two of the arched recesses on the north side of the chancel of the cathedral, which had for some centuries been walled up. In both these recesses, at some depth, were found the remains of what are considered to be those of two of the early bishops of the diocese of Sodor and Man. In one, said to be that of Bishop Simon, who rebuilt the cathedral and died in 1245, the remains were found

to be in a perfect state, having been embedded in some preservative composition. At the foot of both these remains were found the bones of a dog. Can any satisfactory explanation be given as to the reason of burying dogs with the remains of bishops? I should be glad to have a solution suggested, and to know if it was customary in early times.

A tomb composed of concrete is preparing in which the remains are to be placed, and again buried in the recesses from which they have been exhumed.

WILLIAM HARRISON.

Rock Mount, St. John's, Isle of Man.

EARLY ENGLISH SONG.—"The wife of every Englishman is blest, says a song of 1596." (*About in the World*, 3rd edit. Lond. 1866, p. 31.) Will the author of this volume (I believe Mr. Hain Friswell) gratify me with the words of this song or a reference thereto?

J. MANUEL.

Newcastle-on-Tyne.

"THE EAST ANGLIAN."—This interesting little publication appears to have ceased to exist. It was edited by the late Samuel Tymms, F.S.A., &c., of Lowestoft. May I ask through your columns whether there is any chance of its publication being resumed? The last number I have is for March 1871.

W. E. H.

AN OLD ENGRAVING.—Having been advised by many friends to write to you relative to the merits of an old engraving I possess, I shall feel greatly obliged if you will kindly inform me whether any similar ones are in existence. I give you a verbatim copy of the inscription:—

"The bloody sentence of the Jews against Jesus Christ the Saviour of the World. London: published Jan^y 1st, 1817, by G. Thompson, N^o 43, Long Lane, West Smithfield. This was found at Vienna, in Germany, under ground, cut upon a stone."

You will doubtless observe how very badly the above is expressed; it evidently is intended to imply that the *stone*, and not the engraving, was found under ground, although it would appear otherwise. The size of the engraving is thirty-six inches by twenty-two inches.

GEO. THOS. LASHAM.

85, Gracechurch Street.

ERASMUS'S "NEW TESTAMENT."—

"Certainly we ourselves owe him (Erasmus) a debt of gratitude for his paraphrase of the New Testament—a work which Cranmer introduced into all the parish churches in England, not indeed as faultless, but as the best he could find for that use, and done by 'the most indifferent writer'; and mutilated and moth-eaten copies of it are still occasionally to be seen chained to their desks."—Blunt, *Hist. of Reformation*.

Can anybody tell me the names of any parishes where this is to be found as described above?

E. L. H. TŶw, B.A.

Earls Colne, Essex.

THE GRACES.—It seems that in very early times the Graces were represented *clothed or draped*. Pausanias writes that he could not discover the painter or sculptor who first represented them *naked*. Horace, Ode 19, has the line "Gratia nudis juncta sororibus." Is it known why the change was made? Could it have been for the pleasure of representing the Graces by the purest ideal of female form? W. P.

RALPH GREY, Esq., was appointed in the ninth year of William III. governor of the Caribbee Islands. Can any reader afford information what family he was of, when or where he died, or who were his immediate representatives? G. C.

HERALDIC.—To whom do the following arms belong? They are on a Wenman monument in Witney church, an altar-tomb with Wenman and his two wives on a brass. Above his head, in brass also, is a curious representation of the blessed Trinity. Arms: Nebuly on a chief a lion passant guardant. The tinctures, &c., cannot be traced. W. M. H. C.

LUSTRATION CEREMONY.—Mr. E. B. Tylor, in his able work *Primitive Culture*, says, "Bloodshed demanded the lustral ceremony. Aeneas may not touch the household gods till cleansed from slaughter by the living stream." (Vol. ii. p. 398.) Did the religious custom prevail among the Teutonic or Celtic races? If so, will any of your correspondents conversant with Northern lore kindly indicate where information is to be found, or, what is better, adduce it? I know all that Dalyell, in his *Darker Superstitions*, says on the subject. A. L.

Newburgh-on-Tay.

"THE DIVERSITIES OF MATES."—I shall be glad to know where the following old quotation is to be met with:—

"The Queen's Mate, a gracious mate.
The Bishop's Mate, a gentle mate.
The Knight's Mate, a gallant mate.
The Rooke's Mate, a forcible mate.
The Pawn's Mate, a disgraceful mate.
The Mate by discovery, the most industrious mate of all.
The Mate in a corner of the field, Alexander's mate.
The Mate in the midst of the field, an unfortunate mate.
The Mate on the side of the field, a coward's mate.
The Blind Mate, a shameful mate.
The Stale Mate, a dishonourable mate.
The Mate at two Draughts, a fool's mate."

THOS. RATCLIFFE.

SILVER MEDAL.—I should feel obliged by any information respecting the medal which I describe:—

"Medal silver gilt; size 15. *Obverse:* In the centre a church, over which, at each end, an angel hovers with a branch in the hand. Above the church, in the clouds, a group representing the Father, Son, and Holy Spirit; under the church: 'In nom s. s. T. E. I. X. Fund.

Pocuit s p q n, 4 Jul. MDCCXVII.' *Reverse:* In the centre a circle, containing the following: 'Est tua scota trias Domus hæc: da nomen in M^a et tua perpetuo dogmata pura sonent.' On a band round the circle: 'Votum, conas. et senator Ratish. cum eorum P. T. insignis.'"

Outside this band are ranged sixteen small shields bearing arms, eight on each side; in the centre at the top a panel, with the cross keys; and another at the bottom, with a label, on which I think I recognise MDVIA. R. W. BINNS, Worcester.

[This medal was struck on laying the foundation of the church of the Holy Trinity at Ratishon. There is a copy at the British Museum.]

MORLEY FAMILY.—I should be much obliged if some one could give me information upon the following points:—Between the years 1680 and 1696, William Plowden of Plowden, Salop, married Mary Morley, co. Sumsex. The date of this marriage, the date of the death of Mary Morley, which must have taken place in or previously to 1696, as also some particulars regarding the lady's family. D. M. Y.

PARTS OF A PENNY.—4 Geo. III. c. 2 (1763): "An Act for the granting an aid to his majesty by a land-tax to be raised in Great Britain for the service of the year 1764." The precision with which pence and half pence are put down is remarkable. But what is the meaning of these two entries?—

"For the rest of the county of Southampton the sum of 47,872l. 5s. and five six parts of a penny."

"For the rest of the county of Suffolk the sum of 68,211l. 0s. 4d. and two third parts of a penny."—See Ruffhead's *Statutes*, ix. 81.

C. C.

PIGEONS' FEATHERS.—It is a belief commonly entertained among country people in Lincolnshire and elsewhere that the presence of pigeons' feathers in a bed or bolster will prevent a dying person from drawing his last breath whilst he remains upon them. Is the origin of this superstition known? D. S. B.

[The same question was asked in the *British Apollo*, 1710, vol. ii. No. 93, and received the following reply:—"This is an old woman's story; but the scent of pigeons' feathers is so strong, that they are not fit to make beds with, inasmuch that the offence of their smell may be said (like other strong smells) to revive anybody dying, and if troubled with hysteric fits."]

J. PIKE: WATCH-MAKING.—When were watches manufactured in London by J. Pike? I have lately seen one with a very elaborately engraved case of floriated design, the cutting being very deep, and the drawing good. Is there any history of watch-making or watch-makers?

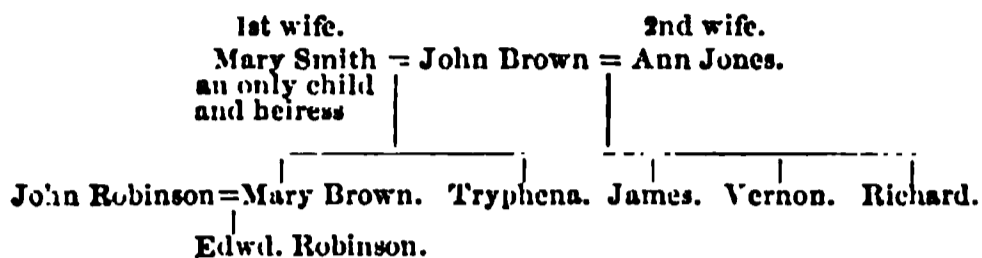
ROBERT YOUNG.

24, Calender Street, Belfast.

[Consult *Curiosities of Clocks and Watches from the Earliest Times*, by Edward James Wood, London, 1866;

Treatise on Clock and Watch Making, by Thomas Reid, Glasgow, 1844; and *A Rudimentary Treatise on Clocks and Watches and Bells*, by E. B. Denison, London, 1867. The name of J. Pike will not be found in the Indexes to these works.]

ROBINSON AND BROWN FAMILIES. — Will some of your readers solve a difference of opinion as to what are the proper armorial quarterings (if any) of Edward Robinson, the grandson of John Brown, mentioned in the appended pedigree, and who, having married two wives, had male issue by the second only: —



I am aware that modern opinions may be found on the point, but it would be more satisfactory to learn that they represent the opinions of those who wrote on heraldry at times when the use of coat armour was under proper regulations and treated with respect, and when persons were not invited to "send name and county, and a fee of 5s. for search and sketch." E. C.
U. U. Club.

SANDYS FAMILY. — Sir Richard Sandys of Northborne Court, co. Kent, married twice (*vide* Burke's *Dormant and Extinct Baronetage*, 1844), leaving daughters, but it does not say by which wife he had these daughters, nor how many there were, and only mentions two. Now I have evidence in my possession which proves that at the time of his death, May 2, 1726, he had three surviving daughters, but nothing to prove whether his first wife, Miss Ward, or his second wife, Miss Rolle, was the mother of his children; and I should be much obliged to any of your readers who would kindly give me this information. I should also be glad to know the Christian name of his third daughter: one, Priscilla, married her cousin Henry Sandys of Down Hall, co. Kent, and he became possessed of Northborne by this marriage. They had an only son, Richard Sandys, who married April 22, 1746, Susan Crayford Taylor (of which marriage Burke only gives two sons as issue, whereas there were eight children: — Herbert, "died young"; Rev. Richard, son and heir; Charles, "Lieut. R.N."; Henry; William, mate in the E. I. C. service; Edwin Humphry; James; and Susan, married to Henry Godfrey Faussett of Heppington in Nackington, co. Kent, Dec. 21, 1779. We know by Burke what became of Rev. Richard and Edwin Humphry, but I should be glad to know if none of the other brothers married and had families). Another daughter, Anne, married Charles Pyott, and by this marriage there was an only child Anne, who married Robert Thomas Pyott, of Hull, merchant, May 2, 1760.

I do not know what became of the third daughter, or what her name was.

DUDLEY CARY ELWES, F.S.A.

South Bersted, Bognor, Sussex.

LADY SLINGSBY. — Who was Lady Slingsby, who appears among the actresses in Lee's *Plays*, 3 vols. 12mo, 1734? F. F.

[Lady Slingsby was a professional actress, who played under the name of Mrs. (probably *Miss*) Mary Lee, from about 1672 to 1680. After this date she is called Lady Slingsby, and she played under this title for about five years, when she seems to have quitted the stage. She survived her husband, for "Dame Mary Slingsby, widow, of St. James's parish, was buried at Pancras, March 1. 1693-4." A selection of her characters is given in Genet's *Account of the English Stage*, i. 449. Consult "N. & Q." 2nd S. iii. 378.]

JOHN SWIFT. — Hannah Swift, daughter of Dean Swift by his wife Elizabeth Lental, married a certain John Swift. Nothing further is said about him in the pedigree in Monk Mason's *History of the Cathedral Church of St. Patrick, Dublin* (p. 227). I am very anxious to know who this John Swift was, where he lived, and the names of the issue of the marriage.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

LORDS UPSALL OF UPSALL. — Can you tell me the family name of this extinct barony? The arms were — Ar. a cross sa. fretty or.

EBORACUM.

HISTORY OF CO. WESTMORLAND. — Is there any history of this county now in preparation? Nicholson and Burn's is too old and not sufficiently reliable. There are ample materials for such a work, and an illustrated volume upon the old mansions, families, &c., of that shire would be very acceptable.

NIMROD.

Replies.

MAC-MANUS PEDIGREE: CHARLES MAGUIRE: "ANNALS OF ULSTER."

(4th S. viii. 145.)

Since the insertion of my note on Cathal Oge Mac-Manus, or Cathal Mac-Manus Maguire, as he is frequently called, I have been through O'Donovan's *Annals of the Four Masters*, and find they give many other interesting particulars of both himself and family in addition to those to which the editor has so kindly drawn attention. Preceding my query, I find another on the injustice done to the ancient sept of which Cathal Oge Mac-Manus was a member, by the pedigrees which have been lately printed in *Miscellaneous Genealogica et Heraldica* (M. S. i. 161-8) not giving in some cases dates, and in others being without both chronology and the wives of the

different individuals mentioned. It may, therefore, be as well, as both queries relate to a certain extent to the same subject, for me to throw a little light on both in one note; but before doing so I would call attention to the fact that at the present time it would be difficult indeed to call to one's aid, in the elucidation of the history of the sept, one of the most necessary helps to the proving of its antiquity—I mean the to-be-regretted absence of monumental memorials chiefly owing to the Vandalisms perpetrated during the present century on two of the old burial-grounds of the family in the county Fermanagh: 1. At Lisgool Abbey the proprietor utilised the gravestones and other monuments by making a landing-stage of them from the lake to his house! the dust and bones of the ancient inhabitants he threw into Lough Erne. Could barbarism go further? The descendants of the former possessors were forcibly driven out of their homes and birthrights; while living it was penal (vide *The Confiscation of Ulster; and Ireland, its Scenery, Character, &c.*, by Mr. and Mrs. S. C. Hall) to exist on their native property, and when dead their ashes and those of their ancestors were not allowed to remain entombed in that soil which had given them birth and had been their last home. The sacredness of the grave was broken into to mark the badge of conquest and confiscation. 2. At Cleenish it was not quite so disgraceful, but even there bad enough. Another has written—

"Also for ecclesiologists! its walls [i. e. of the monastery] were removed as building materials for the fort on Cole's Hill." The fort is "a portion of the monument erected at Enniskillen in honour of General the Honourable Sir Galbraith Lowry Cole, G.C.B."

The remains of the monastic house on which the Maguires, Princes of Fermanagh, bestowed so many noble gifts, which holy St. Sinnell founded, and in which he laboured on his mission of peace towards men, are now made to exemplify one of the deadliest curses of humanity—war and its attendant horrors, and the glorification of a member of that race which holds the estates, and bears the title which belonged to its ancient proprietors—the Maguires, Barons of Enniskillen.

Fortunate it is, although their graves are desecrated and their monuments destroyed, that the Mac-Manuses and Maguires have left many native monastic records, such as *The Annals of Ulster—of the Four Masters—of Clonmacnoise—the Leabhar Gabhala* (which was compiled at Lisgool under the patronage of Brian Roe Maguire, first Baron of Enniskillen)—*The Annals of Lecom, &c. &c.* which give a continuous chronological history of these septs and the other important native Irish families to the beginning of the seventeenth century. Even though they do not show in every instance the alliances, yet they are sufficient proofs and answer to any scepticism which may arise as to

the genuineness of their history. Perhaps these annals may not be considered by many equal to the English Heraldic Visitations, yet they are more distinct, and quite on an equality in clearness and authenticity with Froissart's or Monstrelet's Chronicles. How many of the genealogies in the Visitations and Herald's College give twelve or twenty generations without chronology or marriages, and still their validity is not questioned? They are universally held as reliable, and why then should not the same be allowed to those Irish records and manuscript volumes of pedigrees which are in the custody of the Irish heralds? Surely their genealogists are as little open to the charge of forging pedigrees as the English; and when genealogies, such as O'Ferrall's for instance, have been compiled, they have been doubtless certified by reference to charters and authentic records of all kinds. I await actual proofs, not vague insinuations of non-antiquity or non-satisfactory verification, before I write *placet*.

As to the Mac-Manus family, there can be no doubt of the antiquity of both septs; the one of Tir Tuathail, co. Roscommon, and the other of Senat or Baile-mic-Maghnuis, Lough Erne, co. Fermanagh, both distinct; one descended from the O'Connors, the other from the Maguires. These facts are clearly proved in *The Annals of the Four Masters* again and again, not only in the text, which is full of entries relating to them, but in Dr. O'Donovan's notes. Dr. O'Donovan, writing of Matthew Mac-Manus, who died A.D. 1342, and who was quaintly described by the annalists as—

"a general and wealthy brughaidh [farmer] who never rejected the countenance of man whether mean or mighty," states that, "according to the Dublin copy of *The Annals of Ulster*, he dwelt on Lough Erne. The head of the family of Mac-Manus of Fermanagh had his residence at Belle Isle, in Upper Lough Erne, which is still called Bally Mac-Manus by the natives. This family is a branch of the Maguires, and is to be distinguished from Mac-Manus of Tir-Tuathail, who descended from Manus the son of Turlough More O'Connor, monarch of Ireland."

This Matthew was great-grandfather of Cathal Oge Mac-Manus the annalist, whose father, Cathal Mac-Manus, "who kept a house of general hospitality, died" in 1433; and his son Cathal Oge Mac-Manus was in that year by O'Neill, Prince of Tyrone, and Maguire, Prince of Fermanagh, "installed in his place—i. e. as chief of that sept of the Maguires who had assumed the surname of Mac-Manus, the chief of whom had his residence at Senat Mic Maghnuis, now Belle Isle." The death of Cathal Oge Mac-Manus is thus recorded in 1498:—

"Mac-Manus of Seannadh—i. e. Cathal Oge, the son of Cathal, son of Gilla-Patrick, son of Matthew, &c., a man who had kept a house of general hospitality, a bishop as Seannadh-Mic-Manus, a canon chorister in Armagh and in the bishopric of Clogher, parson of Inis-Cavin, deacon

of Lough Erne, and coadjutor of the Bishop of Clogher for fifteen years before his death, the repertory of the wisdom and science of his own country, fruitful branch of the canon, and a fountain of charity and mercy to the poor and the indigent of the Lord—he it was who had collected together many historical books, from which he had compiled the historical book of Baile-Mic-Manus for his own use—died of galar breac [the smallpox] on the tenth of the Calends of April, which fell on a Friday, and in the sixtieth year of his age.”

And in another place (*The Annals of Ulster*):—

“Anno Domini 1498. A great mournful news throughout all Ireland this year, viz. the following: Mac-Manus Maguire died this year—i. e. Cathal Oge, the son of Cathal, son of Cathal, son of Gilla-Patrick, son of Matthew, &c. He was a biatach at Seanadh, a canon chorister at Armagh and in the bishopric of Clogher, and dean of Lough Erne, and parson of Inis-Caein in Lough Erne, and the representative of a bishop for fifteen years before his death. He was a precious stone, a bright gem, a luminous star, a treasury of wisdom, and a fruitful branch of the canon, and a fountain of charity, meekness, and mildness; a dove in purity of heart, and a turtle in chastity; the person to whom the literati and the poor, and the destitute paupers of Ireland were most thankful: one who was full of grace and of wisdom in every science to the time of his death—in law, physic, and philosophy, and all the Gaelic sciences; and one who made, gathered, and collected this book from many other books. He died of galar breac [the smallpox] on the tenth of the Calends of April, being Wednesday, lx^o anno ætatis sue. And let every person who shall read and profit by this book give a blessing on the soul of Mac-Manus.”

Dr. O'Donovan gives this note in *The Annals of the Four Masters*:—

“The following table will shew the relationship between Mac-Manus of Senat and the chiefs of Fermanagh:

1. Don Maguire, first of that family who became chief of Fermanagh, died 1302.

2. Gilla-Isa.	2. Manus a quo Mac-Manus.
3. Donnell.	3. Gilla-Patrick.
4. Don.	4. Matthew.
5. Flaherty.	5. Gilla-Patrick.
6. Hugh Roe.	6. Cathal.
7. Philip na Tuaighe.	7. Cathal Oge, compiler of <i>The Annals of Ulster</i> . He had several legitimate sons, though apparently in Holy Orders.
8. Thomas More, ancestor of the Baron of Enniskillen and of the Maguires of Tempo.	

From Thomas Oge, the first son of this Thomas More (No. 8), Conor Maguire, the second Baron of Enniskillen, who was executed at Whitehall in 1642, was the fourth in descent; and from Philip his second son, the late Cuconnaught, or Constantine Maguire of Tempo, who was murdered in the county of Tipperary in the year 1834, was the tenth in descent.”

In conclusion, space not allowing me to write more fully on these matters, I would refer M. S. S. to the notices of the Mac-Manuses chronicled in

The Annals of the Four Masters under the years A.D. 1315-6-8, 1320, 1363, 1379, 1382, 1388; 1411, 1439, 1441, 1460-9, 1480-5-6-7, 1490-1, A.D. 1501, 1514, 1518, 1527-9, and 1531; and under “Maguire and O'Connor,” and like to the other Irish annals, where I feel confident sufficient will be found to allay any misapprehensions on the subject. SOUTHERNWOOD

P.S. The sept of Mac-Manus O'Connor of Tuathail and Carbury, co. Sligo, in the province of Connaught, is set forth with the other independent Irish clans in an official document of year A.D. 1515 preserved in the English State Paper Office.

HEW SCOTT'S “FASTI ECCLESIAE SCOTICANÆ.”

(4th S. viii. 119.)

I hardly think that, if you had had an opportunity of examining Dr. Scott's *Fasti Ecclesie Scoticane*, you would have spoken of Wood's *Athloniensis* or Cotton's *Fasti Ecclesie Hibernice* as “similar works.” Their object and method are altogether different. Dr. Scott's sign is “to present a comprehensive account of the succession of ministers in the Church of Scotland since the period of the Reformation, and in doing this he takes up each parish in succession, and gives a complete list of the ministers of that parish down to the present day, adding notices of their lives, writings, and families, which may prove useful and interesting to the biographer, the genealogist, and the historian.” Therefore, any one wishes to know the ecclesiastical history of any parish, and the names of clergymen, he has but to turn to the parish; he will at once find what he wishes, while the references to the works and authorities on which the statements in the text are based will, if it is desired to prosecute the inquiry further in regard to any individual clergyman, put him in a position to do so. And if, on the other hand, the name of any clergyman is known, and the parish in which he laboured is sought, the full and accurate indexes will at once give the inquirer the wish for information.

Neither Wood's nor Archdeacon Cotton's work affords this information. Wood's *Athloniensis Fasti* is altogether a university work, and in this sense a parochial one, while even in regard to the university it comes down only to the year 1600. It would be impossible from it to make out the succession of clergymen in any parish in England. Indeed it does not profess to give the history of all who had their education at the university of Oxford, but only of the more distinguished men, such as bishops, writers, &c. &c.; so that while many who were clergymen, but not distinguished

in any way are not named, many who distinguished themselves in other fields are included.

The same remarks apply to the *Athena Cantabrigienses* by Charles Henry Cooper and Thomson Cooper, the two volumes of which (all, I think, that are published) extend only from 1500 to 1600. This, like Wood's, is a purely university work.

Dr. Cotton's work is no doubt more akin to that of Dr. Scott, being an altogether ecclesiastical one. Still its plan and object are altogether different, for while Dr. Scott gives a list of the clergymen of every parish in Scotland from the time of the Reformation till the present day, Dr. Cotton confines himself to cathedral dignitaries, the title of his work being *The Succession of the Prelates and Members of the Cathedral Bodies of Ireland*. It does not, therefore, go beyond bishops, deans, canons, and prebendaries, and can hardly therefore be put in the same class as Dr. Scott's *Fasti*. (You say there are five volumes of Dr. Cotton's *Fasti*. I have been able to see only four volumes—one to each of the four provinces of Ireland; that devoted to the province of Munster being "the second edition corrected and much enlarged." What is the fifth volume devoted to?)"

I have, however, since I put the question in "N. & Q.," had my attention directed to an excellent and most laborious work, which does for the diocese of London up to 1700 what Dr. Scott has done for the church of Scotland up to the present day. It is entitled—

"*Repertorium Ecclesiasticum Parochiale Londinense. An Ecclesiastical Parochial History of the Diocese of London, containing an Account of the Bishops of that See from the first Foundation thereof. Also of the Deans, Archdeacons, Dignitaries, and Prebendaries from the Conquest; and lastly, of the Several Parish Churches as well Exempt as not Exempt within the limits of that Diocese, and of their Patrons and Incumbents, and also of the Endowments of the Several Vicarages, and likewise of the Several Religious Houses that were within the same, continued to the Year 1700, in an alphabetical order.* By Ric. Newcourt, Notary Public, one of the Procurators General of the Arches Court of Canterbury, who lately executed the Office of Principal Registry of the said Diocese for near 27 Years." 2 vols. fol. London, 1700-10.

This elaborate work is in two large volumes; the first, of 978 pages, comprising all London and Middlesex, with the parts of Hertfordshire and Buckinghamshire to the said diocese belonging; the second, of 600 pages, comprising all the county of Essex. There is an excellent index of names and places. I presume there is no new edition of this work carrying it down to the present day. Does any other English diocese possess a similar work?

I should imagine that in some of the English

county histories lists are given of the succession of clergymen in the various parishes. At all events this is the case in some of our Scottish county histories; as, for example, in Shaw's *History of Moray*. Still the information given in such a book is very meagre when compared with that contained in such a work as Dr. Scott's *Fasti*, which is, I think, altogether unique in ecclesiastical literature. THOMAS GORDON.

LONGEVITY AND LENGTH OF INCUMBENCY OF CLERGYMEN IN THE CHURCH OF SCOTLAND (4th S. viii. 119).—I find that in my article on the above subject I omitted a very remarkable case of a parish occupied for a very long time by the members of one family, viz. that of Eddleston (*Fasti*, i. 241), the cure of which was filled for 159 years (from 1697 to 1856) by four members of the same family—father, son, grandson, and great-grandson in succession.

Rev. James Robertson (descended from the family of Struan) was ordained June 9, 1697, and died November 8, 1747, in his seventy-seventh year and fifty-first of ministry.

Rev. Alexander Robertson, his son, was ordained assistant and successor July 16, 1735, and died February 18, 1773, in his sixty-third year and thirty-eighth of ministry.

Rev. Dr. Patrick Robertson, his son, was ordained March 10, 1774, and died May 3, 1822, in his seventy-fourth year and forty-ninth of ministry.

Rev. Dr. Patrick Robertson (second), his son, was ordained assistant and successor April 13, 1820, and died April 14, 1856, in his sixty-third year and thirty-seventh of ministry.

I may add that the living is not in the hands of the family. The patronage belongs to the Elebank family. THOMAS GORDON.

LONGEVITY AND LENGTH OF INCUMBENCY OF TWO MINISTERS IN THE IRISH PRESBYTERIAN CHURCH.—Referring to Dr. GORDON's paper in "N. & Q." for August 12, 1871, I am induced to send the following particulars of two cases of longevity and length of incumbency which have occurred in the Irish Presbyterian Church:—

1. Rev. John Lewson was ordained minister of Cairncastle, co. Antrim, in 1728, and continued such till 1803, so that he was for seventy-five years incumbent of that parish. He was ninety-seven years of age when he died, and during his entire lifetime he never had one hour's illness, as I have been told by his granddaughter, who is still living, and who remembers him well. When Mr. Lewson was eighty-six years of age he preached an ordination sermon, which was afterwards printed, and which still testifies to the mental vigour of the preacher as its energetic delivery did to his unimpaired physical powers. I

have also another sermon of Mr. Lewson's in MS. which, as appears from marks on the back of it, was preached in what is now my pulpit in Larne in the year 1798, when the preacher was ninety-two years of age.

2. Rev. John Bankhead was ordained in Ballycarry, co. Antrim, in 1763, and continued minister of that parish till 1833, so that his incumbency lasted seventy years. Mr. Bankhead, like Mr. Lewson, was ninety-seven years of age when he died. He was twice married, and had altogether twenty-two children, of whom nineteen arrived at maturity.

With respect to the parish of Ballycarry, I may add that up to the date of Mr. Bankhead's death four successive ministers had served it for a period of two hundred and twenty years, being an average ministry to each of fifty-five years. These days and ministries are gone. CLASSON PORTER.

MURAL PAINTING IN STARSTON CHURCH, NORFOLK.

(4th S. vi. vii. *passim*; viii. 10, 96.)

Since my last communication in reference to this subject, which you did me the honour to insert (vii. 245), many words (even bitter words) have met our eyes which have passed between F. C. H. and MR. WALLER; each of them so strongly insisting upon his own (may I be pardoned for using the expression) "theory," that he will scarcely allow his opponent any knowledge whatever about it. F. C. H. remains confident that the painting represented the death of the Blessed Virgin, and to his own satisfaction identifies most of the attendant personages; while MR. WALLER is equally persistent in his application of it to the legend of St. Mary Magdalene. It is not my purpose to interfere in this controversy, nor am I going to say anything in the support of the hypothesis advanced by myself (vi. 577), because that was founded upon the assumption, not only that the object held over the head of the bed was an heraldic shield, but that such shield had a charge upon it something like that represented in the lithograph; although I have reason to believe that Dr. Rock, who is reported to have described the painting as "representing a ceremony in the chamber of a dead person," still adheres to that opinion; but now the wordy war seems laid to sleep, it may not be ill-timed if I am permitted again to address you upon some of the details in the engraving, as to the accuracy of which doubts have arisen.

For the purpose of satisfying myself upon some of these controverted points, the original not being in existence, I went to the artist, Mr. Winter of Norwich, who made the drawing from which the print was taken; and having examined that drawing, and heard Mr. Winter's own ob-

servations, what I have to say may afford a little light upon a subject environed with such difficulties and enveloped in so much mystery: for, as one of your correspondents truly remarks, the smallest details are important. Mr. Winter assures me that, although the lithographer has taken some liberties with his drawing, the general accuracy of the printed copy* may be relied upon. He asserts that all the painting was contemporaneous; but I must confess the style of the ornamentation at the bottom supports MR. WALLER's allegation, that it was part of an earlier decoration; in which case the painter, finding it to his hand, made use of it to represent the side of a bed, or, according to MR. WALLER, a carved tomb (we will call it a bed), upon which the body of the dead person is recumbent. Over it is spread a paned coverlid; a linen cloth, apparently ornamented with a cross, being thrown over the head of the corpse and hanging over the back of the bed. This MR. WALLER considers to be a draped altar; and what I have called a coverlid, F. C. H. says is an upright screen painted in diaper. For my own part I think the apparent stiffness of this arose from the painter being unable to represent the pattern in folds. It is an argument, however, in favour of the entire painting being of the same date, that the arched recess was evidently made in the wall for the express purpose of receiving it. The object behind the head of the bed, which F. C. H. mentions as looking "like a pedestal, which may have supported a lamp or chafing dish," and MR. WALLER as resembling "a stump of a tree of a bright red colour," appears in the drawing more like the drapery of the lower part of a human figure standing there; the other portions of which were destroyed from the disintegration of the colouring matter, by which the painting suffered so much as soon as the plaster was removed.

The object in the hands of the tonsured figure, wearing a cope or chasuble, was undoubtedly an heraldic shield of the form shown in the drawing, not a chalice—of that Mr. Winter is positive—although its outline was not very clearly defined; and it is true, as MR. WALLER was informed, the markings upon it were exceedingly obscure, what is represented as a charge being mere scratches. I draw no deduction from it, but it is remarkable that the form of the base of the shield corresponds with that of the arch of the recess. The figure with clasped hands, standing behind, seems to have been painted in after the rest of the picture, and over the green colour which constitutes the background, the face and hands being of that hue.

I offer no conjecture upon the subject of the picture. It has afforded a fine battle-ground for

* See *Papers of the Norfolk and Norwich Archaeological Society*, vol. vii. part iv.

other correspondents; but it does appear to that the absence of a nimbus to any one of figures is fatal to both theories. I had ved that the ascending soul is not repre- d with angelic tresses, but wearing the hair ed after the manner of men; but the rector nformed me that some of the hair had flaked ore the drawing was made. One word more I have done. In the inscription upon the the first word reads more like PROCER with l R than a semicolon. G. A. C.

HEBREW MSS.

(4th S. viii. 166.)

ere are several MSS. of the Five Books of s, the antiquity of which is indeterminate. most useful works to consult are Kennicott's al Dissertation (*Vetus Testamentum Hebraice, variis lectionibus*, Oxon, tom. ii. 1780), and essi's *Variae lectiones Veteris Test. ex immensa m congerie haustæ, et ad Samaritanum textum, ustiss. versiones, ad accuratiores sacræ criticæ ac leges examinatæ*, Parmæ 1784-1788, and ement 1790. They were either written on r or parchment: see MS. 60 in Kennicott. presume the object of J. N. is to arrive at a t text, it is necessary that he should go far : in his inquiry than the existing text as in the synagogue rolls of the Jews,—the ext; and he must bear in mind that many most of the Hebrew MSS. of greatest an- r extant, including those collated by Ken- and De Rossi, are probably copies rejected : synagogues for their defects, erasures, not written strictly according to Jewish rules, maimonides, *H. Teph.* i. 4, 12, vii. 4, 16; *Mass.* im, i. § 9.) This subject having been but mperfectly set forth by English writers, I riefly intimate that the principal apparatus ertaining the most ancient text is the Sa- n Pentateuch, wholly unknown to Colenso, contains the Hebrew text in Samaritan ters, and which Bagster has published in a ndious form in his Polyglot, and has at- to his small Hebrew Bible: the version to the Samaritan language: the Masora: ptuagint version: the Syriac version: the ns: the Arabic version from the Hebrew; e Latin vulgate, which last is left in a most : state by popish audacity. One word his- y as to the most important of the ancient known now solely by repute: 1. The copy obi Hillel, who lived B.C. 100, or another ved A.D. 340. Kimchi, who lived in the century, says he saw a MS. copy of the res, which went by his name, and was ed at Toledo in Spain; and Rabbi Zaduc, urished towards the close of the fifteenth , says that part of it had been sold and

sent to Africa. 2. The copy of Aaron ben Asher, one of the celebrated doctors of Tiberias, and president of the academy in that city, who flourished about 1034. This valuable MS. was kept for many years at Jerusalem as a standard copy; and Maimonides asserts that it was universally appealed to, and that it was the exemplar which he himself followed in copying the law. The copies of this MS. were distinguished as "The Holy Scripture of Israel" or of "the people of Palestine"; and it is important to remark, that all the printed copies of the Hebrew Scriptures, as well as the MSS. of the Western Jews, are almost wholly derived from transcripts of this celebrated MS. 3. The copy of Jacob ben Naph-tali, who flourished at the same time with Ben Asher, and was president of the academy at Babylon. His text was generally adopted by his countrymen, and other oriental Jews, beyond the Euphrates; and the differences or various read- ings between that and the copy of Ben Asher have been noted and transmitted to our time, and are printed in the larger editions of the Hebrew Bible.* The Hebrew text of the Law used in China, conformably with the MS. brought by Dr. Buchanan from the black Jews of Malabar, contains, according to Yeates, no important devia- tion from the common printed text. Kennicott, with the assistance of Bruns, collated about 630 MSS., and De Rossi 479 MSS. and 288 printed editions; a compendium of all of which may be seen in Doederlein and Meisner's Heb. Bible (Halæ et Berolini, 1818), which however is not free from errata. According to De Wette (§ 97), all the diligence yet bestowed on MSS. proves that all in every part have the Masora for a basis. The last work has been translated by Buxtorff.

T. J. BUCKTON.

The three oldest Hebrew MSS. now extant are, (1.) A fragment, perhaps of the eighth century; (2.) The Pentateuch, perhaps of the ninth century; (3.) The O. T., perhaps of the eighth century: this last is in the Bodleian. Besides these there are no manuscripts, so far as I know, of an earlier date than the tenth or eleventh century.

The Samaritan Pentateuch, written in the old round Hebrew characters, and the modern Hebrew text (first put into its present critical shape circ. A.D. 500), are the two principal extant forms of the Hebrew O. T. It may be worth while to add

* Eichhorn (*Einleit. A. T.* § 374) gives the following list of lost MSS.: 1. Hillel; 2. Codex Babylonicus; 3. MS. of Israel; 4. an Egyptian Codex written at Jeru- salem; 5. Sinai (Tychsen, *Tentamen*, p. 215); 6. A Pen- tateuch of Jericho (Hottinger, *Thesaurus Philol.* p. 106-110); 7. Codex Sanbuki (Tychsen, *Tent.* p. 249); 8. Liber Taggin (Cappellani *Mare infidum Rabin.* in Crenif. x. 408; 9. Lectiones Orientalium et Occidentalium; 10. Lectiones R. Ben Ascher et Ben Naphthali.

that the earliest printed editions of the Hebrew Bible were, (1) the Psalms, at Bologna, 1477; (2) the O. T. in Italy, 1488.

E. C.

Fenton, Stoke-on-Trent.

MONTALT BARONS.

(4th S. viii. 27, 93, 172.)

The derivation of the English name of Maude or Mold, and the Scottish one of Mowat, from the Latinised name of "De Monte Alto," appears unsatisfactory, unless further proof can be shown for it than has hitherto appeared, although they may possibly all represent the name of one family. It is well known that the names in a Latin charter, where not merely altered by giving them a Latin termination, were, if the name bore in the vernacular any translatable meaning, represented by literal translations of that meaning; and for this reason it is probable that the "De Monte Alto" of old records was the translation of some name, signifying "of the high mount" or hill.

There was an old Norman name, "De Monhaut," mentioned in some copies of the Roll of Battle Abbey and elsewhere; and this name has always appeared to me to be in all probability the original form of Mowat, as in sound, and probably in meaning, it was equivalent to "De Montehaut," which, in Latin, would give "De Monte Alto." From Monhaut, through Mohaut and Muhaut (this latter form appears in the Scottish charters, as well as Mohaut), to Mowat or Mouat, is a probable enough transition.

It appears improbable, however, that a name in common use should be the corruption of one contained in Latin charters inaccessible, of course, to a semi-barbarous population to which reading and writing were as occult sciences.

According to the usual course which the corruption of a word takes, the name "Montalt," if there ever existed such a name in England, would more probably become Montle or Monald, than Mohaut or Mowat. Monald, however, might easily become Mold and Maude; so that it seems a question whether the Scottish Mowat, and the English Mold or Maude, are derivable from the same original name.

If MAG. and J. M. O. would kindly contribute to the pages of "N. & Q." any information they have as to the Northern family of Mowat, they would confer a favour on Scottish genealogists, especially if they can show a direct connection between it and the English family of Maude.

C. E. D.

It may be of use to SIR THOMAS WINNINGTON to inform him, that pedigrees of the Maude family descended from Eustace de Monte Alto are to be found in Burke's *History of the Commoners*—a

genealogical work, published some years before his *History of the Landed Gentry*. By a reference to it he will find much curious and useful information relating to that ancient and once widely-spread family in the North of England.

Thomas Maude, who wrote the poetical account of Wensleydale, was of that family. He had once been surgeon on board the *Harfleur* to Lord Harry Powlett, who commanded that ship, and who is said to have been the original of Captain Whiffle, in Smollett's *Roderick Random*. When Lord Harry became Duke of Bolton, he appointed Mr. Maude agent for the extensive northern estates in Wensleydale, where he resided at Bolton Hall until his death, and was buried in Wensley churchyard on the banks of the Eure.

Another member of the family, whom I well recollect in my undergraduate days, was the Rev. John Barnabas Maude, M.A., Fellow of Queen's College, Oxford, descended from the Kendal branch of the Maudes. He had been a great traveller, and had been one of the "detenus" in France when Napoleon ordered the English to be seized. The Rev. J. B. Maude, who was a bachelor, died, as far as I remember, in the year 1850.

JOHN PICKFORD, M.A.

Hungate, Pickering.

LADIES ON HORSEBACK.

(4th S. viii. 8, 76, 134, 151, 196.)

In Knight's *Old England* (p. 125) the illustration from the Royal MS. mentioned by S. D. S. is produced more fully than in Strutt's *Sports*. We there see two ladies on horseback riding *à cavalier*.

In a copy of *Civitates Orbis Terrarum*, published at Antwerp in 1572, now before me, there is shown in the foreground of a plan of the town of Sevilla a female figure seated sideways upon a donkey on a saddle, apparently intended for purposes of burden. A few pages further on, in the plan of Granada, there is a woman seated on a mule led by a man, who has her legs up in front of her on each side of the animal's neck, her feet resting upon projections from the saddle, which is of a very cumbrous shape. Behind this figure is another mule, on which are riding a cavalier and his lady, the latter being on a pillion.

Again, in the plan of Alhama, a town near Granada, there is a woman with a baby seated on a mule, with her legs stretched out before her, but in this instance the feet are crossed on the animal's neck. Her position is preserved by four projections or horns which rise out of the saddle, two in front and two behind. At the bottom of this plate is inscribed "Depingebat Georgius Hoefnagle, anno 1564."

This book is, I believe, somewhat rare; and as almost all the plans have figures in the fore-

and, I need scarcely add that it is invaluable illustrating the costumes of the sixteenth century.

propos of this subject, I was recently told by an old lady how well she recollected her mother describing the way in which ladies went out to ride in the country in her youthful days, when ungainly wooden hoops were in fashion. It was, of course, impossible to ride in them, and they were placed over the shoulder of the groom, behind whom the lady sat on her pillion, to be removed at the end of the journey.

J. CHARLES COX.

Wazelwood, Belper.

When writing the above query I forgot to mention that the lady was on a pillion-saddle. Daniel Defoe, in *The Comic Pilgrim; or, Travels of a Comic Philosopher* (3rd ed. p. 84. London, 1723), mentions that "In Ireland women ride on the wrong (or right) side of a horse, and very often upside." CHARLES ENNIS VIVIAN.
Eccleston Square, S.W.

"THE PRANCING TAILOR."

(4th S. viii. 186, 214.)

Though the burden of the song was not exactly as given by PELAGIUS, I suspect he means one which I remember almost twice forty years ago; the following is all that I can now recall of it:—

"I'll tell you how the world began,
Benjamin Bowman;
I'll tell you how the world began,
Cast threads away!
I'll tell you how the world began,
Nine tailors make a man:
So the proud tailor rode prancing away.

"Of his shears he made bridle-bits,
Benjamin Bowman;
Of his shears he made bridle-bits,
Cast threads away!
Of his shears he made bridle-bits,
Rode his horse into fits,
So the proud tailor rode prancing away."

"Of his bodkin he made a gun,
Benjamin Bowman;
Of his bodkin he made a gun,
Cast threads away!
Of his bodkin he made a gun,
Shot a louse out of fun,
So the proud tailor rode prancing away.

"Of his needle he made a sword,
Benjamin Bowman;
Of his needle he made a sword,
Cast threads away!
Of his needle he made a sword,
Stuck a louse on the board,
So the proud tailor rode prancing away."

Adterea desunt!

I recollect another tailor song, in vogue about twenty years ago, which the pages of "N. & Q."

may rescue from oblivion, as its merits are at least equal to those of the one inquired for:—

"There was a tailor and a louse,
Heigho! ye weavers;
Lived together in a house,
Gentlemen and tailors.

"The tailor owed the louse a spite,
Heigho! ye weavers;
Sewed him in a button tight,
Gentlemen and tailors.

"The louse was stout, and soon got out,
Heigho! ye weavers;
And went to see the world about,
Gentlemen and tailors."

The louse's travels are described, though not in the most elegant language; but the finale is worth preserving:—

"This louse was ill, and ready to die,
Heigho! ye weavers,
With the colic in his eye,
Gentlemen and tailors.

"Three fleas dressed in black,
Heigho! ye weavers,
Carried the louse a pick a pack,
Gentlemen and tailors.

"They got a bug to toll the bell,
Heigho! ye weavers,
As they carried the louse to hell,
Gentlemen and tailors."

F. C. H.

I think MR. SALA is mistaken in attributing any political meaning to this song, which is a mere piece of nonsensical doggerel in ridicule of tailors, who have ever been the butt of small wits. More than forty years ago, when at school, I had an unusually extensive *repertoire* of vulgar, indecent, and silly songs; and among them was the song inquired after by PELAGIUS. The tune was the best part of it. Our version began thus:—

"When the wars first began,
Benjamin Bobbletail;
When the wars first began,
(Cast knots away).
When the wars first began,
Nine tailors made a man;
So the proud tailor went prancing away."

And then it went on to say how —

"Of his needle he made a spear,
Stuck a louse through the ear;
"Of his bodkin he made a gun,
Shot a louse as he *run*," &c. &c.

There is always an antagonism between school-boys and any surrounding population whom they may regard as *snobs* or *cads*. One of our boys, from the cloth districts of Gloucestershire, had the following lines on the weavers, who were regarded by him and his fellows as natural enemies. There is a touch of humour in it:—

"Four-and-twenty weavers went out to kill a snail,
The bravest man among them trod upon his tail;
The snail turned round, with horns like a cow—
'God bless us!' said the weavers, 'we're dead men now.'"

J.

"TO PARTAKE" (4th S. viii. 182.)—The hyper-refined are not so wrong as HERMENTRUE seems to think. The lady asks: "Can 'partake' be correctly used for *eat*? and even if that be granted, is it possible to partake of anything?" Certainly "partake" cannot be correctly used for *eat*. But then does anybody so use the word? To partake of a meal, or of refreshment, means to eat. If this lady had searched Johnson carefully, she would have seen that "partake" is a verb neuter as well as active; and, curiously enough, Johnson adds that it means "to have a share of anything, to take share with; it is commonly used with *of* before the thing shared. Locke uses it with *in*." This is explicit enough, and not beyond the reach of a weak understanding; but what HERMENTRUE says about "a verb of multitude" passes my understanding altogether. To "partake" is to *take part*: to "partake a cake," is to me a phrase conveying a far less grammatical completeness than "to partake of a cake"—to *take part of* a cake. I wish there was any good treatise upon English prepositions, their individual significance, their significance in composition, and their power of modifying meaning when used in connection with verbs. Dr. Johnson here thinks it worth while to note Locke's use of "*in*," in which there really is nothing peculiar at all: "How far brutes *partake in* this faculty." When *of* qualifies the substantive following *partake*, it implies the action of appropriating a part of a divided material object; whilst *in* notes that the partaker shares the object (generally immaterial), not by appropriation but co-partnership. Inheritors partake *of* an estate; whilst they only partake *in* the rights of the neighbouring common lands. Brutes partake *of* food, because they partake *in* a faculty of eating.

Mayfair, W.

This word is one the spelling of which has been accommodated. It is merely the Fr. *partager*, to share, and the second syllable has nothing to do with the verb *take*. The proper construction is without *of*: thus Milton has "partake his punishment." The *Concordance to Milton* gives *partake*, P. L. ii. 374, 408, v. 75, vi. 803, ix. 3, 100, 818, xii. 508; S. A. 1455; *partaken*, Com. 741; *partakers*, P. L. iv. 731; *partakes*, P. L. viii. 364. See these twelve instructive instances.

WALTER W. SKEAT.

Agreeing as I do in the main with HERMENTRUE's criticisms upon what she terms the "delicate euphemisms of a hyper-refined class of writers," I must venture to take exception to her grammatical complaint. Like herself, I am sufficiently old-fashioned to retain some faith in Johnson; and on reference to him, I find that the word *partake* is derived from *part* and *take*, and "is commonly used with the word *of* before the

thing shared," though "Locke uses it with *in*." His examples are taken from Dryden, Bacon, and Shakespere, in which the preposition is *of*; and one passage from Locke is quoted in which the preposition is *in*. It is true that the word also occurs as a verb active, not followed by a preposition, for which the authority of the same Dryden and Shakespere, and also of Milton, is given; but those who use it as a verb neuter seem to adhere more closely to its derivation.

It is worthy of observation that the verb *take* sometimes means *swallow* (vide Johnson), quoting Bacon, South, Locke, &c., and is constantly so used in common conversation. We speak of taking food, taking wine, taking nothing, and, alas! taking physic; and see Acts xxvii. 33, 34, 36. As, therefore, *take* = *eat*, why may not *partake* = *eat a part of* what is set before one, the rest being left (as I used to be told in my younger days) for Mr. Manners? C. S.

"IT AM I" (4th S. viii. 181.)—*Am* and *is*, I and *me* are the delight of pedants, and the despair of comparative linguists, whose objects are *pace* and concord. *It am I*, whose every aspect is so learnedly discussed by your correspondent F. CHANCE, sounds, in our present acceptance of "good English," like the most grotesque of signs barbarisms. Yet we find the commandant of artillery, Napoleon Buonaparte, at the siege of Toulon, and in sudden want of an amusements, crying out to his soldiers, "Qui sait écrire?" Sergeant Junot springs forward, "O'est moi qui *sait* écrire!" he exclaims (and to his ready writing he will owe his dukedom and his marshal's baton). Grammatically he should have said, "C'est moi qui *sais* écrire," which, literally translated into English, would be "It is me who *know* how to write," whereas the incorrect "*moi qui sait*" would be "me who *knows*." But had Junot been an English scholar, and had he, thinking in English, rendered his thoughts in ungrammatical French, the reply would have been "C'est je qui *sais* écrire," to French ears an execrable piece of cacophony. It is possible that some of these days we may come to an international agreement on the currency question, but shall we ever be able to reconcile our jarring grammatical codes? I doubt it.

GEORGE AUGUSTUS SALL.

The Reform Club.

P.S. The hopelessness of our philological state is aptly illustrated in the communication of your correspondent HERMENTRUE, who, after demolishing the writers who use the verb "to partake" in the sense of "to eat," winds up her diatribe with a morsel of legal slang, which to some ears may be atrociously offensive—"This deponent *avouch* not." Why "*deponent*"? why "*avouch* not"? HERMENTRUE is not swearing an affidavit. Why

pollute the well of English undefiled with parchment clippings? But really I begin to think that our mother tongue is only our mother-in-law, and that that is the reason why we are always falling foul of her.

PASSAGE IN "ABSSALOM AND ACHITOPHEL" (4th S. vii. 532): SIR EDMUND BERRY OR BURY GODFREY (4th S. viii. 120, 172, 195): SYDNEY GODOLPHIN, AND SIR CHARLES SEDLEY (4th S. vii. 364, 462, 507.)—I wish to put together replies or notes on a few subjects lately mentioned in your periodical.

1. MR. AINGER has made a just criticism on a note of mine in the Globe edition of Dryden on the lines in "Absalom and Achitophel":—

"David for him his tuneful harp had strung,
And Heaven had wanted one immortal song."

MR. AINGER's explanation of the meaning of these lines is probably right; and some time before the appearance of his "note" I had acknowledged my mistake, and suggested the same explanation as MR. AINGER's in a note in my edition of *Select Poems of Dryden*, published in the Clarendon Press Series early in this year.

2. There is no doubt that Sir Edmund Berry, or Bury Godfrey, was christened with two Christian names. That is quite satisfactorily proved by J. G. N. viii. 172; and it has been, I believe, before proved some years ago in your columns. The inscription on the medal referred to by MR. H. A. KENNEDY at the same page of the same number, can prove nothing the other way, for E. Godfrey will stand as well for Edmund-Berry (as it was often printed at the time) as for Edmund. In the early editions of Dryden's Prologue to Southerne's "Loyal Brothers" the name is printed Edmund-berry, and I have so printed it with a hyphen in the Globe edition (p. 454). MR. KENNEDY is right in believing that the giving of two Christian names was rare in those days, but is wrong if he concludes that it was never done. It will be seen in my *Life of the First Lord Shaftesbury*, that he records his having received two Christian names—Anthony Ashley, and explains why he was so christened, and also that when Sir Simonds D'Ewes mentions him as Sir Anthony Ashley Cooper, he thinks it needful to explain, "he named Anthony Ashley in his baptism." Cromwell also called him Marcus Tullius Cicero, the little man with three names. *Berry* and *Bury* are two ways of spelling the same name; each form occurs frequently. It is easy to write *Bury* so that it might be read *Berry*.

3. Sydney Godolphin, about whom I inquired in 4th S. vii. 364, could not be, as DR. RIMBAULT thinks he certainly was, the brother of the Lord Treasurer Godolphin, the said Sydney having been born, according to DR. RIMBAULT, in 1600 or 1610, while Sydney Lord Godolphin, the Lord

Treasurer, bearing the same Christian name, was born (I have to thank G. E. A. for informing me) in 1645, thirty-five years later. The poet Sydney Godolphin, about whom I inquired, is described in the publisher Briscoe's preface to the *Rehearsal* (1714) as one of the intimates of the second Duke of Buckingham. "He was likewise," it is there said—

"Very intimate with the poets of his time, as Sir John Suckling, the Lord Falkland, Mr. Sydney Godolphin (a near relation to the late Lord High Treasurer of England, the glory of that ancient family), Mr. Waller and Mr. Cowley."

This Sydney Godolphin cannot of course be the gentleman suggested by DR. RIMBAULT. I have suggested that the Sydney Godolphin about whom I inquired, and who may be the person mentioned by G. E. A., son of John Godolphin, Judge of the Admiralty, and born in 1651, might have been the "Little Sid" of Mulgrave's *Essay on Satire*, instead of Sir Charles Sedley or Sidley; and I will end this note with an inquiry for information about Sir Charles Sedley, as to whether his person was such as to render the description "little Sid" appropriate.
W. D. CHRISTIE.

BEAR AND BEER (4th S. viii. 83, 155.)—In the neighbourhood of Clitheroe (Lancashire), *bear* (ursa) is pronounced *beer*. When the old sport of bear-baiting is mentioned, it is always *beer-baiting*. *Pear* (fruit) is also pronounced *peer*.

J. HARRIS GIBSON.

Liverpool.

In my native county, Westmoreland, these terms are pronounced alike (*beer*) in reference to the animal, the beverage, and also in application to an article in common use, not mentioned by any other of your correspondents, namely, a foot-mat—invariably spoken of by the uneducated as a *beer*; originating possibly in an imagined semblance to the rugged covering of the bear.

JOHN BURTON.

These two words are pronounced alike in Cornwall. In that county *beer* is properly pronounced, but *bear* is sounded like *beer*. In an amusing poem called "The St. Agnes Bear Hunt," written in the living Cornish dialect by the late Mr. J. T. Tregelles, the following reference is made to a ferocious bear:—

"He es the ugliest, fiercest *beer*,
Of all that es of *beers*."

Perhaps you will allow me to remark that the sound of *a*, in such words as *bear*, *break*, *steak*, and *wear*, is nearly always changed by the rural population of West Cornwall to the sound of *ee*: thus the above-mentioned words would be *beer*, *breack*, *steack*, *weer*.
W. N.

MR. GILBERT A'BECKETT (4th S. viii. 116, 143.) It is hazardous to dispute any dictum of MR.

SHIRLEY BROOKS's respecting the staff of *Punch*; nevertheless when he says that Mr. Mark Lemon was from the very first the "sole" editor of that periodical, I am inclined to question his accuracy. I have in my possession a copy of the original edition of a book I dare say he well knows—*A Shilling's Worth of Nonsense*—and the title-page states it to be by the "Editors" of *Punch*. It may be necessary to add, for the sake of many of your readers, that the book I refer to came out in the earliest days of *Punch*. As to the authors of the brochure, I can only make guesses, like any other outsider.

C. T. B.

OLD BAGS (4th S. viii. 164.)—As "Old Bags" (not *Baggs*, as Lord Brougham is pleased to write it) has come under discussion, I send you a copy of some verses which appeared at the time of the event in the *St. James's Chronicle*. As the parties are all deceased, I presume they may now appear, and perhaps amuse your readers.

"The Mistake. A True Story.

"Sometimes the Regent condescends,
When talking freely with his friends
(The Regent, chief of Royal wags),
To call the Chancellor 'Old Bags.'
One day his Highness quite forgot
That he addressed Sir William Scott,
And said, 'I wish you'd go and see,
And send my friend, Old Bags, to me.'
And now, by royal mandate sent,
With all due speed Sir William went,
Bid Bankes to Carlton House repair—
'His presence was commanded there.'
''Tis strange,' said Bankes—'Yes' (said his wife.
The joy and partner of his life);
'But since we know, 'tis thus, my dear—
To night you'll be, thank heav'n, a Peer.'
Old Bankes, full dress'd, 'twixt three and four,
Halted at the Regent's door—
Was there received—gave in his name,
And said he by appointment came.
'Who?' cried his Royal Highness, 'what?'—
Bankes, Bankes, re-echoed thro' the hall—
'I never sent for Bankes at all.'
Bankes was ordered not to stay—
Bankes rejected drove away.
Mother Bankes, all in a flurry,
Flew into her husband's study—
'What's our title, love?' she cried;
'We have none,' her spouse replied.
Who can tell their grief and sorrow,
Who mourn the past, nor hope the morrow?
They found 'twas as the Regent said—
Sir William had a blunder made,
And so mistook the king of wags,
That he confounded *Bankes* with *Bags*.

——."

W. 1.

SIR FULKE GREVILLE, LORD BROOKE (4th S. viii. 22, 88, 217.)—If DR. BUFF will kindly refer to the errata at p. 118 he will find that the error, to which he justly takes exception, was caused by a misprint. I never doubted that Sir F. Greville sat in the Commons in the first part of the session 1620-1.

S. R. GARDINER.

"LE PÈRE DUCHESNE" (4th S. viii. 7, 57.)—This execrable wretch is, alas! but too well known. To the editorial note may I be allowed to add the following particulars?—

"Hébert (Jacques-René), né à Alençon, Dép^t de l'Orne, en 1759. Employé au Théâtre des Variétés en qualité de Contrôleur des Contremarques; Rédacteur de la feuille dite 'Le Père Duchesne,' Membre de la Commune du 10 Août, substitut de l'agent national de la Commune, décapité à Paris le 4 Germinal An 2°."

I have before me a letter of his previous to the appearance of this monstrous periodical. It is couched in very different terms, though on a—to him—painful subject:—

"Hébert est venu pour avoir l'honneur de faire sa cour à son Secrétaire-Général. M. Le M^{re} de Gouy d'Araym's annoncé hier que j'étais réformé et qu'à compter du 1^{er} courant mes appointemens ne me seraient point payés."

Probably "inde ira du père Duchesne." He was turned out, "pour cause d'indélicatesse et d'infidélités dans sa place." He began his paper, the title and style of which he had taken from a young post-office clerk, who thought it a good joke to instruct the people in making use of their slang and coarse expressions. Whilst Marat in his *L'Ami du Peuple* perverted the heart of the nation, Hébert, by his obscene language in *Le Père Duchesne*, corrupted people's mind and heart.

I have another document signed by him as "substitut":

"Municipalité de Paris. Paris, le 11 7^{bre} 1792. L'An Quatrième de la Liberté — Premier de l'Égalité." With the arms of the city of Paris, fleurs-de-lys, and a ship, with the Phrygian cap for crest. I have, moreover, a number of the disgusting paper, on which are very coarse woodcuts at head and foot, quite in keeping with the letterpress, which ends thus:—

"Un seul pas en arrière perdrait la république. Jurons donc, f——e, la mort des modérés, comme celle des royalistes et des aristocrates. De l'union, du courage, de la constance, et tous nos ennemis seront à quia f——e."

P. A. L.

BURNSIANA (4th S. viii. 165.)—DR. ROSEN states that, in my publication *Bibliotheca Burnsiana*, I do not refer to the edition of 1821 in four volumes 12mo, printed by Richards & Co., Grocers' Hall Court, Poultry. It is singular how errors occur. The fact is, that the edition is inserted in my pamphlet (see p. 29, Nos. 238, 239, 240, and 241); the size is noted 18mo (which it is), not 12mo. I certainly do not pretend to have all the different editions of Burns that have ever been printed, as witness me asking in the same number of "N. & Q." (p. 178) for three editions which I know of but have not; still, I presume, I have got almost the entire number, as will be seen in my forthcoming Burns, which I will have advertised in your columns, and which will contain a very extended list of Burnsiana, including

works associated with his name and fame, numbering about five hundred, and amounting in all to seven hundred and fifty volumes.

JAMES MCKIE.

Kilmarnock.

FRANCESCO SPIRA (4th S. viii. 167).—It seems worth while to add to the editorial note, that this Francesco Spira became the hero of an English play, not very many years after his "lamentable end." *The Conflict of Conscience*, by Nathaniel Woodes, minister of Norwich, was printed in 1681: "but [says Collier, *History of Dramatic Poetry*, ii. 358] it had been written at least twenty years earlier." In it Spira is introduced under the name of Philologus. The dramatist (I rectify an oversight of Mr Collier's, *ibid.* p. 359), by the mouth of a *Nuntius*, gives Spira a repentant and happy ending:—"Oh, joyful news which I report, and bring into your ears:

Philologus, that would have hanged himself with cord,
Is now converted unto God," &c.

Mr. Collier edited the play for the Roxburghe Club in 1851, and from notes made from this reprint I quote.

JOHN ADDIS.

Buxington, near Littlehampton, Sussex.

THE PLAID IN IRELAND (4th S. viii. 27).—There is a very interesting account of the national costume of Ireland in Planché's *History of British Costume*. He quotes Spenser as speaking of their platted or matted locks; and Hooker, who says they never wash, clean, comb, or cut their beards and hair, which in process of time matted so thick and fast together as to be worn instead of a hat, and is called a glibb. Staniburst, who wrote in the reign of Elizabeth, says, as they distil the best aqua vite, so they spin the choicest rug at Waterford. A friend of his, being in London in a hard hoar frost, repaired to Paris Garden; the mastiffs had no sooner espied him than they took him for a bear, and would fain have baited him, but fortunately for him, the dogs were partly muzzled and partly chained. At page 369 is a representation of the Irish "dravn after the quicke":—

"Their shirtee be very strange,
Not reaching past the thigh;
With plates on plates they pleated are,
As thick as plates may lie,

"Whose sleeves hang trailing downe
Almost unto the shoe,
And with a mantle commonlie
The Irish kerne doe goe.

"And some amongst the rest
Do use another wede,
A coat I wene of straunge device,
Which fancie first did breed;

"His skirtee be very shorte,
With plates set thick about,
And Irish trouzes more to put
Their straunge protractours out."

T. J. BUCKTON.

ROMANS IX. 3 (4th S. viii. 124).—The suggestion that St. Paul used the word *ἀνάθεμα* in the common Homeric sense of "I profess" must be met by a categorical denial. It is never so used in the New Testament, where its meaning, from *ἐνχθ*, prayer, is (1) *oro, precor*, I pray, and (2) *opto*, I wish; and in no other sense (Acts xxvi. 29, xxvii. 29; Rom. ix. 3; 2 Cor. xiii. 7, 9; James v. 16; 3 John 2). It is easy to account for the fastidiousness of some critics where the true interpretation militates against some false or favourite dogma. This passage has a parallel in Exodus (xxxii. 32): "Yet now, if thou wilt forgive their sin—, and if not, blot me, I pray Thee, out of Thy book which Thou hast written." This refers to what we call "the register of births," by the Jews "the book of life." The word *ἀνάθεμα* is the Hebrew *cherem*, and still in constant use in Palestine as *harām*, meaning unlawful, and *harem*, the women's apartments—the Hebrew word and its corresponding Greek term meaning (1) what is separated from common to divine use, (2) destined to destruction, (3) a detestable person, and to be excluded from the sight of men. See the authorities in Schleusner's *Lexicon*, N.T., voce *ἀνάθεμα*, where the sense of Heb. ix. 3 is given as "emori, atrocissimam mortem subire pro Judæis," or "omnis societatis cum Christo, si fieri posset, expers fieri." Comp. Gal. v. 4. Tremellius' version of the Syriac is "oraham [orarim] enim ut ego [substantia mea, ἐμφανὲς dictum] anathema [excisio] essem a Christo pro fratribus meis et cognatis meis qui sunt secundum carnem [in carne]." T. J. BUCKTON.

May I venture to suggest that it is both legitimate and natural to construe the verse under notice as follows:—"I could have wished, verily, that myself had been devoted, by Christ, for my brethren, my kinsmen according to the flesh." In other words, "Would that it had been the will of Christ to have set me apart wholly and entirely as His apostle to my brethren, my kinsmen according to the flesh." I submit, with all deference to so great an authority as Dr. Lightfoot, that the original Hebrew-Greek of the patriotic apostle will bear the construction which I have here advanced. When the passage happens to be discussed at clerical meetings at which I chance to be present, I always propose the above interpretation, and my brethren generally consider that the rendering is not unworthy of attention.

MOSES MARGOLIOUTH, LL.D., &c.

Forest Hill.

A GEM QUERY: PICHLER (4th S. vii. 322, 307.) Since sending my query I have seen in one of the show cases of the Stadel Art Institute at Frankfurt-on-the-Main a number of plaster casts of Pichler's works. Twenty-nine of them are signed, and invariably in Greek letters. In two or three

cases the initial letters only are used. The question is, did he ever sign otherwise than in Greek?
P. W. S.

Englischer Hof, Baden-Baden.

LUTHER ON DANCING (2nd S. v. 170.)—Were it not for the old saying, "Better late than never," I would not venture to reply in 1871 to a query made in 1858, but which I have only just seen. Here is what I find in Gustav Plüzer's life of Luther:—

"Ueber das Tanzen sprach er sich folgender Gestalt aus: 'Es fraget sich, ob das Tanzen unter die Sünden zu rechnen? Ob bei den Juden das Tanzen im Gebrauch gewesen, weisz ich zwar nicht; weil es aber bei uns bräuchlich ist, Gäste zu bitten, sich zu putzen, zu essen und fröhlich zu seyn, also auch zu tanzen, so sehe ich nicht, auf was Weise diese Gewohnheit könne verworfen werden. Dasz Sünden und Böses begangen wird, ist nicht den Tänzern zuzuschreiben. Wenn alles ehrlich zugeht, wirst du mit den übrigen Gästen wohl tanzen können. Glaube und Liebe wird durch's Tanzen nicht vertrieben, sonsten würde den Kindern der Gebrauch des Tanzen nicht können erlaubt werden.'"

Translation.

"It is asked whether dancing must be considered as sinful? I know not whether dancing obtained among the Jews, but as it is customary with us to invite guests* to eat, drink, and be merry, to make oneself smart, and likewise to dance, I do not see how this habit can be laid aside.

"Evil doing and sinning is not to be attributed to dancing. If everything is conducted honourably and with order, you may very well dance with the other guests. Through dancing will Faith and Love not be driven away, otherwise one could not allow children to dance."

It is somewhat surprising, however to read Luther's observation, "I know not whether dancing obtained among the Jews," as we have several instances of it in Scripture.
P. A. L.

FINDERNE FLOWERS (4th S. vi., vii. *passim*; viii. 92, 155.)—I am much pleased by Miss ANNA HARRISON's discovery of the botanical name of Finderne flowers. It is gratifying to be able to associate the beautiful and classical plant, the *Poetic Narcissus*, with Sir Bernard Burke's interesting narrative. It may be observed from the fact of the narcissus having a *bulbaceous* root, that it would be an easy matter for the old Crusader to transplant it from its sacred habitat to his cherished parterre at Finderne.

The following note is from Lady Smith's memoir of her husband, Sir J. E. Smith. On page 459, vol. i., speaking of his *Flora Græca*, she says:—

"It was agreeable to him to observe that many of the plants of that beautiful and classic land were the same as the most admired offspring of our own native flora . . . the violet and primrose enamel the plains of Arcadia; and the *Narcissus poeticus*—the narcissus of the Greek writers, as clearly described by Dioscorides—decorate the banks of the Alpheus."

JAMES PEARSON.

"THE LARK HATH GOT," ETC. (4th S. viii. 9, 154.)—I am much obliged to MR. RAYSON for his reply. I was previously aware that the verses which I imperfectly quoted from memory were attributed to Sterne, but did not know on what authority. It would be interesting to know if the "Nosegay" was written by him, and I suppose the *Monthly Magazine* offers no evidence on that point. Whether Sterne's or not, the extract shows that its author was a master of both humour and rhythm. And if it can be proved to belong to the creator of our dear friend Uncle Toby, I think it proves that he possessed a faculty which he never fully developed.
MAKROCHEIR.

"HASTE, HANOVER, OVER" (4th S. viii. 28.)—PAT's suggested emendation would make bad worse. The French pronunciation would not help the rhymes "laws" and *beaux*; and I am pretty certain that "fools" was never pronounced as *fous*. Have we not a misprint? Should not "laws" rhyme to "cobwebs and flaws"?
STEPHEN JACKSON.

DANTE: "DI DOLOR HOSTELLO" (4th S. viii. 101.)—Here are three other examples of this expression inquired after:—

1. Sir Walter Raleigh, in his *History of the World*, says:—

"The world itself but used as an *inn*, or place wherein to repose ourselves, in passing on towards our celestial habitation."—Vide *Life and Times of Sir Walter Raleigh*, by Chas. Whitehead, p. 212.

2. Richard Corbet, in his lines "On the Death of Sir Thomas Pelham":—

"When death is but a guest, we sin
Nor bidding welcome to his *inn*.
Sleep, sleep goodman, thy rest embrace;
Sleep—thou hast trod a weary race."

3. Cowley, in one of his Pindaric odes entitled "Life":—

"Life's a name
That nothing here can truly claim:
This wretched *inn*, where we scarce stay to bait,
We call our dwelling place."

T. M'GRATH.

SUNDAY MOON CHANGES (4th S. viii. 108.)—MR. RATCLIFFE's query can, of course, be easily answered by any one possessing a consecutive series of old almanacs. I have on my shelves all the *British Almanacs* from 1842 to 1871 inclusive, with the exception of 1846 only; and find that within that period the "changes" of the moon have occurred on two consecutive Sundays six times, on three consecutive Sundays twenty-two times, and on four consecutive Sundays thirteen times.
WM. PENGELLY.

Torquay.

CEREMONY (4th S. viii. 7, 76, 135.)—"Whence is the term *ceremony* derived?" Before this query, with the replies, appeared, I had been satir-

with the derivation from *Cære*, a city of *a*. But, like other correspondents, I have read the philological furor, and now submit the result for critics to approve or condemn.

tracing the word to *Cereris sacra*, or *monita*, *us*, is a violation of the Latin prosody, as the first syllable of *Ceres* is short. It may be admitted that the Latin *ceremonia* was originally associated with religion, and that the *ceres* used wax-lights in processions: "*Saturis candelis pauperes, locupletes cereis utebantur*." Is it not probable that this term, which afterwards conveyed not only a religious but a moral and social meaning, originated in this custom? My only doubt arises from the fact that it never occurred to Vossius, who, in his *ymologicon*, enumerates all the conjectures of leading writers. See Richardson's *Dictionary*. *ceremonia* is only *vocis productio*, as from *sanctus* *ceremonia*.
BIBLIOTHECAR. CHETHAM.

ΣΑ: ΣΚΗΝΗ' (4th S. vii. 259, 334, 414.)—Examples *olnos*, *vinum*; *πέσσω*, *coquo*; *ὑπέρ*, *πέντε*, *quinque*; do not appear to support the statement of J. C. J., *olnos* being derived from *oluo*, by means of onomatopœia; and *ὑπέρ*, nearer than *super* to the Sanskrit *upari* is., *upar*, *ooper*; Hindi, Maráthí, Bengálí, &c. Both words are from the Sanskrit, but Latin has prefixed the sibilant. Even *πέντε* is nearer Sanskrit *puncha* than is the Latin *quinque*. There are, no doubt, some Latin words nearer to the Sanskrit than the Greek; as *deus*, *ἰ. deva*; *ἑμέω*, *vomo*; S. *ram*. That a great deal of the Latin language is derived from Greek is proved by the fact, (1) that in many words in languages which may be traced to Sanskrit Greek is nearer to the latter than is the Latin; and (2) that many others can be analysed in Greek and Latin; or traced through the Greek to the Sanskrit, &c. Cf. *togo*, *στέγω*; Sansk., *sthaḡ*; *sylva*, *δένδρον*, *λίαν*, from Heb. *לֵב* (Arab., *لب*); *firm*, *ἰ. δ.*; *crocodylus*, *κροκόδειλος*, from *δειλός*, or *δειλόμαι*; *longus*, from *δολιχός*, *λοδιχός*, *λογγός*, *longus*; *sciurus*, *σκίουρος*, *σκιά* and *οὐρά*; *pelicanus*, *πελεικάν*, from *πέλεξ*, *axe*, *hatchet*, from *ῥῥῥ*, to cleave, divide; *μορφή*; *uterus*, *ὑστέρα*; *canis*, *κύων*, *κυνός*; *ζυγαν*; *myops*, *μύωψ*, from *μύω* and *ὤψ*; *sarcorum*, *σαρκοφάγος*, from *σάρξ* and *φάγω*; *vulpis*, *λύπη*; Sansk., *lópaca*. I can give very many examples if necessary. R. S. CHARNOCK.
St. Inn.

LAUREL WREATH WORN BY THE 34th REGIMENT (4th S. iii. 312.)—The following extract from the published speech of Lady Airey, on the occasion of new colours being presented to the 34th Regiment at Shorncliffe on August 2:—

"In 1745 the Thirty-fourth Regiment fought at the battle of Fontenoy; although the results were unsatisfactory, in consequence of our allies the Dutch having failed in both their attacks, still your regiment did their duty with great courage and gallantry both in the action and afterwards in covering the retreat of the army: the most severe and arduous duty which a soldier can be engaged in; and for this valuable service the regiment earned the privilege of wearing the laurel wreath on their caps."

H. MORPHYN.

PEDIGREE OF B. R. HAYDON (4th S. vii. *passim*; viii. 149.)—Copy of a monument of Mrs. Anne Haydon, wife of Gideon Haydon, occurs in Coate's *Hist. of Reading*, p. 177. She died Oct. 15, 1747, ætat. sixty-one; buried at Reading.

H. MORPHYN.

POLYANDRY (4th S. viii. 118.)—Your correspondent will find some information in the *Dublin Quarterly Journal of Medical Science* for August 1871 (current number), page 118, in a paper on "The Medical History of the Himalayas, by Dr. Wm. Curran," together with references to other works in which this subject is considered.

H. J. FENNELL.

6, Havelock Square East, Dublin.

ST. EDITH (4th S. viii. 127.)—In the church of Stoke Edith, Herefordshire, is an effigy, said to be of Edith, daughter of King Egbert, who died about A.D. 870, and gave her name to the parish. It is drawn in Dineley's *History from Marble* (Camden Society, 1868), but evidently of later date than the time of that Anglo-Saxon princess.

THOMAS E. WINNINGTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Book of Authors. A Collection of Criticisms, Anecdotes, Personal Descriptions, &c., wholly referring to English Men of Letters in every Age of English Literature. By W. Clark Russell. (Warne & Co.)

Few will be inclined to deny the compiler of the work before us the credit of a happy thought; for surely the idea of forming a collection of the smart and piquant *mots* that have been said by literary men and women of one another may be most surely entitled a happy one. Mr. Russell has, as a rule, displayed both judgment and industry in the compilation of his volume; and though on the one hand it would be easy to suggest sayings and criticisms which might well have found place in his pages, as on the other to point out passages which are not quite up to the mark, the book is unquestionably one calculated to wile away an idle hour or two at any time with pleasure and advantage.

The Barons' Wars, including the Battles of Lewes and Evesham. By William Henry Blaauw, Esq., M.A. Second Edition, with Additions and Corrections. (Bell & Daldy.)

When the late Mr. Blaauw—that amiable man and sound antiquary, to whom the Sussex Archæological Society owes its origin—gave to the world some thirty years

since the first edition of the work before us, it was at once recognised as a valuable monograph on a very important incident in the history of this country. The work has been for some time very scarce, and Mr. Blaauw was engaged in the preparation of a second edition when struck down by the illness that eventually ended in his death. The duty of seeing this second edition through the press has been discharged by one peculiarly fitted for the task—Mr. Charles H. Pearson; and no higher testimony could be furnished to Mr. Blaauw's labours than that which is contained in the Editor's statement that the invaluable publications of the Record Commission during the last fourteen years do not contain a book except the *Annals of Dunstable* which he had not consulted; to which may be added Mr. Pearson's opinion, that even now *The Barons' Wars* is unsurpassed as a history of the particular period it deals with. Considering what has been written of late years on this subject this is no slight praise.

Memoranda on Art and Artists, Anecdotal and Biographical. Collected and arranged by Joseph Sandell. (Simpkin & Co.)

This is an unpretending little volume of anecdotes illustrative of the lives and works of many eminent artists, which Mr. Sandell has collected during many years from love of art, and the pleasure he has derived from the study of it. The author does not advance any claim to attention on the ground of novelty, but the anecdotes are for the most part characteristic, and as such "may," as Mr. Sandell observes, "do something to arouse the reader's interest in men who have devoted their lives to the service of art, and so to the instruction and well being of their fellow men."

DEATH OF MR. BENTLEY.—Mr. Richard Bentley, the well-known publisher of New Burlington Street, died on Sunday last at the ripe age of seventy-seven. For something like half a century has Mr. Bentley ministered largely to the enjoyment of the Reading Public, to whom he was the first to introduce many who afterwards became popular favourites in different branches of literature; while probably, owing to his own genial nature, he numbered Theodore Hook, Barham, Prout, and many other of the brilliant men of the day among his personal friends. Mr. Bentley was a nephew of the late John Bowyer Nichols, so well known from his connection with the *Gentleman's Magazine* and other important antiquarian publications; and brother, we believe, to Samuel Bentley, the learned printer and antiquary.

THE CHAUCER SOCIETY.—The following further contributions to Chaucer Literature are just ready for delivery to the Members of the Society, whose subscriptions have been paid:—XXI. A Parallel-Text edition of Chaucer's Minor Poems, Part I.:—'The Dethe of Blaunche the Duchesse,' from Thynne's ed. of 1532, the Fairfax MS. 16, and Tanner MS. 346; 'The Complaynt to Pite,' 'The Parliament of Foules,' and 'The Complaynt of Mars,' each from six MSS.—XXII. Supplementary Parallel Texts of Chaucer's Minor Poems, Part I., containing 'The Parliament of Foules,' from three MSS.—Tanner, 346; Digby, 181; Arch. Seld. B. 24.—XXIII. Odd Text of Chaucer's Minor Poems, Part I., containing two MS. fragments of 'The Parliament of Foules,' the two differing versions of 'The Prologue to the Legende of Good Women,' arranged so as to show their differences, and an Appendix of Poems attributed to Chaucer, 1. 'The Balade of Pitee by Chauciers'; 2. 'The Chronycle made by Chaucer,' both from MSS. written by Shirley.—XXIV. A One-Text Print of Chaucer's Minor Poems, being the best Text from the Parallel-Text edition, Part I., containing, 1. 'The Dethe of Blaunche the Duchesse'; 2. 'The Complaynt to Pite';

3. 'The Parliament of Foules'; 4. 'The Complaynt of Mars'; 5. The ABC, with its original from ville's *Pèlerinage de la Vie humaine* (edited best Paris MSS. by M. Paul Meyer.) These the FIRST SERIES issue—of the SECOND issue for 1871 will be: 6. 'Trial-Forewords to a Text edition of Chaucer's Minor Poems for the Society (with a try to set Chaucer's Works in order of Time),' by Fredk. J. Furnivall. Part

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be the gentleman by whom they are required, whose name is given for that purpose.

Sarum Missals.
York ditto.
Lincoln Service Books.
English MSS.
Breviaries.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Am Hackney, N.E.

Notices to Correspondents.

T. A. S.—"The tune the old cow died of" slang way of expressing "the music is insufferable." Consult "N. & Q." 2nd S. i. 375, 500; ii. 89, 111.

F. M. S.—For the abstracts of the Ritual apply to Charles Westerton, Bookseller, Knight. Digest of the Evidence was also published in Mackeson in 1867, by J. H. Parker, Strand.

JOHN PIGGOT, JUN.—The inscription on the House at York is an old monkish verse:—

"Ut Rosa flos florum
Sic est domus ista domorum."

See "N. & Q." 1st S. xi. 323, 455.—The des the fifteen days of the Last Judgment on the g Saints' Church, York, is printed in Sheahan lan's History of York, 1855, i. 505.

J. A. PICTON.—Your paper on Alex. Rigby pear shortly.

R. C.—Have you seen the replies at 4th S. vii.

UNIVERSITY HOODS.—A correspondent su an application should be made to Messrs. F High Street, Oxford, for an illustrated cata will be seen by reference to our General Index deal has appeared from time to time on this subj 2nd S. vi. 211, will be found "A Table of Ho piled by Mr. Gutch.

S. C. J. G.—The Story of the Romantic Ba he is called, "The Young Hairdresser," occurs in Master Humphrey's Clock, edit. 1840, i. 101.

CORNUB.—On the title-page of Göthe's Goel ickingen, with the Iron Hand, 1799, it is stated lated by Walter Scott, Esq., Advocate, Edinb. The Latin inscription over the door of the lib Emperor Julian is the beginning of his ninth Ep sult the Gentleman's Magazine, liv. 424, 567 200 [260], 359.

J. E. HODSON.—The Stourton barony was till 1448; so that the brass in All Saints' Chur bearing the date 1404, could not belong to Lord

J. BEALE.—The lines found by our correspon on a fly-leaf of Moore's Lalla Rookh are Pope's "Eloisa to Abelard."

NOTICE.

We beg leave to state that we decline to return com which, for any reason, we do not print; and to this rule we exception.

All communications should be addressed to the Editor 43, Wellington Street, W.C.

LONDON, SATURDAY, SEPTEMBER 20, 1871.

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Notes.

THE CAUDINE FORKS.

The position of this celebrated pass is a *questio vexata* which has never been satisfactorily answered; and though I feel that I can bring nothing more than a minute examination of the natural features of the country to assist in its decision, it may be interesting to your readers to hear the opinion of one who has traversed the whole district, and who can speak from personal knowledge. If we can trust the statement of Livy and other Roman writers, the calamity that befel the Romans at that spot was one of the most disastrous which they ever sustained. Thirty thousand men were compelled to lay down their arms (a.c. 321), and to pass ignominiously under the yoke of the Samnites. The geographical points connected with this transaction are Luceria, Caudium, Furculæ Caudinæ, and Calatia. Of Luceria, now Lucera, there is no doubt. It is situated very beautifully on the last slopes of the Apennines, as they slant down to the wide and treeless flat known as the Tavoliere of Apulia, and was at that time supposed to be closely pressed by the Samnites. The main army of the Romans was on the opposite side of Italy, in Campania or its neighbourhood; and when the report, which turned out to be false, reached the Roman general, he resolved to hasten across the country by the nearest road to relieve his allies

in Apulia. Where were the Romans encamped when this report reached them? It was at Calatia, but unfortunately this complicates matters, as at no great distance from Capua there were two cities of this name, one on the north bank of the river Vulturinus, now known as Cajazzo, which I found to be still the same as it was described by Silius Italicus (viii. 210), "nec parvis aberat Calatia muria." It is situated on the declivity of a hill, the ruins being found some short distance from the present village. If the army were encamped here, their nearest road was across the Vulturinus and up the banks of a small stream, which flows between Mons Tifata, overhanging Capua and Mons Taburnus. It was a wild and mountainous track, bringing them to a small village, now Sta. Agatha de' Goti, and thence to Airola, where I passed the night.

It was at Agatha de' Goti that I came upon the course which Cluverius imagined the Romans to have pursued, having approached this part of the country from Caserta and Ponte di Maddaloni. I do not attach much importance to the circumstance that Livy makes no mention of the Roman army having crossed the Vulturinus, which it must have done to reach this spot, as we cannot expect a minute account of the proceedings of an army at that early period. The historian (ix. 2) gives a picturesque description of the scene of the disaster, which is in the following words:—

"Saltus duo alti, angusti silvæque sunt, montibus direa perpetuis inter se juncti; jacet inter eos satis patens clausus in medio campus, herbæ aquosæque, per quem medium iter est; sed antequam venias ad eum, intrantes primæ angustis sunt, et aut eilem, quæ te insinuaverit, retro via repetenda; aut si ire porro pergas, per altum saltum arctiorem, impeditiorumque evadendum."

Here we have a narrow pass, closed in by mountains, then as we advance, opening up to a plain of considerable size, grassy and well watered, and farther on another defile still narrower and of more difficult passage. Such was the kind of ground in which the Romans found themselves involved. Thirty thousand men, or, according to Appian, fifty thousand, walked heedlessly into this trap, and were compelled to lay down their arms without striking a blow.

One might almost believe that Virgil (*Æn.* xi. 522) had visited this defile in his travels towards the south of Italy, as the following description is equally graphic as that of Livy, and in every way applicable to this narrow and secluded valley, though the poet does not mention its name:—

"Est curvo anfractu valles, accommoda fraudi
Armorumque dolis; quam densa frondibus atrum
Urguet utrimque latus; tenuis quo semita ducit,
Angustæque ferunt fauces editæque malignæ.
Hanc super in speculis summoque in vertice montis
Plantities ignota jacet, tæticus receptus;
Sed dextra lavaque valis occurrere pugna;
Sive instare jugis, et grandia volvere saxa."

I would remark in regard to this passage of Virgil that it is curious that the mountain of Taburnus, which overhangs one side of the valley, should have this kind of table-land stretched along its higher ranges very much as Virgil describes it. I did not traverse its heights, but in a small work entitled *Viaggio da Napoli alle Forche Caudine ed a Benevento*, by D. Domenico Bartolini (Napoli, 1827), I find the following accounts of the mountain, and from other sources I know it to be correct:—

“The mountain Taburnus has on its upper ranges beautiful and extensive plains, abounding in limpid springs, covered with pleasant groves of beeches, where are fed during the summer season the royal herds and droves of horses.”

The view of this mountain from the valleys that surround it would not lead us to suppose that it was anything but a rugged, precipitous range, though at its foot the slopes are still covered, as in the time of Virgil (*Georg.* ii. 37), with the olive tree:—

“Juvat Ismara Baccho

Conserere, atque oleâ magnum vestire Taburnum.”

Whether the passage which I have quoted from Virgil's *Aeneid* refers to the same scene cannot now be determined; but be this as it may, the Romans passed the first defile without observing any preparations for resistance; when they reached the pass that was to lead them into the open country, they found it blocked up with trees and large stones, so that farther advance was impossible, and when they returned on their steps to the other pass, it was found to be in the same state. We should expect a piece of country so marked as this would be easily recognised, and if it were on one of the main roads leading to the east of Italy, as Cluverius believes, maintaining the Via Appia in later times to have passed along it, it is strange that in none of the military transactions that took place subsequently is it noticed.

I may observe that, so far as I could judge, the physical features of the country between Sta. Agatha de' Goti and Airola are the same as they were in the time of the Romans. The cultivation of later times seems to have made no change. The road is now, as it must have been then, a mere mule-path, or *via naturale*, as it is called in Italy. On leaving Sta. Agatha there is a steep ascent and a path with difficulty passed by the sure-footed mules of the country, and with still more difficulty by the horses of Naples, which I had hired to advance, as I thought, with more rapidity. You then enter upon a narrow valley, which is traversed by a small river called the Isclero; the path runs along the slopes of Mons Taburnus at a height considerably above the stream. The mountains close down on both sides throughout the valley, and so far as I could judge, there is no such plain as could contain 30,000

men, nor do I believe that the rear could have passed through the last defile before the van had got far beyond the village of Airola. No doubt the valley opens somewhat, but to no great breadth. The hills on both sides are of considerable height, and, I could imagine, would form a great obstacle to an army, if crowned with an active guerilla force, as the Samnite army would be. The form of the ground is such that the men must have been well packed together in passing along, and even then must have advanced in an extended line. The valley is highly picturesque, but its entrance is too broad to allow of its being blocked up in the way that Livy describes. Its egress towards Airola is so narrow that I do not doubt that it would not be difficult to barricade it in some such way as the historian tells us was accomplished by the Samnites.

I find that I cannot do justice to this interesting question in one paper without trespassing on your indulgence beyond what is just to the claims of your other correspondents, and I shall therefore beg permission to return to the subject on an early day.

CRAUFURD TAIT RAMAGE

THE TWO-HEADED NIGHTINGALE.—The world and all that is thereon revolves like a wheel, and history seems a series of recurrences. In that quaint old book, Lindsay of Pitscottie's *History of Scotland*, from 1436 to 1565, under the date 1489, I find the following curious anticipation of a fashionable modern *lusus naturæ*. The wonderful bairn figured at the court of James IV.—that brave, rash, and unfortunate monarch, who fell at Flodden. The sequel reads like a prediction of what may one day happen to the unhappy Siamese twins:—

“In this mean time there was a great marvel seen in Scotland. A bairn was born reckoned to be a man-child; but from the waste up was two fair persons, with all members and portraitures pertaining to two bodies: to wit, two heads, well-eyed, well-eared, and well-handed. The two bodies, the one's back was fast to the other's; but from the waste down they were but one personage, and could not know, by the ingine of man, from which of the two bodies the legs and privy members proceeded. Notwithstanding the king's majesty caused take great care and diligence upon the upbringing of their two bodies in one personage, caused nourish them, and learn them to sing and play upon instruments of music; who within short time became very ingenious and cunning in the art of music; whereby, they could play and sing two parts; the one the treble, and the other the tenor; which was very dulce and melodious to hear. The common people, who treated them also, wondred that they could speak diverse and sundry languages; that is to say, Latin, French, Italian, Spanish, Dutch, Danish, English, and Irish. Their two bodies long continued, to the age of twenty-eight years; and the one departed long before the other, which was dolorous and heavy to the other; for which many required of the other to be merry. He answered: ‘How can I be merry, that have my true marrow as a dead carrion about my back, which was

root to sing and play with me? When I was sad, he would give me comfort, and I would do the like to him. But now I have nothing but dolor of the bearing so heavy a burthen, dead, cold, and unsavoury, on my neck, which taketh all earthly pleasure from me in this present life. Therefore I pray to Almighty God to deliver me out of this present life, that we may be laid and involved in the earth, wherefrom we came."

WALTER THORNBURY.

RULE OF LIFE IN LATIN VERSE.—The following admirable precepts, tersely if not elegantly expressed in Latin elegiacs, are cited by the late Rev. Thomas Whytehead in a charming little volume, which no student should omit to read, entitled—

"College Life. Letters to an Undergraduate." Small vo. Cambridge: J. T. Walters, 1845.

The lines are as follows:—

"Fide Deo, dic sæpe preces, peccare caveto,
Sis humilis, pacem dilige, magna fuge,
Multa audi, dic pauca, tace abdita, scito minori
Parcere, majori cedere, ferre parem.
Propria fac, persolve fidem, sis æquus egenis,
Parca tuere, pati discas, memento mori."

These, Mr. Whytehead remarks,

were written by Ambrose Bonwicke, who died at St. John's College, Cambridge, in the twenty-third year of his age, A.D. 1714, in his copy of Dr. Lake's *Officium Iohannicum*, and contain a *Rule* for the formation of Christian character which can scarcely be surpassed. I cannot find who was the author of them, or whether they were written by himself.—p. 36.

I cannot throw any light upon the authorship myself, while, however, I see reason to suppose that they were not written by Bonwicke, though he indeed may have recast and polished the verses of an earlier moralist. I have before me a little volume entitled—

"Florilegium Ethicæ, sive Sententiæ Insigniores, ex optimis quibusque auctoribus Latinis collectæ, &c. In sum Scholæ Lubecensis." Small 8vo. Lubeca, 1654.

On the fly-leaf of this volume is the autograph of Delterus Olverus, Anno 1659," together with the following lines in apparently the same hand:—

"Fide Deo, diffide tibi, fac quæ tua, castas
Funde preces, paucis utere, magna fuge;
Multa audi, dic pauca, tace abdita, discis minori
Parcere, majori cedere, ferre pares.
Tolle moras, mirare nihil, contemne superbes,
Fer mala, discas Deo vivere, discas mori."

I do not remember to have seen either version of these "Rules of Life" elsewhere, and now leave them for comparison and adoption.

WILLIAM BATES, B.A.

Birmingham.

TOM PAINE NAILS.—Wrought-iron shoe-nails, impressed with the letters T. P., were formerly in great request, but have now become quite obsolete, being superseded by other patterns and varieties. But old veterans, followers of St. Crispin, "stuck to the last" in upholding their favourite nails, till no more could be obtained for "love

or money." In connection with this subject, the following tale is traditionally recorded: It is said that nails so marked first originated through the high feeling of detestation in which Tom Paine* (author of *The Age of Reason*, &c.) was held by the people, and that these nails were especially manufactured and impressed with the initials of his name, so as to allow the people the trifling satisfaction of knowing that, in the wearing of them, they were thus treading, ideally, the infidel under foot, and crushing out the very name of that pernicious reasoner! I believe it to be a fact that Paine's works are now as little thought of as, at the present time, the once popular "T. P."

J. PERRY.

ROME U.C. 704: FRANCE IN 1871.—Cicero, in writing to his friend Servius Sulpicius on the outbreak of the civil war between Cæsar and Pompey, makes use of words that will be found perfectly applicable to Paris a few weeks ago, and the political prospects of France at this moment:—

"Urbem sine legibus, sine iudiciis, sine jure, sine fide, relictam direptioni et incendiis. Itaque mihi venire in mentem nihil potest non modo quid speram, sed vix jam quid audeam optare."—*Epist. Familiar.* lib. iv. ep. 1.

WM. B. MAC CABE.

ENGLISH PREPOSITIONS.—I observe that in some remarks upon the word *partake* (the accuracy of which, by the way, I do not admit) your correspondent C. A. W. says:—

"I wish there was a good treatise upon English prepositions, their individual significance, their significance in composition, and their power of modifying meaning when used in connection with verbs."

Permit me to refer him to Mätzner's *Englische Grammatik*, wherein, to take but one example, the word *of* is discussed at the length of forty pages of close type, with quotations (to the number of several hundreds) from English writers of every date, from Layamon to Dickens. (See part ii. p. 222.) English prepositions are also treated of in Grimm's *Deutsche Grammatik*, in Koch's *Englische Grammatik*, in Diefenbach's *Gothic Glossary*, in March's *Anglo-Saxon Grammar*, &c.; but Mätzner's is, perhaps, the only book which gives copious examples from English authors. There is plenty of information to be obtained by those who will seek for it, and who will remember that philology has made some advances since the days of Dr. Johnson.

WALTER W. SKERT.

LOCKHART'S "LIFE OF SIR W. SCOTT."—Amidst the distraction of many books, and the rival claims of many favourites, book-loving men have often amused themselves by considering what their choice would be if by circumstances

* His effigy was publicly burnt in the market-place, Waltham Abbey, at the latter end of the last century.

(captivity, shipwreck, &c.) they should be reduced to a very limited number—say half a dozen. I believe there are many persons of my mind, who would choose Roswell's *Johnson* and Lockhart's *Scott* among the foremost of the half dozen.

Those who value the book would have gladly seen Scott's centenary marked by a new and enlarged edition of his *Life*, instead of the empty noise and bustle of a vapid ceremonial.

Scott's *Life* was published so soon after his death that many details and narratives, as well as many letters and MS. records of the greatest interest, were obliged to be suppressed. See, for instance, what Lockhart says of Scott's *Diary*:—

"The reader cannot expect that any chapter in a *Diary* of this sort should be printed in *extenso* within a few years of the writer's death. The editor has found it necessary to omit some passages altogether, to abridge others, and very frequently to substitute asterisks or arbitrary initials for names."

Thirty-five years have elapsed since the publication of the *Life*, and there is probably no one now living on whose account any matter need be suppressed which may be fairly desired for publication. And who could be found in every way more suitable to complete this great national work than Mr. Hope Scott? Q. Q.

ANTONIO GASPARONE.—In 1830, landing at Civita Vecchia on my way to Rome, I there saw this notorious brigand chief, who had been shut up in the fort since 1825, together with twenty of his worthy associates. Two-thirds of them have since died; the remainder (and Gasparone among the number) have just been set at liberty. From Salvatore Rosa's Italian banditti, and those in our day Leopold Robert, Eastlake, and Horace Vernet have made us familiar with, I was at first somewhat disappointed to find this Fra Diavolo a bulky, round-shouldered ruffian. However, on seeing us enter, accompanied by the governor of the place (an old soldier of the First Empire), Gasparone stood erect, and his eye looked daggers. We put some questions to him, and amongst others I asked him what he would do if set at liberty. His quick reply was, "Ritornerei nella campagna." There was no mistaking his meaning nor the expression of his eye. He was quite ready to resume the old trade again. The most incredible stories are told of him. Now, at seventy-seven years of age, they say he would willingly sit in painters' studios for a head of Aaron or Moses, and even higher. P. A. L.

MILLE VIOLETTE: MRS. GARRICK.—Lord Strafford, in a letter dated March 27, 1746, calendar in *Royal Commission on Historical Manuscripts*, Second Report, mentions the first appearance of the new dancer Violetti, afterwards Mrs. Garrick:—

"She surprised the audience at her first appearance on the stage; for at her beginning to caper she showed a

neat pair of black velvet breeches, with red'd stockings; but finding they were unusual in England, she changed them the next time for a pair of white drawers." Q.

MISTLETOE ON OAK.—Some time since, I was able to direct attention in these pages to a mistletoe-oak in Herefordshire. In the *Worcester Herald* (Sept. 2) is an account of the meeting of the "Worcestershire Naturalists' Field Club" on August 31. One of the interesting objects examined by the club was a mistletoe-oak—discovered by Miss Walker—in a meadow near to the old church at Knightsford Bridge, Worcestershire. It was "thought to be the only one in Worcestershire." As such, it should be added to the list of mistletoe-oaks already recorded in these pages. CUTBERT BROS.

JACOBITE EMIGRANTS.—The following example of Spanish historical lore may be amusing to your readers. It is in a tale by Fernan Caballero, *No transige la Conciencia*, Leipzig, 1862, p. 92. Speaking of a Jacobite family, who "had emigrated with many others from Ireland to avoid the usurper Cromwell," she continues—

"The greater part of these faithful subjects who abandoned their homes and lands followed Charles Edward Stuart, the Pretender, to France, and accompanied him, when, in 1690, assisted by Louis XIV., that unhappy king disembarked in Ireland, and after many vicissitudes commanded in person the disastrous battle of the Boyne."

THUR.

Queries.

ACTRESS AT ANTIOCH.—Some time ago I heard mention made of the martyrdom of an actress at Antioch, during one of the early persecutions. I should be grateful to any of your readers who would tell me where to find the narration. H. B.

ANONYMOUS.—Who is the author of *The Governess, or Boarding School Directed*, a dramatic original in three acts, 1785, 8vo? The dramatic persons are Mrs. Teachwell, a governess; Miss Wisely, &c. &c. The book is announced as to be had at the Female Academy, 103, Hatton Street. Had Lady Fenn anything to do with the authorship? R. I.

BLACK BOOK OF THE ENGLISH MONASTERIES.—Can you inform me whether there is any writer who states that he saw and read the celebrated report to Parliament in Henry VIII's reign on the crimes of the monks, called the "Black Book," and when was a copy of it last seen? H. TOMPKINS.

[The Black Book containing the reports of the visitors to the Religious Houses appears to be missing. Burnet (*History of the Reformation*, Part I, book iii. a.d. 1535) says: "The full report of this visitation is lost; yet I have seen an extract of a part of it, concerning

dred and forty houses." Among the Cotton MSS. (Cleopatra, E. iv.) is a volume of papers (most of them originals) relating to monasteries, and the dissolution of them in the time of Henry VIII. The 105th article (p. 147) is entitled "De comperta in variis monasteriis," filling twenty pages. Several transcripts have been made of it, and we believe it has never been printed. Consult *3rd S. v. 57*, and *Letters relating to the Suppression of Monasteries*, 1843 (Camden Society), p. 114.]

1.—The *dare* is a common fish in the Tyne. In appearance and habits it resembles the chub of the southern rivers. What is the etymology of *dare*? THOMAS DOBSON.

Grammar School, Hexham.

2.—ESAN RECORDS, ETC.—Where can records relating to a vicarage in the presentation of a church and convent of Hatfield Regis be looked for? The benefice was in Norwich diocese, appropriated to Hatfield in 1329. The Norwich diocesan records have the institutions from 1307 to 1554 and then from 1554 onwards. The diocesan records are continuous. 2. Does the mention of a "Monasterium de Campo Argenteo" in 1300 imply of necessity that there was a monastery in the modern sense of the word at Hatfield of Campargent? I have studied Du Cange on the word "monasterium." 3. Where can a record be found of the knights' fees held in 1300, or in any early time, *de feodo*?

IGNORAMUS.

4.—PROLOGUE BY MR. DUNCOMBE.—In the *Poetical History* (vol. vii.) there is a prologue spoken at Charter House, 1752, written by Mr. Duncombe.

On what occasion was this prologue spoken, and was it written by the Rev. John Duncombe, who was afterwards vicar of Herne in Kent? R. I.

5.—As formerly the custom of the Charter House was to perform a dramatic piece on "Founder's Day." The prologue spoken in 1752 was written by the Rev. John Duncombe, vicar of Herne.—Nichols's *Literary Anecdotes*, viii. 276.]

6.—GERMAN SUCCESSION.—Is the succession to the throne of Hanover, or at present the right to the throne, affected by any Royal Marriage Act?

If not, and if the male line of the ex-king should fail, would not the descendants of George III. in the male line, although the children of a royal marriage (so far as the English royalty is concerned), be entitled to succeed?

R. PASSINGHAM.

House, Twerton, Bath.

7.—The Fitz-George family would be an

8.—OLD, HERALDRY.—To neither of these terms has a noun assigned an adjective. I have occasionally met one—*heraldic*—which seems appropriate to the general act or purpose. Might not

another—*heraldric*—be applied to the office of a herald and to the science of heraldry? E. L. S.

9.—PORTRAIT OF HENDERSON.—I wish to ascertain who possesses the portrait of this actor, painted by Gainsborough, and shall feel obliged by information on the subject. CHARLES WYLIE.

[It is certain Gainsborough painted more than one portrait of John Henderson. See Fulcher's *Life of T. Gainsborough*, ed. 1856, p. 222; and "N. & Q." 2nd S. iii. 355.]

10.—KEYS OF ST. MARTIN'S PRIORY, DOVER.—On December 4, 1848, Mr. Deck exhibited before the members of the Cambridge Antiquarian Society some keys said to belong to the Priory of St. Martin of Dover. Can any of your readers give me any information as to the present whereabouts of these keys, or any facts connected with their history to justify Mr. Deck's assumption?

J. TAVENOR PERRY.

11.—MAYNE'S "INDIAN PENAL CODE."—In this (p. 44, edit. 4) we read somewhat as follows:—Take for an example such an extreme case as that of the general who deliberately stationed a body of men on a mine, which he knew was about to be exploded, in order that by their destruction the rest of his army might be saved. Is this (as the wording would imply) historic or supposed?

FR. N.

12.—MAJOR OGLETHORPE.—Who was Major Oglethorpe of "La legion Irlandesa"? Where and when was this Irish legion raised?

J. HARRIS GIBSON.

Liverpool.

13.—THORNEBY.—Will some Scottish antiquary be kind enough to inform me in which county of Scotland Thorneby is situated, and to what family did it belong in 1275?

TEWARS.

Replies.

WILLIAM BALIOL.

(4th S. vii. *passim*; viii. 53, 133.)

Allow me through you to express my thanks to HERMENTRUDE for her courteous and useful information respecting my inquiries of William Baliol, and to others in the same cause; and as information and knowledge feeds on its growth, so am I anxious for further information springing from the links supplied by you. I may as well add that I am engaged in collecting materials (for private publication) for a topographical and biographical history of a remote country church and parish in East Kent, and the ancient proprietors of its manors; and the only difficulty I now experience is limited to a period of about twenty years, say from 1295 to 1315—a most unsettled period of English and Scottish history, when the estates of Scotchmen in England were confiscated

wholesale by Edward I., and during which period we find so many changes of name to avoid penalties and forfeiture, and consequently great confusion in the transmission of estates and manors during this period.

Now to my queries. May I again direct the attention of HERMENTRUDE to the following, as connected with my inquiries of identification of William Baliol:—

Imp.: Was Philippa [wife of John de Helsingham, or Hailsham, Sussex, and whose monumental brass (Philippa's) exists at West Grinstead church, ob. 1385] sister and coheir of David Strathbolgie, Earl of Athol (whose wife's sepulchral brass is at Ashford, Kent, 1375), the daughter of the previous Earl of Strathbolgie by Elizabeth, daughter of Lord Ferrers of Groby, or by his second wife, daughter of John de Malewayn? As the second wife died at Ashford, she is probably the lady perpetuated by the brass now existing. Is it so?

Second, to go back a generation: Was the David Strathbolgie, her brother and coheir, the son of David by his marriage with Isabella, daughter of Richard de Chilham? And am I wrong in assuming that no issue was left by the subsequent marriage of this widow with Sir Alex. Baliol, baron of Cavers and Chilham, and brother of William Baliol?

After the excommunication by Pope Boniface of John Baliol, and the banishment and forfeiture of his vast estates in England and Scotland by Edward I., the entire property of Alexander Baliol, and such other kinsmen and retainers as had taken an active part in the war of succession on the side of the unfortunate king, was confiscated; even including Chilham, which Alexander Baliol held *in dotem* by right of his wife, widow of David Strathbolgie.

But William Baliol, his brother—whose profession does not appear to have been that of arms—was pardoned by Edward as regards the general exile of his race, and with others was merely fined “four years’ rents and profits of his lands.”

Query: Is there, in the *Inquisitiones p. m.*, any evidence of William Baliol—whom Hasted states (probably to avoid the reproach and penalties attaching to his name, to indicate his Scotch descent, or probably by marriage with a Scot) assumed and latterly wrote himself as “Wm. Baliol le Scot”—having by descent or otherwise possession of land at Brabourne or Chilham in Kent, it being borne in mind that his brother Alexander was lord of the honour of Chilham; and his uncle Hugh, brother to the king John, had married Agnes, daughter of a De Valence, lord of the manor of Brabourne.

As the estates of Alexander and Hugh Baliol, defunct brothers of the banished king, and in

possession of their widows Aleanore and Agnes at the time of general forfeiture, were seized by Edward, is it too much to assume, that on restitution by the king, that Brabourne manor may have been granted to William Baliol as a nephew if not nearest, kinsman of Hugh; to say nothing of being brother of Alexander, baron of Chilham almost adjoining the parish of Brabourne?

To facilitate any search, it may be mentioned that William Baliol was buried at Canterbury circa 1311; and his reputed grandson Sir William Scot, Lord Chief Justice of Common Pleas, a Knight Marshal of England, was buried at Brabourne (1350), and his lineal descendants have been interred there almost to the present time.

Queries:—Who did William Baliol marry? Hasted in his pedigree does not mention. Is anything known of him beyond the fact of his action on behalf of his brother Alexander, “Camerarius or Chamberlain of Scotland?”

I have looked under the name Brabourne at Baliol, in the *Calendarium Inquisitiones p. m.*, and can only find that William Baliol “held Sutton in Derby.” Can any of your readers more experienced than my unliterary self in these matters assist me—say between 1295 and 1330?

Lastly, I seek information on the following:—

Is there in existence any engraving or drawing of Scott's Hall, Kent, built time of Henry VI. enlarged temp. Elizabeth and James I.? Has the REV. MR. STREATFEILD such a drawing? If an engraving is in existence, it would gladly be purchased at any reasonable price.

Can any heraldic authority in “N. & Q.” give me an early instance of the arms—Argent, three Catherine wheels sable—of the Scots of Scott Hall, Leeds, Yorkshire; or any information as to the family, afterwards merged into the Calverleys? The Yorkshire branch claim their descent from a Le Scot, steward to the Empress Maude. As the arms of the Scotts of Scott's Hall, Kent, are derivative of these arms and the Baliols, it may be that William Baliol married one of this family. The Beaumonts and many of the old Yorkshire family have early quarterings of the Yorkshire Scots. Any information about them will be acceptable.

Likewise the Scotts of Great Barr, Staffordshire (now represented by Sir Arthur Douglas Scott, Bart.) bear the arms of Scot of Scott Hall, Leeds: Argent, three Catherine wheels, plus a fess, with three lambs—probably derivative of the marriage of a Scot with a Lindsay or De Lamberton. This family, I believe, claim their descent from one of their name in the retinue of John Baliol, king of Scotland, and imprisoned with him in the Tower of London previous to his banishment. Does such a list of retinue exist? Any information of their descent will be acceptable.

Again: Can an Oxford archæologist ascertain for me at what library, Baliol or Bodleian, whether a book or manuscript entitled "Baliol Feargus" is there deposited? It is, I believe, an old work written or published two centuries ago. A word as to its character will oblige.

Lastly, before I quite tire your patience, may I ask the surname of the Strathbolgie Earls of Athol, before the assumption of that of Strathbolgie (the name of the patrimony of the Baliols near Perth)? Were they Baliols, or near kinsmen of the Baliols?

J. R. S.

19, Carleton Road, Tufnell Park, N.

THE MEMORY OF SMELLS.

(4th S. vi. vii. *passim*; viii. 15, 74.)

Like my historical eponymus, I can take patiently a good deal of buffeting. MR. D. BLAIR describes the smells of kangaroo, of durien, and of the Chinese quarter of Melbourne, but does not thereby refute my assertion, even if he adds that he can at any time remember these smells. ZETETES considers "that the comparison or association in the first instance is not of the heterogeneous, but of the homogeneous; not of odours with forms, but of odour with odour." He, at all events, allows (what D. seems to discredit) a certain kind of "mental chemistry" in the matter. W. M. F. asks if I would assert that persons, both "blind and deaf, can have no memory at all?" I answer that, if so born, I cannot conceive them to have any. Nature would probably in their case abnormally strengthen their perceptions of taste and smell; but though they would enjoy keenly sapsours and flavours, I cannot for a moment believe that they could mentally recall them. They would recognise them as previously known, when presented to them again (just as ZETETES asks if I should not know the taste of vinegar in the dark), but in no true sense can I fancy their having any memory of them; they could not accurately define or reproduce them even in imagination. The question is one which touches on ground which has been much disputed in modern psychology. (See the late lamented Dean Mansel's *Prolegomena Logica*, pp. 7-15, for some assistance in considering it.) Taste and smell are closely allied, being produced by inconceivably minute effluences from their respective objects. Take away these, and how can memory alone recall their sensations? I grant that you can by imagination recall these objects, and then by association of ideas quicken them, so to speak, with their proper accidents; but is this memory? Is not memory directly a presentative faculty, and not (as in this case) a representative one? Ought not the process in this instance to be called, with Plato, reminiscence or recollection? In defiance, therefore, of my critics, I still maintain

that memory presents us with only intuitions derived from sight and sound, that other sensations are reproduced by recollection.

To be candid, I should add that as there are persons who suffer from colour-blindness, so I am often told that I have an obtuse faculty of smell, and cannot distinguish between different odours. I might sportively rejoin to this with the Darwinians, that in all the finer specimens of man there is but little appreciation of smells or tastes. These two senses are common to us with the beasts, useful faculties enough in a state of barbarism, but gradually left behind the nearer to perfection that we are brought by the doctrine of evolution, from our sires the monkeys, and their progenitor the brainless jelly-like organism that hovered between the worlds of vegetable and animal life. It would be very interesting to have the functions of memory accurately laid down, or to be referred to any authoritative book where this has been done.

PELAGIUS.

I have no intention of adding to the individual instances, already most plentifully recorded, any personal ones of my own. I would give, as more pleasing and satisfactory to the general reader, two short extracts from eminent authors.

Thomson, who, with occasional turgidity and grandiloquence, is yet the true poet of nature and humanity, thus expresses himself (see "Spring"):

"Now from the town

Buried in smoke, and sleep, and noisome damps,
Off let me wander o'er the dewy fields,
Where freshness breathes, and dash the trembling drops
From the bent bush, as thro' the verdant maze
Of sweet-briar hedges I pursue my walk,
To taste the smell of dairy."

Beside the expressing one sense by another—a great beauty—I consider the whole passage as reminiscences of pleasures he had frequently enjoyed.

In Sully's *Memoirs of Henry IV. of France* (ii. 382), we have this delightful anecdote recorded:—

"During the long siege of Laon this monarch made an excursion to the forest of Fontainebleau, to dine at a house where, as a boy, he had often been regaled with fruit, milk, and new cheese; in revisiting which, he promised himself much pleasure."

Of course the pleasure could only be experienced by recalling the peculiar tastes of those products of nature which had given him so much delight.

I would only add that it seems to me that every *gourmand* and *gourmet* could add his testimony, coarsely or with more refinement. Who that has tasted or smelt garlic or assafoetida can ever forget the taste or smell of either? Who that relishes or nauseates the onion, but will detect if any dish before him be flavoured with that beloved or detested root?

J. A. G.

BURNING OF HERETICS ALIVE.

(4th S. viii. 26.)

Although Priscillian, the Spanish bishop, was executed A.D. 384, and is treated as the first martyr to religious dissent, it is probable that between A.D. 325 and 384 other and obscure victims of the Arian heresy suffered death unrecorded in history (Waddington's *Church Hist.* ch. xi. p. 174.) It is not till the reign of Innocent III., A.D. 1198-1216, that we must look for burning alive for heresy under the sentence of the ecclesiastical and civil powers jointly. This pope, who compelled our King John to submission, asserted that—

"as God created two luminaries, one superior for the day, and the other inferior for the night, which last owes its splendour entirely to the first, so he has disposed that the regal dignity should be but a reflection of the splendour of the papal authority, and entirely subordinate to it."

Under this dogmatic interpretation of the Mosaic account of the creation, he officially enjoined in the third canon of the Fourth Lateran Council, A.D. 1215 (Labb. t. xxii. p. 981, and Waddington, cap. xxviii. p. 709)—

"that temporal lords be admonished, and, if necessary, compelled by censures to take a public oath to exterminate heretics from their territories. If any one, being thus required, shall refuse to purge his land, he shall be excommunicated by the metropolitan and his suffragans; and if he shall give proofs of still further contumacy, the pope shall absolve his subjects from their fealty."

Honorius, the successor of Innocent, induced Frederick II. to insert this canon among the constitutions of the empire:—

"Henceforward," says Waddington (ch. xxviii. p. 710), "the ecclesiastical and civil authorities legally and systematically co-operated in the destruction of many bold and virtuous spirits, who for three successive centuries asserted, under different forms and names, the private right of reading and interpreting the Gospel."

And henceforward the secular arm was in subservience to papal authority; but history has not preserved the names of numerous martyrs (Waddington, ch. xviii.) The inquisition was instituted A.D. 1204. In 1017 some reputed Manichæans were burnt at Orleans by the king and the bishop, not by the pope (Waddington, chaps. xviii. xxviii. pp. 362, 700.) Pierre de Bruys was burnt alive in a popular tumult A.D. 1140. Adrian IV., the English pope (Nicholas Breakspeare), took an active part with the Emperor Frederick Barbarossa in burning Arnold of Brescia in 1155. Enraudus appears from Foxe to have been burnt at Paris A.D. 1201 as a follower of Waldo, founder of the Waldenses. These *autos da fe* may have suggested to Innocent III. and Frederick II. the burning of heretics as the most effectual mode of "exterminating heresy," or at least of preventing honours to their remains. Any outrage against religion, as part of the consuetudinary law of a state, would be punishable, as in the case of

Socrates, and also under Roman domination. Heresy was mildly dealt with by the Latin church, as a corporate body, till the reiterated attacks of reformers brought the inquisition into operation. T. J. BRONK.

COCKESEY, ETC.: THROCKMORTON.

(4th S. vii. *passim*; viii. 73, 114, 186.)

H. S. G. must still allow me to differ from him; and on reference to my previous reply, he will find that I did not quote Burke on the quarterings of the Throckmortons at Coughton. It was in speaking of the blazon of Bosum, Boson, or Boson, and not of Throckmorton, that H. S. G. observed, "We learn from a better authority than Burke," &c. The question never was, whether Burke be correct in his blazon of Bosum, &c., but whether Dugdale was in error (*Antiq. of Warwickshire*) in giving Throckmorton a quartering of three arrows (and one frequently repeated); but I am disposed to think that the public will still prefer Dugdale's to H. S. G.'s dictum, that "the arms quartered by Throckmorton (Coughton) are three bird-bolts." Not only is my faith in Dugdale unshaken, but it is strongly confirmed by the very arguments used against him; and I am further of opinion that, on a Warwickshire question, the latter's authority must overrule analogies and simple speculations derived from a Visitation of Huntingdonshire, made not by Clarendon himself, but by his little-known deputy N. Charles.

The difference between an arrow and a bird-bolt is scarcely so trifling, in one sense, as H. S. G. supposes; but the frequent repetition of the former by Dugdale, in the quarterings in question, leaves no reasonable doubt as to his meaning; and in confirmation of this, I may state that a recent inspection of the Throckmorton monuments at Coughton, by a gentleman ignorant of the present discussion, resulted in his describing the quarterings in question as arrows.

H. S. G.'s reference to "Olney Thomas Throckmorton," as the assumed introducer of the so-called "bird bolts" at Coughton, and who, he says, died at Fladbury in 1472, surprises me not a little, as such a personage does not appear in any pedigree of Throckmorton that I have seen, and I have seen many. Nor does any Throckmorton

* In a Bosum pedigree (*Visit. of Suffolk*) an Agnes B. appears as wife of a Robert Cooke. Here, for instance, is a coincidence; but such fragmentary data might, if carefully selected, be worked up to answer any foregone conclusion where strict proof was not required. Truth may lie at bottom of all, but one cannot help thinking like Banquo—"The earth hath bubbles as the water has, and these are of them." I differ entirely from your correspondent (4th S. viii. 187). His *arrows* are *ex parte*. The casual reflections of ancient authors are scarcely sufficient, in this instance, for the purpose.

appear in these to have married an Olney. Moreover, I cannot understand H. S. G.'s assertion, that a Throckmorton in the fifteenth century married a lady named Margaret Olney—the co-heiress of a Robert Olney by his wife, co-heiress of William Bosom (*sic*)—and bore his wife's surname as his own baptismal name. It is rare, I believe, to find a person with two baptismal names in the fifteenth century; and as, in the present instance, the first is very extraordinary, I should be glad if H. S. G. would refer me to any original, reliable, and accessible documents, or approved published works, in order that I may verify the statements—1. That a person named Olney Thomas Throckmorton, an ancestor or predecessor of the Throckmortons of Coughton, lived in the fifteenth century, and died in 1472; 2. That the wife of this person was a granddaughter and co-heiress of William Bosom, and that the latter had a “local habitation and a name.”

“Olney,” I may observe, is a small village; and to his notice of its church Dugdale has attached three escutcheons, of which the tinctures of the 2nd and 3rd only are given. These latter coats resemble, in their cross-crosslets, one of the quarterings of Throckmorton in the Huntingdonshire Visitation; but although the charges are similar, the arrangement of them and the tinctures are entirely different.

I should not be surprised to find that H. S. G. had been misled by partial resemblances and coincidences, more or less suggestive, on which he has woven his ingenious but apparently entirely fallacious hypothesis. But has he, after all, convicted Dugdale of error? I think not; and until he can produce better evidence, I fear he must be nonsuited. Sp.

“SIR” ALEXANDER RIGBYE.

(4th S. viii. 108, 177.)

Although I cannot give the precise answer to the question of R. E. K. R., I am able to furnish some information regarding this family.

The Rigbys of West Lancashire are a very numerous clan, principally found in the district called the “Fylde,” forming the western portion of the hundred of Amounderness. This district was invaded and settled by the Danes in the eighth and ninth centuries, and a large proportion of the nomenclature both of the localities and families is derived from this source.

Rigbi (the town or dwelling on the ridge), now Rigby, a hamlet in the parish of Kirkham-in-the-Fylde, doubtless gave the name to the family. As landed gentry they divide themselves into three branches:—

1. The Rigbys of Middleton Hall, Goosenargh, in the parish of Kirkham, who were settled here early in the sixteenth century. The family be-

came extinct in the male line on the death of General Rigby, in the early part of the present century, when the property passed by female succession to Townley Rigby Shaw, Esq., of Fishwick. To this branch belonged Alexander Rigby, the celebrated Parliamentary colonel, noted for his unsuccessful siege of Lathom House defended by the heroic Countess of Derby, Charlotte de la Tremouille, and for his share in the condemnation and execution of James, seventh Earl of Derby, at Bolton, on Oct. 6, 1651. He was elected to the Long Parliament in 1640 for the borough of Wigan, and was one of the most active, daring, and unscrupulous of the Roundhead party. Nominated as a member of the high commission to try the king, he declined to serve, and being afterwards appointed a judge of assize, he caught the gaol fever and died at Croydon. “Sir” Alexander Rigby is a misnomer; he was never either knight or baronet. There were no fewer than four Alexander Rigbys, all colonels serving at the same time in the civil wars—two on the Parliamentary, and two on the Royalist side, but I am not aware that any of them ever possessed a title. The Alexander of whom I am speaking left an eldest son of the same name, who was also a lieut.-colonel under the Parliament, and represented the borough of Lancaster. He had also a younger son Edward, who lived a somewhat free and dissipated life. He reconciled himself with the Royalist party at the restoration, and was appointed a magistrate in his native county.

2. A second branch of the Rigbys, denominated “of the Burgh,” possessed large estates at Layton-with-Warbreck, in the parish of Bisham, on part of which the flourishing watering-place of Blackpool now stands. These Rigbys were earnest Royalists, and father and son, both named Alexander, were colonels in the Royal army. The younger one served under Sir Thomas Tyldesley at the battle of Wigan Lane in 1650, and afterwards erected a monument (which is still standing) to the memory of his gallant leader on the spot where he fell. This property has passed, apparently by purchase, to the Cliftons of Lytham.

3. A third branch of this Rigby stem was settled at Harrock Hall, in the parish of Eccleston, in the fifteenth century. Thomas Rigby of this family was high sheriff of Lancashire in 1693. Another Thomas Rigby, in the first quarter of the eighteenth century, died without male issue, and left a daughter and heiress married to Thomas Baldwin, Esq., who assumed the name and arms of Rigby. The Edward Rigby mentioned by your correspondent as born about 1748 may have belonged in direct line to the Rigbys of the Burgh or to the Baldwin Rigbys by female descent.

J. A. PICTON, F.S.A.

Sandyknowe, Wavertree, near Liverpool.

SAMPLERS.

(4th S. vi., vii., *passim*; viii. 176.)*

Somebody has mentioned in "N. & Q." a sampler dated 1719; and my friend MR. PEACOCK has capped this with one of 1546, or earlier. But no one, I think, has given us word of an ancient sampler still existing. Such a sampler, however, does yet exist and flourish, framed and glazed, in the back parlour of that old farmhouse on Coniston Water, which now, somewhat ineptly, calls itself the Lake Bank Hotel. It is a sampler of Charles the Second's time; date not given, so far as I could see, but sufficiently determined by the workmanship and the costume:—A hunting scene; lord and lady in the foreground, with hawk on fist; dogs behind; ancestral castle in the distance; trees and flowers everywhere. The needlework elaborate and (so far as untutored man can judge) exquisite; the principal figures wrought in high relief, so that the lady's dress, which is of satin embroidered with mock pearls, stands out in a half-cylinder from the canvas, and the gentleman's off-leg is worked "in the round," and only holds on by the hip to the plane of the picture.

May we not fondly hope, if you insert this notice, that some distinguished hand will tear the treasure from its native wilds, as so many of the beautiful awmries of Cumberland have been torn, and transfer it to our southern clime—to the happy hunting grounds of W—rd—r Street, or the golden treasures of S—th K—ns—ngt—n?

Apropos of sampler-making: I myself, within the last few months, have done something towards a revival of that homely and excellent art. I offered prizes of a few shillings to the girls of one of the parish schools in Paddington. How the malapert schoolmistress did sniff and stare! But twelve girls came forward as champions, and that eagerly; with our grandmothers' samplers as patterns, they went to work, and produced in a few weeks twelve new and happy combinations of old designs; with trees, and golden apples, and red flowers, and a Cris-cross row, and Adam and Eve, and Noah's ark, and the robin, and the cock that crew. Poor things, you will say; poor benighted creatures! But will they not prize those samplers, they and their children after them? All I know is, that the work was done with a spirit and delight beyond the reach of crochet; that the malapert mistress surveyed the result with wonder and respect; and that even the school inspector, that austere critic of hemistitch (don't you call it?) and Berlin wool, is said to have been almost persuaded.

A. J. M.

The accompanying sampler being of an older date, 1729, than some of those you have noticed

* See also "Tapestry Needlework," 4th S. vii. 511.

in your journal, I submit it for your inspection. You will probably deem the words worked thereon are of sufficient interest to appear in "N. & Q."

"For Vertue's sake now in your prime
Be a good Huswife of your precious time.

"I hear the whistling Ploughman all day long
Sweet'ning his labours with a cheerful song.

"Delights and pleasures are but a golden dream.
True virtue alway will command esteem.

"Strive every day to mend your way,
Learn to be good while you are young;
Take constant heed to every deed,
Watch over heart, hands, feet, and tongue.

"Covet not riches, strive for true content,
Life is a vapour and is quickly spent;
But think in time to come when you must give
Account to God how you upon earth did live.

"If you desire to worship God aright,
First in the morning pray and last at night;
Crave for his blessing on your labours all,
And in distress for his assistance call.

"MARY MAY her samplar, finished the 24 September,
1729."

CHARLOTTE FRANCIS.

11, Burghley Road.

THE DOCTRINE OF CELTICISM.

(4th S. vii. *passim*; viii. 31, 89, 208.)

Having been moving about lately, my copy "N. & Q." was not forwarded. I have thus been prevented from noticing the remarks of H. R., who, in your impression of August 12, again alludes to the subject under his incognito of ESPEDARE. He thinks it "highly probable that Professor Huxley knows much better than Tacitus," and for the singular reason that "he lives seventeen hundred years later than Tacitus." On the same principle, I suppose, we must go to Mark Twain, the American humorist, for a circumstantial account of the "killing of Julius Cæsar." That "MR. RANKIN makes far too much of Tacitus' statement" may be matter of opinion, as is also another statement volunteered by your correspondent that Tacitus "had only the ruddy hair and large limbs" on which to ground his conclusion regarding the German origin of the Caledonians. The Gauls were "undoubted Celts"! Will H. R. pardon my incredulity in a matter to him so very plain, and kindly vouchsafe not the opinions of others, but what Mr. Cosmo Innes would denominate the "real evidence"? Latham, we are told, "gives red as one of the colours prevailing among Celts," but we are not informed whence this gentleman derives his notions of colour or his knowledge of the Celts.

It is strange to find H. R. appealing to the authority of a writer who was denounced by one

of the most zealous abettors of Celticism" as "the farthest from the truth of any who had written on this subject, always excepting John Pinkerton." If we "may believe with Latham [which I do not believe] that 'in England the blood is more or less Keltic,' there is surely no reason why we may not also believe with him (which I do believe) that the Picts were Scandinavians. As to the opinion of "the great philologists of modern times" that "the Celtic and Teutonic are cognate languages," there is just this to be said, that unless, contrary to all history and probability, it can be shown (which it obviously cannot) that the languages called Celtic are the several dialects of an unmixed native or purely primeval speech, and that the foundation of these is not, as many scholars have supposed, merely the obsolete linguistic remains of the early Teutonic races who dispossessed the Aborigines, no argument whatever can be based on the fact of resemblance: because in the case supposed, save on the one side their Latin, Gaulish, and English corruptions, the dialects of the British isles, living and extinct, Cornish, English, Scotch, Welsh, Gaelic, Manx, must remotely, root and branch, be one and all, be one and the same.

"The received accounts," says a recent writer, "of the Welsh or Cumri being the descendants of the ancient inhabitants of Britain, and of their ancestors living in the island for more than a thousand years before the arrival of Julius Cæsar, are manifest fables, and the wonder is now they have passed current."

To the fact to which I have adverted, that the topography of North Britain throughout its extent is palpably Norsk, H. R. opposes the authority of Mr. W. F. Skene, whom he heralds as "perhaps the highest authority on this subject." To one disputes Mr. Skene's acquaintance with the Erse or Gaelic any more than Professor Blackie's acquaintance with Greek; not, however, being possessed with a superstitious reverence for mere names, I should hardly attach more importance to his dictum regarding the ethnology of the Highlanders than to the extra-historic speculations of his cotemporary concerning the race of the ancient Greeks.

Mr. Hepworth Dixon, reviewing Mr. Skene's *Highlanders of Scotland*, goes to the root of the matter when he says—

"As we compare the oldest monuments of the Erse with those dialects confessedly Teutonic, we are powerfully struck with the resemblance. This fact alone, independent of all authority, we hold to be decisive of the position that the Scots were Germans, whether derived immediately from the country usually understood by that name or from Scandinavia is of no consequence."

It is not true in point of fact that the prefixes *sl, craig, dal, glen, inch, inver, loch, strath, &c.,*

* The late Mr. Rhind of Sibster—one of those, I presume, whom ESPERANZ reverentially styles "the others."

are Celtic, these being capable of solution in the dialects of the Gotho-Teutonic speech. The same in regard to the topography of Fife, which, as I think, is pure Norse. Thus "the doctrine of Celticism" is after all but "a figment of the imagination." As to the extinction of what H. R. terms the "old blood," we have the argument of analogy from the case of the red man, the Maori, the Kaffir, and the native Tasmanian, which we see going on before our own eyes; and the authority at least of the historian of *Scotland in the Middle Ages*, who holds as a fact incontrovertible "the slow retreat and gradual disappearance of an inferior race." W. B.

Glasgow.

"HARO."

(4th S. viii. 21, 94, 300.)

DR. CHANCE's note (p. 209) does not call for much remark from me, and as I do not wish to imitate his uncivil tone, I shall confine myself to the material points of the question, which he has contrived to misapprehend. He says, "It is not true that modern etymologists have contented themselves with the old derivation *ha Rou* = *ha Raoul* or *Rollo*!" My note contained no such statement as is here insinuated; and the matter involves a great deal more than one of etymology, if DR. CHANCE could only see this. What I said was that no French or other chronicler or antiquary had given any better explanation of the word or term. I shall not enter into an uninteresting dispute about the works of Diez and Burguy, with which I have nothing to do.

It is evident from the very statement of the matter that Diez's etymology cannot be the true one, as it is from the German and not from the Norse. But this is much the least of it. The idea of deriving such a word as *haro* from the Teutonic *hera*, &c., meaning "here," is merely ridiculous, and would certainly provoke, in a philological Olympus, the *καβερτος γέλοιος*, which Homer has described for our benefit. Why, the sense is not "here" but "there," the phrase being one of hue and cry, as I called it. The French etymologists can do much better than poor Diez, and I was quite well aware that some of them have had strength of mind enough to shake off the old nonsense about *haro*, though without being able to see their way clearly, to which I wished charitably to help them. None of them is better than Descherelle, who, in his excellent dictionary, derives *haro* from the Celtic *hara*, a cry or to cry, in which he is followed by Littré. This derivation must be rejected at once for a reason similar to the first above given in the case of Diez, even if we grant that there is such an Armorican word as *hara*, for there is no Gaelic or Welsh. The historical basis of the question

is the Scandinavian colonization of Normandy by the followers of Rolf or Rollo, and it is their descendants only who are concerned. It is, therefore, to the language spoken by them that we naturally look.

J. H. TURNER.

CARVED MISERERE SEATS (4th S. viii. 205.)—I beg to thank T. T. W. for putting forward the inquiry regarding the satirical carving of a farrier shoeing a goose, which occurs in one of the stalls of Whalley church, and upon which, as he suggests, I shall be very glad to receive any illustrative observations. My friend has omitted two words in the accompanying distich:—

“Whoso melles hym of that al men dos
Let hym cum hier and sho the ghos”;

i. e. in modern orthography, Whoever troubles himself with that all men do, let him come here and shoe the goose.

Three of the miserere carvings at Whalley have inscriptions, which are in three different languages. That under the abbot's seat, with the crowned initials W. W. for William Whalley, abbot 1417–1434 (the predecessor of John Eccles named in p. 205), is in Latin—

“Semper gaudentes sint ista sede sedentes.”

This is set forth by Dr. Whitaker; but the third inscription has not hitherto been deciphered. From a rubbing which has recently been transmitted to me, I find it is in French—

Pensez molt et parlez peu.

i. e. “Think much and talk little,” placed under the group of a satyr or wild man of the wood, who is addressing a fair damsel.

It has happened during the last week that I have paid a visit to the cathedral church of Worcester, where I found that during the progress of the works for the restoration of the choir, the seats of the stalls were just about to be refixed. With his usual regard to the faithful preservation of every feature of ancient structure or decoration, Mr. G. G. Scott has had the miserere carvings carefully cleaned, and repaired where defective—for the most part they are as perfect as when they first left the carver's hands; and a very interesting series they are. Some are of military subjects, many agricultural, as sowing, reaping, feeding swine, &c., and others grotesque. They have been noticed by Thomas Wright, F.S.A., in a paper in the *Journal of the Archaeological Association*, but I was happy to learn that they will now be more fully elucidated by Mr. Noake, the author of the *Rambler in Worcestershire*.

I beg to be favoured with references to miserere seats in other parts of the country, and any recent descriptions of them. JOHN GOUGH NICHOLS.

JOHN GLASSEL (4th S. viii. 46, 116, 193.)—Miss EMMA MARSH declines to enter the lists with

ANGLO-SCOTUS, and has requested me to reply to his remarks, which are certainly of a sufficiently rambling character. Obviously my correspondent intended no disparagement of Mrs. Monteith. She was not imputing blame, but merely observing fact. Perhaps ANGLO-SCOTUS will allow me to say that, although Lord John Campbell's marriage with the lady in question can in no sense be regarded as a *mésalliance*, yet the traditional value of remote descent, we all know, had given place to that spirit which estimates every man by the accident of his immediate social position. In this view of the case the widow of a physician practising in a provincial Scotch town can hardly with propriety be described as “not an unequal match” for—not what ANGLO-SCOTUS represents, “the rather poorly endowed younger brother of a duke”—but the heir presumptive to the great historic ducal title of Argyll.* The mere fact that Mr. Glassel purchased Long Niddry from the Douglasses is no evidence of humble origin any more than the absence of the name from the Lyon Register,† which, if my memory serves, does not reach back beyond the year 1632 or 1623 (I know I am not far out). I could name more than one family of old standing and high social position whose names are unknown at the Lyon Office or to the authorities of St. Bennet's Hill, and who in the legal and restricted sense have no better title to the use of armorial bearings than had Donald Bane the piper who blew the Highlanders up the heights of Alma.‡ All the light that ANGLO-SCOTUS himself throws on the “parentage” of John Glassel is, that this gentleman made a fortune somewhere and somehow, which is certainly not much. What Communism and Red Republicanism, or Basil the Macedonian, have to do with the matter is more than I know. At all events Duke George of Argyll, as father of the son-in-law of the reigning sovereign, can afford to smile at the low-bred expression of a vainglorious boaster like the “Laird of Macnab.” ARCHD. WALTER CAMPBELL.

JUNIUS (4th S. vii. 453; viii. 104, 132, 211.)—I cannot help smiling at the new clue to the authorship of *Junius* which has been discovered by

* The then Duchess of Argyll had dissolved a prior marriage with the Marquess of Anglesey, to whom she had borne eight children, and at the time of Lord John Campbell's union with Mrs. Monteith had been ten years married to the duke without issue, so that the succession of the younger brother was no matter of uncertainty.

† For the information of ANGLO-SCOTUS and others who like him suppose that arms are assigned to particular surnames which all of the name may use in common, I would observe that the Lyon Register is a record of the arms granted to certain individuals specified therein who alone and their descendants remain the exclusive possessors. It also contains a record of other coats matriculated under certain acts of the legislature.

‡ This worthy claimed to be a cadet of the ancient house of Morriston, and threatened to usurp its heraldry.

the united labours of MR. LILLY and MR. BATES. Surely the bare idea (stripped of Porson's witty addition) of one work being read when another is forgotten, is so exceedingly commonplace that it might have occurred to many men, many women, and many children; but, granting it to be brilliant and recondite, I cannot see what would be gained by proving that Sir Philip Francis was acquainted with *The Toast*, unless it was established at the same time that the other Junius claimants had never seen it. I observe that MR. BATES gives May, 1811, as the date of the first appearance of Porson's joke, but it was certainly quoted by Lord Byron in the note to page 16 of the third edition of *English Bards and Scotch Reviewers*, which appeared in 1810, and most likely in the *first* and *second* editions which were published in the previous year. It is quite possible, however, that the saying may have come from Porson's lips before it proceeded from his pen, and that Byron heard it on one of those occasions when he describes him as "reciting or rather vomiting pages of all languages, and hiccuping Greek like a Helot."

CHITTELDROOG.

BORDER BALLADS (4th S. viii. 165.)—The following account of the deceit practised on Scott by Surtees is taken from *The Book Hunter*, by John Hill Burton (Blackwood, 1862):—

"He was addicted to literary practical jokes of an audacious kind, and carried his presumption so far as to impose on Sir W. Scott a spurious ballad which has a place in the *Border Minstrelsy*. Nor is it by any means a servile imitation, which might pass unnoticed in a crowd of genuine and better ballads; it is one of the most spirited and one of the most thoroughly endowed with individual character in the whole collection. This guilty composition is known as 'The Death of Featherstonhaugh,' and begins thus:—

'Hoot awa', lads, hoot awa', &c.

This imposture, professing to be taken down from the recitation of a woman eighty years old, was accompanied with some explanatory notes characteristic of the dry antiquary, thus:—'Hardriding Dick is not an epithet referring to horsemanship, but means Richard Ridley of Hardriding, the seat of another family of that name, which, in the time of Charles I., was sold on account of expenses incurred by the loyalty of the proprietor, the immediate ancestor of Sir Matthew Ridley,' &c. . . .

"In the *Life of Surtees*, the evidence of the crime is thus drily set forth in following up a statement of the transmission of the MS., and of its publication:—'Yet all this was a mere figment of Surtees' imagination, originating probably in some whim of ascertaining how far he could identify himself with the stirring times, scenes, and poetical compositions which his fancy delighted to dwell on. This is proved by more than one copy among his papers of this ballad, corrected and interlined, in order to mould it to the language, the manners, and the feelings of the period and of the district to which it refers. Mr. Surtees no doubt had wished to have the success of his attempt tested by the unbiassed opinion of the very first authority on the subject; and the result must have been gratifying to him.'"—*The Book Hunter*, 270-272.

C. R. P.

"RADICAL" AND "WHIG" (4th S. viii. 87, 176.) Nonagenarians are pardonably forgetful. In 1866, when nearly half a century had carried "Harry the Ninth's White Hat" beyond my memory, W. replaced it in that frail lumber-room (3rd S. x. 436), but in 1871 the superadded *lustrum* swept it back into its old oblivion. If one other of my several small satires has had the luck to be preserved in his scrap-book, its revival would perhaps gratify FITZHOPKINS and G. F. as well as my humble self. It was written in 1816 or 1817, when Charles Abbot, afterward Lord Colchester, was Speaker of the House of Commons, on the rejection of certain (Roman) Catholic demands, which at that period were accounted too pretentious. Of this, likewise, I remember the opening lines—

"Saint Stephen looked on his chapel chair,
And he smiled to see what an Abbot was there."

The elective affinities of "Whig" and "Radical" may, for aught that I know, have their *rapprochements*, but their respective origins are widely distinct. The genuine "Whig" is English-born, his political creed is in the revolution of 1688 and its consequent establishment of Church and State; the thorough "Radical" is French-born, his creed is in the revolution of 1789 and its consequent Reign of Terror.

EDMUND LENTHALL SWIFTE.

SUPPORTERS (4th S. viii. 47, 130, 188.)—In reply to the inquiry of W. C., the use of supporters is limited to the head or chief of a family. His guardian was right in affirming that W. C.'s father as a second son was not entitled; neither as a second son was he entitled to bear the paternal arms without some distinctive difference. Heraldry is, however, a thing of the past. Its rules are now more honoured in the breach than the observance.

J. CK. R.

P.S. I have looked into Parker's *Glossary*, where I find it stated—

"Some baronets and untitled gentlemen have also the right of bearing supporters, either by patent, or because their ancestors bore them before their ordinary use was restricted to the peerage. In the case of baronets they are usually confined to the holder of the title, but in some ancient families they are common to every member. Such is that of Tichbourne, Hants, who use two lions gardant gules."

I hardly know how this can be. Surely this is the *reductio ad absurdum* of armorial usage. Peers and their sons bearing titles of peerage by courtesy are at present permitted the use of supporters. A long note on the use of supporters, and a list of privileged families by whom these were borne, will be found at Appendix D. of Montagu's *Heraldry*.

"THE CHYMNYE TUNNES" (4th S. viii. 184.)—It is to be regretted that G. M. T. has not given

us some of the explanations which have been hazarded regarding the meaning of this mysterious allusion. After much groping in the darkness of the chimney, I can only conjecture that Sir Thomas Johns may have been a farmer of the hearth tax, and that he gave one year's profits from the collection of that impost for the purpose of building a porch at Beaupré. I confess that to derive "chimney tunnes" from "hearth tax" is almost as roundabout an etymology as to trace "King Jeremiah" from "cucumber." I can only humbly plead that "tunnes" may have had something to do with "tonnage and poundage."

G. A. SALA.

If Beaupré church possesses any chimes, I have no doubt this is meant to express them, i. e. the chimney tunes, the writer having no idea of a tall building beyond a chimney. W. 1.

The "Chymnye Tunnes" in the Beaupré inscription, are nothing more than the *tunnels* to convey the smoke from the chimney, &c., according to ancient usage, from the fireplace. The restriction of the word to the *shaft* of the chimney, being comparatively modern. Parker's admirable *Glossary of Architecture* supplies an abundance of examples of this use of the word *chimney*. One from Leland's *Itinerary*, of the early part of the sixteenth century, may be quoted as specially apposite. It shows that *chimneys*, in the modern sense, were novelties at that time; and is an authority of the use of the word *tun* or *tunnel*, as in the Beaupré inscription:—

"One thing I much noted in the Hauille of Bolton, how *chimeneyes* were conveyed by *tunnels* made on the syds of the Wauls betwixt the Lights in the Haull, and by this means, and by no Lovers, is the smoke of the Harthe in the Hawle wonder strangely convayed."—Leland, *Itin.*, vol. viii. fol. 66. b.

The word *tun*, according to Mr. Parker, is still used in some parts of the West of England for the shaft of a chimney. In the will of John Baret of Berry, 1463, we learn that a short time previously he had enlarged his family residence by building a new house, "with iij tunys of chemeneyes" adjoining (Parker, *Domestic Architecture*, vol. iii. part I. p. 119). E. VENABLES.

The Precentory, Lincoln.

The "Chymnye Tunnes" are the chimney-pots. Richard Bassett, of Beaupré, built the porch and the upper portion of the chimneys of his house. "With" means "together with." G. M. T.'s interpretation is very amusing. W. J. L.

FARMHOUSE FLOORS (4th S. vii. 482; viii. 55.) These floors, called "plaster floors," are common in the county of Rutland, not only in cottages and farmhouses, but also in rectories and other houses of the better sort. CUTHBERT BEDE.

EMBLEM OF THE LILY (4th S. viii. 47, 116.)—In Conington church, Huntingdonshire, is an

elaborately carved ecclesiastical chair, said by tradition to have been that on which Mary Queen of Scots sat, in the banquet hall of Fotheringhay, previous to her execution, though only "a low stool" is mentioned in the contemporary accounts, and Gough mentions this chair as having belonged to "an abbot of Peterborough." In the right-hand spandrel of the back of the chair is the full-length figure of the Virgin, with a crown on her head, long floating hair, and upraised hands, as though in the act of benediction. By her side is an ornamented pot containing a lily with *five* blossoms. CUTHBERT BEDE.

"SOBRIA VIDET EQUIS": OVID (4th S. viii. 82, 174.)—What might be the correct translation of Ovid's words did not concern me, and it is, I think, from mingling this with the real question that C. S. and 311, have failed to see why I held *wise* to be the equivalent of *non sobria*. Perhaps, too, in my desire to be brief I became obscure, and ought to have set forth my premises as well as my conclusion. This I now do. The question before me was, how did Marlow interpret Ovid to himself and us? A master of clear English, and a writer who can in no sense be called obscure, he, in words which will bear but the one construction, makes Ovid say, that the old hag Drouthy never saw the sun rise.

"Her name comes from the thing; she, being wise,
Sees not the morn on rosy horses rise."

The form of the sentence generally, and the choice of the words "being" and "wise," preclude any but this interpretation, that she did not rise with the sun, and that this was directly or indirectly due to her wisdom. But from the context it is clear that if she did not rise betimes it was because she was habitually drunk overnight. On the other hand, if "wise" be taken as equivalent to *sobria*, we make Marlow say the reverse of what he thought Ovid had said, and make him talk nonsense besides. Hence I was forced to this conclusion, that Marlow's words require us to adopt Col. Cunningham's acute conjecture that "wise" was a slang phrase for being drunk. And from that to this, that Marlow took the *non*, placed as it is in the forefront of the sentence, as qualifying the whole and each part of it. That is, as though in somewhat bald English it were, "Not, does she sober ever see," or, in better English, "She, not being sober, never sees." I neither saw then, nor can I see now, any other means of making Marlow say what he evidently intended to say. If, however, such means exist and have escaped me, my argument falls as helpless as did old Dipsas.

B. NICHOLSON.

JOHN DYER (4th S. vii. *passim*; viii. 99, 157, 178.)—It appears from these communications that your correspondents suppose Dyer to address his "Silent Nymph" with "thou," but it is neither

expressed nor understood. Another correspondent observes that the linnet does not sing, as the poet makes it, in the evening. He should read Goldsmith's *History of Animated Nature*.

SILURIAN.

THE SERPENT ON CRESTS (4th S. viii. 167.)—MR. BIRCH'S inference, from the circumstance of the cock and serpent frequently appearing together on crests, seems to be correct, when it is remembered that in some statues of Minerva the cock appears surmounting her helmet, while in others her shield displays the snake-adorned head of Medusa.

Montfaucon gives an illustration of a statue representing the Goddess of Truth found in the ruins of the ancient temple of Montmorillon in Poitou (*Supp. tom. ii. p. 221*):—

"Two serpents twine round the feet of the goddess, and, curling upwards round her body, are embraced by both her hands, to show the inseparable union between wisdom and truth."

And so, in later times, as an heraldic device, the serpent, the emblem of subtle tact, is said to represent a person of a shrewd and politic disposition.

Donne, in a poetical epistle to his friend George Herbert, refers to his family crest (a sheaf of snakes), and says—

"The serpent may, as wise, my pattern be;
My poison, as he feeds on dust, that's me;
And as he rounds the earth to murder, sure
He is my death, but on the Cross my cure."

Here the worthy dean evidently views the reptile with the mixed feelings of the theologian, while the herald would be more likely to regard it simply as a type of acuteness and an appropriate distinction for the man of whom it could be said, "Il conduit bien sa barque."

WM. UNDERHILL.

13, Kelly Street, Kentish Town.

CANVAS REPRESENTMENT (4th S. viii. 67, 153.) In further answer to the above query, allow me to add a few particulars relative to a very curious and, I believe, rather scarce etching, which represents the violent death of the notorious Florentine Marshal d'Ancre. Concino Concini was born on the borders of the Arno, in lovely Florence, where his father Bartolomeo from a simple public notary became Counsellor of State. The son came to France in the suite of Mary of Medici, A.D. 1600, and through the intriguing influence of his wife, Leonora Galigai, who was lady's maid and favourite of the queen, he rose rapidly to the highest honours. After Henry IV.'s death, Concini purchased the fief of Ancre. He became Governor of Normandy and Marshal of France without ever having drawn sword on a field of battle, at the same time Prime Minister to the young King Louis XIII., over whom he exercised a most

tyrannical rule. His scandalous fortune and overbearing manners rendered him obnoxious to the nobility, and at last the king, who, though weak, had for a long time indignantly felt the foreigner's heavy yoke, at the instigation of his favourite D'Albert de Luynes, determined to get rid of him. A captain of the King's Guards, Nic. de L'Hospital de Vitry, an intimate friend of De Luynes, undertook the business; and on April 24, 1617, meeting Mal. D'Ancre in the court of the Louvre, called upon him in the name of the king to deliver up his sword. The Italian refused, and, seeming inclined to show fight, Vitry had him shot on the spot like a dog.

In the print before me Concini is seen drawing his sword on Vitry's snatching his scarf, and some of the guards at that signal fired their pistols. To the left you see the palace, the king at a window (underneath which is written "Der Konig," which makes me suppose the etching to be German); and on the bridge Vitry, hat in hand, addressing the king probably thus—"I've done the deed; did'st thou not hear a noise?" In the background a house is set on fire; a man is being murdered to the tune of "Vive l'Roy! vive l'Roy!" Higher up still we see the marshal's body hung up by the feet. It was afterwards mutilated and cut to pieces. His wife was condemned to death for witchcraft and executed. Their son was declared by parliament ignoble, and incapable of holding any state in the kingdom.

P. A. L.

MARRIAGES OF ENGLISH PRINCESSES (4th S. vii. *passim*; viii. 57, 152.)—I regret that I fell into the error of stating that Elizabeth of Lancaster was the daughter of Catherine Swinford, but I cannot with certainty give my authority, as I culled a mass of genealogical and heraldic notes some years since from a number of histories and old authorities; and I have to thank HERMENTRUDE—which I do most heartily—for setting me right. The authorities she quotes leave no doubt in my mind as to the correctness of her assertion. Of course I am fully aware that in a controversy with your fair correspondent it is the British Museum (4th S. viii. 130) all to nothing against me.

JUNII NEPOS.

CONINGSBY FAMILY (4th S. viii. 105.)—May I refer your correspondent MR. ROBINSON to various communications on this subject in the First Series of "N. & Q." (see General Index)? To my note (1st S. vi. 406) on the singular monument of "Sir Harry" Coningsby in Areley-King's churchyard, Worcestershire, I may now add that something like the traditionary legend there told is narrated in connection with the Castle of Segovia, where, in 1326, a lady of the court of Henry III. having leaned over a balcony when she held in her arms the infant Don Pedro, accidentally let

him fall to a great depth, where he was dashed to pieces on the rocks below beside the river Eresma. It is said that the lady was executed by the king's order, and this is supposed to be signified in the sculpture on the child's monument representing an infant holding a sword in its hand.

CUTHBERT BEDE.

"GREAT GRIEFS ARE SILENT" (4th S. viii. 166, 195.)—Doubtless Seneca's line is the original of this sentiment, which is almost a commonplace with our old dramatists. See quotations on *Macbeth* (iv. 3) in *Variorum Shakespeare* (ed. 1821), xi. 234. My note-book contains many more, from which I choose one as being an exact translation of Seneca—

"Small griefes can speake, the great astonisht stand."
Misfortunes of Arthur, iv. 2, ed. Collier.

On the *Macbeth* passage—

" the grief, that does not speak
Whispers the o'erfraught heart, and bids it break."

Collier quotes from Florio's Montaigne—

"All passions that may be tasted and digested are but mean and slight.

"Curæ leves loquuntur, ingentes stupent.

"Light cares can freely speake,
Great cares heart rather breake."

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

"ST." ABBREVIATED TO "T." (3rd S., 4th S. vii. *passim*; viii. 38, 133.)—In the parish of Clifford, in the West of Herefordshire, a farmhouse, the name of which is St. Oswald's, is commonly known as "Tuswal."

T. W. WEBB.

SURNAME OF DEXTER (4th S. viii. 106, 177.)—In the church of Kintbury, near Hungerford, is a monument to a Lieutenant Christopher Dexter, who is described as of the county of Tipperary, Ireland. He was only connected with that neighbourhood by marriage.

W. I.

BRASS RELIC (4th S. viii. 183.)—I hope this relic will not turn out to be a forgery. It seems very odd that there should be a coat of arms in one part, and then inscriptions in Roman letters.

JOHN PIGGOT, JUN., F.S.A.

Ulling, Maldon.

NOTES FROM "THE GUARDIAN" (4th S. viii. 166.)—Do not LORD LYTTLTON's remarks on Steele's "slip-slop" English savour somewhat of what the elder Disraeli would call the "undue severity of criticism"? In my edition of *The Guardian* the first passage runs thus:—

"There are four good mothers of whom are often born four unhappy daughters," &c.

And the second thus:—

"Raillery is no longer agreeable *than* while the whole company is pleased with it."

I do not defend Steele's use of the word *begets* in the sense of *breeds*, although I think other

examples of its being so used might be adduced from contemporary writers; but he should not be made responsible for the errors of his printer.

H. S. G.

P.S. Was No. 24 of *The Guardian* written by Steele?

[It is attributed to Steele in Chambers's *British Essayists*.]

"The prevailing humour of crying up authors that have writ in the days of our forefathers, and of passing slightly over the merit of our contemporaries, is a grievance that men of a free and unprejudiced thought have complained of through all ages in their writings."

LORD LYTTLTON should have prefixed the above (which he will find in No. 25 of *The Guardian*) by way of motto to his communication at the above reference. His delicate ear might have been offended with the phrase "authors that have writ," but it would perhaps have in some sort excused him for the bold assertion that Steele was "very unworthy of his fame."

In the first passage quoted by LORD LYTTLTON, Steele wrote thus:—

"There are four good mothers, of whom are often born four unhappy daughters," &c.

And the second runs thus:—

"Raillery is no longer agreeable *than* while the whole company is pleased with it."

But that *The Guardian* in which this last passage occurs was written by Steele we have only LORD LYTTLTON's assertion. His Lordship's objection to the use by Steele of the word "begets" in the sense of "breeds" is more valid. But was not the word frequently used in such a sense by Steele's contemporaries? To modern ears it is inelegant and indeed wholly unjustifiable, and I am not prepared to vindicate Sir Richard from this charge; but I still think LORD LYTTLTON should have satisfied himself that his copy of *The Guardian* was accurately printed before he rushed into print, and accused Steele of writing "slip-slop." Let me address him in the words of Shakespeare—

"If to have done the thing you had in charge
Beget you happiness, be happy then;
For it is done."

And Steele is, on the *ipse dixit* of LORD LYTTLTON, removed for ever from the lofty pedestal he has hitherto occupied unchallenged in the Temple of Fame.

E. C. F.

HERALDIC (4th S. vii. *passim*; viii. 12, 75, 175.) J. CK. R. is quite right as he puts it. The question raised, however, is not of titles or estates; and the lapse of female issue is so exceptional that there may always be existing rights to gavel, for direct female issue takes precedence of collateral males in heraldry.

To put a case: Smyth, dividing, becomes Smyth of Teddington, and Smyth of Barnes; in course

of generations Smyth of Teddington becomes Smyth of Teddington, Osterley, Hampton, and Wick: all from heiresses. Clearly Smyth of Barnes has no natural right of succession to the quarterings acquired from the heiresses of Osterley, Hampton, and Wick; and the real failure of female issue, in such a case, I hold to be impossible.

But the elder branch does fail in the male line; now, if Smyth of Barnes can serve himself heir-male to Smyth of Teddington, and take the estates either as heir-at-law or by bequest, there is no question; if not, the unwarrantable assumption of these bearings would be false heraldry. A. H.

"TO BERKELEY EVERY VIRTUE UNDER HEAVEN" (4th S. viii. 47, 156.)—Since my query at p. 47 I have found the passage quoted by Aristotle is taken from Θεογνίδος τοῦ Μεγαρέως Γνωμαι, v. 147.

Βούλεο δ' εὐσεβέων ὀλίγοις σὺν χρήμασιν οἰκεῖν,
ἢ πλουτεῖν, ἀδίκως χρήματα πασάμενος.
ἐν δὲ δικαιοσύνη συλλήβδην πᾶς ἀρετὴ 'στί'
πᾶς δέ τ' ἀνὴρ ἀγαθός, Κύρνε, δίκαιος ἔων.

Poetæ Min. Græci, Gaisford, vol. i. p. 217.

The character of Berkeley seems to agree in every particular with the recommendation laid down in these lines. The passage is also quoted in his *Philos.*, v. i. *Vid.* edit. Oxonii, 1716, p. 196.

R. C.

Cork.

UGO FOSCOLO (4th S. viii. 107.)—

"This learned and eccentric Italian, who resided in the next house to Dr. Collyer, late Bohemia House, at Turnham Green, died in Sept. 1827, and was buried in Chiswick churchyard." (Faulkner's *Brentford, Ealing, and Chiswick*, 1845, p. 468.)

The epitaph as given in Faulkner, p. 339, is incorrect.

SAMUEL SHAW.

Andover.

EARTH THROWN UPON THE COFFIN (4th S. viii. 107, 169.)—Some years ago, when an episcopal clergyman in Aberdeen, I recollect at funerals it used to be the custom for the nearest relatives of the deceased to lower the body into the grave, and wait by the side until the grave was filled up. The custom used to remind me of the affecting scene in the fine novel of *The Antiquary*, where Saunders Mucklebackit refuses to permit Oldbuck to perform this office at the grave of his son, assisting upon discharging the painful duty with his own hands.

JOHN PICKFORD, M.A.

Hungate, Pickering.

SURVEY OF CROWN LANDS, temp. 1649 (4th S. ii. 167.)—I think I am in a position to state pretty positively that the Parliamentary surveys of crown lands have never been published.

K. P. D. E.

REV. T. A. W. BUCKLEY (4th S. vii. 534.)—I have a slight acquaintance with this gifted gentle-

man, who told me that the following anonymous works were written by him:—

Mr. Sydenham Greenfinch in London (Routledge, 1854); *Mr. Horace Fitzjersey's Collegiate Experiences*, published in *Sharpe's London Magazine*, vol. ii. New Series, edited by Mrs. S. C. Hall.

It is possible that the above are not included in the list of Mr. Buckley's "edited or translated" works given in the *Gentleman's Magazine*.

CUTHBERT BEDE.

LONDON COFFEE HOUSES (4th S. vii. 5.)—I am surprised that W. C. should not have recognised Mr. John Ellis as the individual of whom Johnson once observed to Boswell—

"It is wonderful, sir, what is to be found in London. The most literary conversation that I ever enjoyed was at the table of Jack Ellis, a money scrivener, behind the Royal Exchange, with whom I at one period used to dine generally once a week."—Croker's *Boswell*, one-volume, ed. p. 501.

Boswell afterwards hunted him up, evidently for materials for the *magnum opus*, and adds in a note—

"I visited him, October 4, 1790, in his ninety-third year, and found his judgment distinct and clear, and his memory, though faded, so as to fail him occasionally, yet, as he assured me, and I indeed perceived, able to serve him very well after a little recollection . . . There is a good engraved portrait of him by Pether, from a picture by Fry, which hangs in the hall of the Scriveners' Company."

CHITTELDROOG.

NAPOLEON III. (4th S. vii. 405.)—I have before me this neat little volume—*Sac de Rome, écrit en 1527 par Jacques Buonaparte*, "traduction élégante et facile," as said Mr. J. A. BUCHON in his very curious letter (4th S. vii. 405.) It is enriched with portraits, twenty in number, of the various important personages therein mentioned, without omitting Benvenuto Cellini, who pretends in his *Memoirs* that it was he who from Fort S. Angelo shot the Constable de Bourbon. This translation appeared in 1830, at Florence, where then resided the amiable and accomplished young prince, who was doomed to die at Forli a year later. He had married his cousin, the witty and spirited Princess Charlotte (daughter of Joseph Bonaparte), to whose sister Zenaïde B., Princess of Musignano, this work is dedicated. In a work entitled *Documents historiques sur la Hollande*, by his father Louis Bonaparte, who for a time was king of Holland, will be found, vol. i. p. 303, some interesting details on the origin of the Bonapartes.

P. A. L.

PEACOCK: PADDOCK: PUTTOCK: PAJOCK: POLACK (4th S. viii. 122.)—DR. LATHAM's authority entitles his emendation to respect, but is there any necessity for alteration of the text? The word *pajock* is misunderstood simply because it is mispronounced *pa-jock*; but substitute what is clearly the correct syllabication, *paj-ock*, and all is made

clear. *Paj* = patch, a contemptuous term for a person (Wedgwood); a mean fellow (Camb. Shakespeare): *ock*, diminutive: *pajock*, or *patch-ock*, a paltry clown.

The word when taken in this sense, as an epithet, is particularly apt, for it quite accords with Hamlet's frequently-expressed opinion of his uncle, and adds precision to the antithetical form of the passage. The antithesis is not uncommon; John Lyly, in his *Mydas*, Act III. Sc. 3, says:—"Wilde beasts make no difference between a king and a clowne."

Spenser, in *A View of the present State of Ireland*, Globe ed. p. 636, says:—

"Some in Leinster and Ulster are degenerate, and grown to be as *very patchokes* as the wild Irish, yea and some of them have quite shaken off theyr English names, and put on Irish that they might be alltogether Irish."

Mr. Morris, in his Glossary, gives *patchocke*, a clown.
T. McGRATH.

GREEK PRONUNCIATION (2nd and 3rd S. *passim*.)

"The modern Greeks, who speak a language which can scarcely be considered as different from that of their classical ancestors, retain or have adopted a pronunciation which appears to set at open defiance all the known and acknowledged rules of prosody: while they profess to regulate the voice by accent, they make long syllables short, and short syllables long; so that in their manner of reading an ancient poet, it is utterly impossible for our ears to recognise the melody of verse. They indeed tell us, what may be sufficiently true, that our ears are too obtuse to discover the delicacy with which they combine accent with quantity; but at all events it is very hard to imagine that their general system of pronunciation has been legitimately transmitted from the times of Homer, Pindar, and Sophocles."—Irving's *Introduction to the Study of the Civil Law*.

BIBLIOTHECAR. CHETHAM.

KIDBROOKE, KENT (4th S. viii. 185.)—Kidbrooke, in Kent, was purchased by Brian Annesley, Esq., of Lee, co. Kent, and came to his daughter and coheiress Cordelia, who was the second wife of William Hervey. This William Hervey (grandson of Sir Nicholas Hervey, a gentleman of the Privy Chamber to Henry VIII. and a younger son of William Hervey of Ickworth, co. Suffolk) was knighted 1596 after the taking of Cadiz; made a baronet 1619; Lord Hervey of Ross in Ireland in 1620; Lord Hervey of Kidbrooke, co. Kent, in 1628. He commanded a ship against the Spanish Armada. He married, first, Mary, relict of Henry Earl of Southampton, and daughter of Anthony Browne, Viscount Mountacute, by whom he had no children; secondly, in Feb. 1607, the above-mentioned Cordelia Ansley, by whom he had three sons, who all died before their father, and three daughters, the eldest of whom, Elizabeth, became sole heir to her father and mother, and married in 1658 her third cousin once removed, John Hervey of Ickworth. This John Hervey sold Kidbrooke to Edward Lord

Montague of Boughton. (See Lysons' *Environs*.) Lord Hervey died in 1642, and was buried in Westminster Abbey, and his titles became extinct with him. (For further particulars of him, see Camden's *History of Queen Elizabeth*, Browne's *History of Queen Elizabeth*, and Baker's *Chronicle*.) There is an engraving of his daughter Elizabeth by Hollar from Vandyke. Can any one tell me where the original is? She seems to have lived abroad after her husband John Hervey's death.

S. H. A. H.

Bridgwater.

EDWARD COCKER (4th S. v., vi., and vii. *passim*.) I am surprised at so many of your correspondents discussing this work, without even mentioning Professor De Morgan's researches on the subject in his excellent work on *Arithmetical Books*. MR. BATES says (v. 206), "the alleged first edition of 1678." But De Morgan says the first edition was in 1677, and you (v. 64) fix it at 1669. Professor De Morgan considered Cocker a forgery of Hawkins'. I should like to know whether Professor De Morgan left any MS. additions and corrections to his *Arithmetical Books*; a new edition of which has been, by mistake, created by that capital and laborious work *The English Catalogue*, but which, though I hope it may be, has not yet been published.

Any one would think that a chronological list of books would be dry, especially if the list comprised arithmetic books, yet when I want a little amusement I take down this book and am certain of a quiet laugh.

RALPH THOMAS.

GOOD FRIDAY'S BREAD SUPERSTITION (4th S. viii. 26, 175.)—I am surprised that this query remains so long unnoticed, and that the only person who has sent you an apropos paragraph speaks of Good Friday's bread as a thing of the past. Is it indeed an antiquated superstition that bread baked on Good Friday will keep good for twelve months at least? MR. HUBERT SMITH, dating from Bridgnorth, in the county of Salop, says he "never heard of the belief before"; but I beg to assure him that it is a belief well known in Shropshire. "Why, sir," as my Shiffnal cookmaid says, "everybody bakes Good Friday's bread in our county!" and, she adds, in her frank way, "it's good for babies when they have the bellyache."

It seems to be matter of common experience that this bread does keep sweet and wholesome to the year's end. I myself know of an old Shropshire woman, living in London, who, from mere force of habit, goes on baking Good Friday's bread year after year, and always, so she says, finds it good when the anniversary comes round.

A. J. M.

BIBLIOGRAPHY (3rd S. i. *passim*; 4th S. vi. 350.) From the manner in which your contributor has mentioned the *Bibliothèque* of Constantin, I

he cannot be aware that it is by Hesse. An-
will be found in the second edition of
rd's *Supercheries Littéraires Dévoilées* now
hing: a work for which I have some diffi-
in finding a superlative adjective sufficient
ness my admiration. Namur's *Manuel du*
Acceire, which is a plagiarism, is in the
g-room of the British Museum, so that I
t is considered the most useful book on the
t. OLPHAR HAMST.

WROVE CHURCH, GLOUCESTER (4th S. viii.
-The following is the best interpretation I
fer of the very imperfect remains of paint-
d sculpture brought to light in the above

it. Mary Magdalen stooping before a sitting
This represented probably St. Mary Mag-
sitting in her house at our Lord's feet, and
g his word.

a sculptured figure seated nimbed. On the
figure kneeling The seated figure is pro-
our Saviour, the kneeling one the blessed
making intercession.

londs, hand directed upwards, flower of a
ar of Bethlehem. These I take to have
ymbolical of the annunciation of the blessed
, and the adoration of the Magi.

figure of large proportions. Most likely St.
opher. F. C. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

rtescue Papers; consisting chiefly of Letters re-
to State Affairs. Collected by John Packer,
tary to George Villiers, Duke of Buckingham,
d from the Original MSS. in the possession of the
G. M. Fortescue, by Samuel Rawson Gardiner,
tor of the Camden Society. (Printed for the
an Society.)

, the first volume of the New Series of the Camden
s Publications, is to be taken as an indication of
acter of such series, it is clear that the works
b it is to consist will certainly equal in value,
sibly exceed in interest, those of the First

The Hon. Mr. Fortescue having placed at the
of the Society a large quantity of historical
ntained in an old box found in a carpenter's
Dropmore, Mr. Gardiner has in this volume
a selection of the more valuable ones. They
fewer than 161 in number, commencing with a
d James I. to Henry IV. of France, and ending
from Charles I. to Prince Rupert, dated Sept. 3,
ving an account of his victory over Essex in
1. The value of the various documents, and the
ich they throw on the historical events to which
ually refer, are clearly pointed out by Mr. Gar-
the notes by which he has illustrated them;
is introduction, in which he traces the hands
which the papers passed from Packer, the Secre-
the Duke of Buckingham, to Governor Pitt, to
the box which contained them had apparently

belonged; with his amusing account of the wooing and
wedding of Sir Thomas Hoby, is calculated to interest
general readers no less than historical students.

The Works in Verse and Prose, complete, of Henry
Vaughan, Silurist. For the first time collected and
edited, with Memorial-Introduction, Essay on Life and
Writings, and Notes, Fac-similes, and original illustra-
tions, by the Rev. Alexander B. Grosart. In Four
Volumes Vol. II., containing Essay on Life, Writings,
Secular Poetry, &c., with Verse Remains of Thomas
Vaughan, Twin-Brother. (Fuller Worthies Library.)

The same, Vol. IV., Prose, containing Flores Solitudinis,
Additional Notes, and three Indices.

The Countess of Pembroke's Ewemwell, together with Cer-
taine Psalmes by William Fraunce (1591). Edited with
Introduction and Notes by Rev. A. B. Grosart.

Concerning the Holy Eucharist and the Popish Brethren
God (1625), by Thomas Tube. Edited by the same.

Marie Magdalene, Lamentation for the Loss of her Master
(1601). Edited by the same.

There is no limit to the industry with which Mr. Grosart
devotes his time and knowledge to his self-imposed task
of editing and reprinting the widely-scattered, and in
many instances, forgotten writings of the minor lights of
our old English literature. A few months only have
elapsed since we called attention to the publication by
Mr. Grosart of the first and third volumes of the Works
of Henry Vaughan; and three smaller productions, viz.
Anderson's *Anabasis of Baseness*, Gervase Markham's
Tears of the Beloved, and Henry Lok's *Poema*, portions
of the second volume of the *Fuller Worthies Miscellanies*,
and now we have before us a further issue by him of the
concluding volumes of the works of "the Silurist," and
three new miscellanies; the whole occupying something
approaching to a thousand pages. In the face of such
facts as these, it is clear that readers of the present day
cannot be charged with neglecting the study of our older
writers.

Moor Park; with a Biographical Sketch of its Principal
Proprietors. Dedicated, with Permission, to Lord
Ebury. By Robert Bayne. Illustrated with Photo-
graphs. (Longmans.)

Moor Park, the seat of Lord Ebury, near Rickmans-
worth, is not more worthy of note for its natural beauties
than for its historical associations, and this handsomely
got up and illustrated little volume furnishes a pleasant
memorial of the claims of Moor Park to notice on both
these grounds. For while the photographs show how
admirably the resources of Art have been applied to
develop the natural beauties of the place, Mr. Bayne fur-
nishes us with chatty gossiping notices of its history,
and of the lives of its more distinguished possessors. We
hope the attention which Mr. Bayne calls to the beau-
tiful gardens, here formed by the Countess of Bedford,
will be the means of eliciting further information on a
subject of great interest in the History of Gardening in
England.

TYCHO BRAHE.—The following communication speaks
for itself:—

"La Société Royale des Sciences de Copenhague a
confié au sousigne le soin de rassembler les matériaux
nécessaires pour la publication d'un ou de deux volumes
de la correspondance littéraire de Tycho Brahe, pour faire
suite au premier et unique volume publié en 1596. Dans
ce but j'ai déjà rassemblé et préparé pour la publication
bon nombre de lettres et de pièces inédites, tirées des
bibliothèques royales et impériales de Copenhague, de
Pulkova et de Vienne. Pour compléter ma collection

j'ai l'honneur de m'adresser à présent aux savants anglais, préposés aux riches collections de manuscrits et de pièces inédites avec la prière de me donner connaissance des lettres originales de l'illustre Astronome danois qui pourraient se trouver en Angleterre, tout aussi bien que des lettres, ou minutes de lettres, qui sont conservées dans les bibliothèques anglaises. On est prié d'adresser ces notices et tous les renseignements ultérieurs qu'on voudra bien donner dans l'intérêt de cette entreprise, à la librairie de Gyldendal, aux soins de M^r le Conseiller F. Hegel.

"F. R. FRÜS..

"Copenhagen, en août 1871."

THE LATE DR. FILKIN.—The Obituary of *The Times* of Monday last contains the announcement of the death of a gentleman to whom the readers of "N. & Q." have been indebted for many interesting papers. Dr. Filkin died at his residence at Richmond, Surrey, on Sept. 15, in the ninety-sixth year of his age. For many years he had devoted himself to the collection of materials for a "History of Richmond and its Celebrities," and from the commencement of this journal, until interrupted by the infirmities incidental to his advanced age, was a frequent and welcome correspondent. In the death of this venerable and accomplished gentleman, we have to lament the loss of one of our oldest contributors.

As the painting of "The Crucifixion," in the Roman Catholic church at Carrick-on-Suir, was lately a matter of interest to several of the readers of "N. & Q.," we take the opportunity of saying that in a recent number of the *Limerick Reporter and Tipperary Vindicator* will be found a long and interesting article on the subject, from the pen of our well-known correspondent Mr. Maurice Lenihan, M.R.I.A.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

MISSALE or BREVIARIUM LEODIENSE
HORTULUS ANIMÆ. Schöffer.
BONAVENTURÆ PRALTERIUM.
Fine Specimens of Bookbinding.
Early or English MSS.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amhurst Road, Hackney, N.E.

SMILES FOR ALL SEASONS.—Mirth for Midsummer, Merriment for Michaelmas, Cheerfulness for Christmas, Laughter for Ladyday; forming a Collection of Parlour Poetry. 12mo, boards. Baldwin & Co., 1823.

MERRIE ENGLAND IN THE OLDEN TIME, by George Daniel. 2 Vols. Wanted by Mr. Miland, Clairville, Lansdowne Road, Wimbledon.

THE COUNTRY GENTLEMAN'S ADVISOR TO HIS SON ON PARTY CLUBS. 8vo (pamphlet). London, 1755.

A WORD TO THOSE FREEMEN OF THE ESTABLISH'D CHURCH WHO MAKE THE SCRIPTURES THE ONE RULE OF THEIR FAITH AND PRACTICE. Printed 1756. 12mo, pp. 15. (Pamphlet.)

THE KING OF PIRATES: being an Account of the famous Enterprizes of Capt. Avery, the Mock King of Madagascar. pp. vi. 83. 1719 or 1720.

Wanted by Mr. Edward Riggall, 141, Queen's Road, Bayswater.

DISQUISITIONES PLINIANÆ, by Count A. G. Rezzomco.

Wanted by Messrs. Henningham & Hollis, 5, Mount Street, Grosvenor Square, London.

Notices to Correspondents.

D. P.—We share the regret expressed by our Correspondent at a paragraph which ought not to have escaped our notice, and which, but for an oversight, would certainly have been struck out. It is our desire that our Correspondents should always exhibit a due regard for the varied religious feelings of their fellow-contributors.

W. H.—The oft-quoted phrase, "*Les Anglois s'amusent tristement*," forms the subject of six articles in our Third

Series (see especially xi. 143), but all endeavours to find it in *Froissart* have failed.

C. H. will find in our 3rd S. xi. 192, the information he desires respecting the Authentic Records, &c.—an abominable piece of scandal, for which the notorious Olive, so-called Princess of Cumberland, was no doubt mainly responsible.

G. (Edinburgh) will find no less than twelve articles on the Shakespeare phrase "delighted spirit" in our First Series.

PRIVATE REPLIES TO CORRESPONDENTS.—We cannot undertake to furnish Replies privately to Querists. If the subject of their inquiry is of general interest, it will be inserted for the purpose of eliciting information, or answered in this column.

T. P. FERNIE.—A reply to your query will be found at p. 177 of the present volume.

DR. MASSINGHAM.—On referring to last week's number you will find that, under the Notices to Correspondents, we placed H. A. A. H. on the right track for obtaining the required information.

F. R.—"Achitophel" is the form adopted by Dryden.

It is requested that attention may be drawn to the fact that none of the authors have yet been identified of twelve anonymous and pseudonymous works, a list of which appeared in 4th S. ii. 296.

J. R. HAIG.—The arms of Bishop John Cosin, as given in *Ashmole MS.* are Az., a fret or; but *Surtees's Durham, Arg.*, a fret az. The bishop's seal is *Fretty in a bordure*. *Bedford's Blazon of Episcopacy*, p. 126, and "N. & Q." 2nd S. viii. 240.

MRS. H. MEADE KING.—Hogarth Moralized by Trusler, edit. 1833, appears scarce. For its trade value it must be submitted to a second-hand bookseller.

J. D. (Fiverton).—The word *Feckless*, as meaning spiritless, worthless, not respectable, will be found in *Jamieson's Scottish Dictionary and Supplement*, 4^{to} edition.

CORNUB.—"The Felon Sowe, and the Freeres of Richmond," first appeared in *Whitaker's History of Craven*, 1805, printed from a MS. in the author's possession. It will also be found in *Evans's Old Ballads*, 1810, iii. 270, as well as in the notes to *Scott's Rokeby*.

AYRSHIRE.—"It runs in the blood," appeared in *Sharpe's London Magazine*, xiv. 321, Dec. 1851.

STEPHEN JACKSON.—For the origin of the *Dakyn* family motto, consult "N. & Q." 3rd S. viii. 180.—The epitaph, "Life compared with an inn," has done duty, in various readings, in several churchyards. See "N. & Q." 1st S. vii. 178, 287, 288; and *Pettigrew's Chronicles of the Tombs*.

CIDER.—Charles Wolfran Cornwall, Speaker, died on Jan. 2, 1788, and was buried at St. Cross Church, near Winchester, where a monument was erected to his memory.

W. J. BIRCH.—The origin of the name of *Piccadilly* is somewhat uncertain; but consult "N. & Q." 3rd S. ix. 176, 249, 329; 4th S. i. 292; iii. 415.

E. E. WYAT.—A reply to your query will be found in "N. & Q." of Sept 9, 1871, p. 218.

REV. J. M. S. BROOKE.—"The Mitherless Bairn" is by William Thom of Inverury, and will be found in *The Book of Scottish Songs*, by Alex. Whitelaw, edit. 1866, p. 589.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, SEPTEMBER 30, 1871.

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Notes.

FLEMISH WORKMEN BROUGHT TO EDINBURGH IN 1601 FROM NORWICH.

The contract now presented to the public was many years since found in a waste-paper shop with many other curious documents. It had at one time been intended that a monument so interesting to the "Royal Burgh," and especially to the citizens of Edinburgh, should have formed the first article in a projected second volume of the *Abbotsford Miscellany*; but as this idea was, in consequence of the winding up of the club, abandoned, it has not hitherto been printed. On this account, to rescue from oblivion so laudable an attempt to introduce the manufacture of "all sortis of claitheis" by the transportation of Flemish workmen from Norwich to the Scottish capital, it was thought that no better a place could be selected for preservation than "N. & Q."

Besides the signature of the well-known George Heriott, who at the time was one of the Commissioners of the Royal Burghs, there is also the autograph of Andro Hart, the celebrated Scone publisher, as a witness, the only one believed to be in existence:—

Contract between the Commissioners of the Royal Burghs of Scotland and Nicholas Wandebrok and Phillip Wermont, Flemings.

10th July and 10th October, 1601.

At Edinburgh, the tenth day of July, the year of God 16th vith and one year, it is appointed, agreed, and finally

contractit betwix the parties following, to-wit, Hendrie Nesbet, Richard Dobie, George Heriott, younger, Commissioners for the Burgh of Edinburgh, Andro Ren, Commissioner for Perth, John Fiedlasone, baillie, & Commissioner for Dundee, Mr. Thomas Menzie, Commissioner for Aberdeen, James Schort for Sterling, Andro Ker for Lythbrough, John Lockart for Air, James Forrest for Glasgow, as Commissioners for the burghs foresaid, and as haveend full power and commissioun to the effect underwrittene, of the hail burrows of this realme, giving and grantit vnto theme be one act of the General Conventions of the saidis burrows holdine at Sanctandros the — day of July instant, as the said Act maid thairvpon sail falsche proportis, on the one part, And Gabriell Bischope, Fleming, now resident at Norwich in England, for himself, and takand the burden vpon him for Nicholas Wandebrok and Phillip Wermont, alsas Flemings, dwelland at Norwiche, his partners, on the uther part, in manner, forme, and effect as efterfallowis That is to say, the said Gabriell and his saidis partners sail betwixt this and the feast and terme of Michaelmas nextcum, but langer delay, cam and transport thameselfis, thair serwantis and workmennis, fra the said toun and cite of Norwiche to the said burgh of Edinburgh, and thair sail vse and exerce thair craftis and occupations of making of all sortis of claithe and stuffis in manner underwrittene; and efter thair arriving at the said burgh, sail provyd for thameselfis sufficient dwelling places and workhouses within the freedom of the said burgh, and sail wrik thairin and instruct all the master weywars within the said burgh and sic withins as sailbe presentit to theme be the magistrattis of the burgh, professing that craft, being frie craftsmen of burrows, and to teiche ma money as they convenientlie can in dis warkis as they can wrik, for the greatest profit of the countrie, that is to say, in the making of fyne bread claithe, and claithe mingled in collors of serine quarter bread, or thairby, and twentis fywe ellis long, perfy, and gaid claithe, with cumle and gaid listis according to the fyndes of the claithe as may be maid for the profit of the weaver and merchant Fleming cairnyis; Spanische frieces of the best sort, Spanische coverings for baddis, roellie of six quarters bread, to be dyet crym-ang; and withair collors for modrie forane contrails and all sort of layes, according to the ordour of Flanders and England, and in making of all serge and gregams, segs of Florane, cunterfalt sic as is maid in Daip, Southamptonne, and Canterbury, and sundrie narrow stuffis belanging to diaprie, sic as be maid in Flanders, Quilk, claithe, serge, sayle, and utheris above written, to be maid in wrocht be the saidis personis sailbe tryet and sailit be one honest persone to be deput for that effect be the magistrattis of the burgh of Edinburgh, and thairfor the said workmen ar obliet to present the samen in qhat collour, wrecuttis or schorne in the common hall and mercat place to be appontit for that effect, and sell the samen to our Sovereane Lordis lieges in gram hall steiks and webis wrecuttit at sic dayes in the ouk as sailbe affixit be the said magistrattis and counsell of the said burgh; and the foresaid craftsmen sail remaine within the said burgh of Edinburgh in the Exercies of thair saidis craftis sua long as the said burrows in any generall Conventions sail think expedient; and vpon the ordinance of the said General Conventions, sail transport thameselfis to sic burgh or burghs as sailbe thocht meitt for the profit of the realme vpon the said burghs expences qnairrnto they sailbe direct. And for making of the claithe and stuffis gaid and sufficient to the laige and for the better instructing of popill of this natione

* Weavum.

§ Florum.

† Kermy.

Week.

‡ Crimosa.

they sall transport heirwith themselves hale, and susteine sic servandis as can fyn the wolle, taane, caird, spine, thilk, and wolve the samen; for the quhillis causes, the saidis commissionaris of burrowis for their burghes, and takand the burding vpon thame for the remanent burrowis of this realme, bindis and obligis thame and their saidis burghis to content and pay to the said Gabriell and his collegis forsaide the some of thrie thousand pundis Scottis money, in manner following, to witt, the one half within ane moneths efter their arriving at the said burgh of Edinburgh for the advancement of their work, and the wither half thairroff within yeir and end day thairafter, equalle at ten several terms; and the magistratle of the said burgh of Edinburgh and of the withir burghis quhair it schappens thame to remane, shall reave and admit all the said warkmen to the libertie and fridomes of the saidis burghis, but "ony gratitud, † and be thir presentis declaris thame frie of all taxationis, extortis, warking, warding, and all withir common burdingis during the space of ten yeirs next efter their arriving and cumming to the said burgh of Edinburgh: And for observring, keeping, and fulfilling of the premisiss beith the saidis parties for thame selfis, and taking the burdene vpon thame as saidis, bindis and obligis thame, ilk one to withairis for their awne pairts, all fraud and gyle secludit and away put: And for the mair securitie, ar content and consentis that the present Contract and Appointment be insert and registrat in the bukis of Counsell and Sessionis, to have the strengthe of their decretis and thair sctoritatis to be interponit thairto, with executiounis of burning, and peynding, and warding, to pas thairrponne, the one not prejudgand the withir and the horning to pas vponne ane sampell of sax dayis alleneris, and for that effect constitutis . . . conjunctie and securitie, our procuratoris in uberiori constitutionis forme, promittis, de rato In witness of the quhillis, beith the saidis parties has subserit thir presentis as followis with their handis, (wrytts be James Guthrie, servitour to M^r Alexander Guthrie, commonne clerk of the said burgh) day, and yoir, and place forsaide, befor thir witnessis, Thomas Fischer, Alexander Hunter, James Winrebame, burgesses of the said burgh of Edinburgh, Andro Hart, buickseller, M^r Alexander Guthrie, commonne clerk of the said burgh, and James Guthrie, servitour to the said M^r Alexander wrytar beiroff, M^r Alexander Wedderburne, common clerk of Dandle and Roger Maknought bailie of Edinburgh.

Gabriell Blachop.

J. Forrest, Commissioner for Glasgow.

Jo. Findlason, Commissioner for Dundee.

Andro Ker, Commissioner for Linlithgow.

Henry Nisbett, Commissioner of Edinburgh.

Richard Doby, Commissioner of Edinburgh.

G. Heriote Younger, Commissioner for Edinburgh.

Andro Rae, Commissioner for Perth.

Johns Lekhart, Commissioner for Air.

Thomas Menzies, Commissioner for Aberdeen.

James Schort, Commissioner for Stirling.

Apud Edinburghum, decimo die, mensis Octobris anno millesimo sexcentesimo primo. We, Nicholas Wandbrook, Phillipus Wermont, Playmynges, baith resident in Norwiche, in Ingland, and now arriuit in Edinburgh, heifing red and considerit the Contract aboue written, and being adwysit thairwith, acknawleges and confesse to be fellow pairtners with Gabriele Blachop our college, in the mater thairin contentit, and thairfor, be thir presentis ratiffis, approwis, and conferneis the

* Without.

† Gratification.

same in all pointis, clausis, and circumstans, thairfor, and bindis, and obligis we conjunctie and securitie to observe, keep and fulfill the samen faithfullis and obligentli but fraude or gyle; and for the mair securitie, we ar content and consentis that thir presentis, with the Contract, be insert and registrat in the bukis of Counsell and Sessionis, to have the strengthe of there decretis, with executiounis to pas thairrpon in manner speyefit in the said Contract, and to this effect make and constitutis and ilk one of them, to compeir to the effect committis etc.

In Witness quheroff thair presentis written be John Nisbett, servitor to M^r Alexander Guthrie our clerk of the said burgh, day, yoir and place forsaide Before thir Witnessis Andro Hart, Librer, Alexander Hunter, Merchant, the said M^r Alexander Guthrie, John Nisbett his Servitour, Mr. William Littill, with others divers.

By me NICHOLAS WANDBROOK.

By me PHILIP WERMONT.

M. Alex^r Guthrie, Witness. Alex^r Hunter, Witness.
Johns Nisbett, Witness. Andro Hart, Witness.
M^r W^m LITILL.

J. M.

EXCOMMUNICATION.

The parish register of Hampton in Dorset contains the following curious entry, written on the inside of the cover by the Rev. M. H. Place, rector of that parish from 1806 to 1834:—

"By the authority of the Blessed Virgin Mary, of St. Peter and Paul, and of the Holy Saints, we excommunicate, we utterly curse and ban, commit, and deliver to the devil of Hell, Henry Goldney of Hampton, in the county of Dorset, an infamous heretic, that bath in spite of God, and of St. Peter, whose church this is, in spite of all Holy Saints, and in spite of our holy father the Pope (God's vicar here on earth), and of the reverend and worshipful the canons, masters, priests, Jesuits, and clerics of our Holy Church, committed the heinous crime of sacrilege with the images of our Holy Saints, and shaken our most holy religion, and continis in hevy, blasphemy, and corrupt lust. Excommunicated to be finally, and delivered over to the devil as a perpetual malefactor and schismatic. Accursed be he and given soul and body to the devil to be buffeted. Cursed be he in holy cities and towns, in fields and ways, in houses and out of houses, and in all other places, standing, lying or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever he does besides. We separate him from the threshold, from all the good prayers of the church, from the participation of holy mass, from all sacraments, chapels, and altars, from holy bread and holy water, from all the merits of our holy priests and religious men, and from all their cloisters, from all their pensions, privileges, grants, and immunities, all the holy fathers (Popes of Rome) have granted to them; and we give him over utterly to the power of the devil, and we pray to our Lady, and Peter, and Paul, and all Holy Saints, that all the senses of his body may fall him, and that he may have no feeling except he come openly to our beloved priest at Staphill, in the time of mass, within 60 days from the third time of pronouncing hereof by our dear priest there, and confesse his heinous, heinous, and blasphemous crime, and by true repentance make satisfaction to our Lady, St. Peter, and the worshipful company of our Holy Church of Rome, and suffer him to be buffeted, scourged, and spitte upon, as our said dear priest in his goodness, holiness, and clemency shall direct and prescribe.

"Given under the seal of our Holy Church of Rome the 10th day of _____, in the year of our Lord Christ 1758, and in the first year of our Pontificate."

"The above is a true copy taken from the original Bull by me Matthew Place, Rector of Hampreston, Dec. 1811."

Mr. Place adds that this excommunication was pronounced three several times—namely, on Oct. 8, Oct. 15, and Oct. 22, 1758.

The same register contains at the date of July 29, 1759, the burial of Mr. Harry Goldney, to which Mr. Place has appended this note:—

"He was excommunicated from the Church of Rome, &c., vide the Pope's Bull at the end of this book."

The question naturally suggests itself whether this is the translation of a genuine document, or whether Mr. Place was imposed upon. Mr. Place could not possibly have any personal knowledge of the circumstances, because it appears from his epitaph that he was only born in 1778, twenty years after the alleged excommunication. The present rector courteously informs me that the original document has been lost, but that it was unquestionably seen at Hampreston rectory both before and after Mr. Place's death.

It will be observed that the month is left in blank, but that 1758 was the first year of the pontificate of Pope Clement XIII., who was elected July 6, 1758. No inference can be drawn from the entry of Goldney's burial in the Protestant register, because there are three tombstones of about the same date on the floor of Hampreston church to the memory of two Jesuit priests and of Mrs. Hussey of Marnhull.

Some of your correspondents will be able to pronounce with authority on the authenticity of this singular document.

TEWARS.

REDE ARMS.—There is a proposal to erect a memorial window to the memory of Chief Justice Sir Robert Rede, the founder of the Rede Professorship, and one of the executors of Henry VII. The only authority for the *exact* date of his death is, as I am informed, a very fine copy of the Salisbury Missal (now in the Cambridge University Library) printed on vellum by Pynson in the city of London in 1520, which, unlike the ordinary copies of this book, has two special entries, *printed in at the time*, showing that, in all likelihood, it was for use in a chantry dedicated to his memory (perhaps in that of Chydingstone, which he built). The first one is a large woodcut of his own arms [on a bend wavy, three spoonbills] impaling his wife's quartered shield [1 and 4 a fesse between three boars' heads couped; 2 and 3 a chevron between three bugle horns strung.] The tinctures are not indicated, but I have been informed that he used a field gules, a bend argent, and the birds proper. Be-

neath the escutcheon is the following, in black letter:—

"Orate specialiter pro animabus dñi Roberti Reed militis: nuper capitalis justiciarii dñi Regis de cōi bāco. Et Marga- rete consortis sue: parentum amicorum et benefactorū suo- rum: omniumq; fidelium defunctorum. Quicquid Rober- tus obiit. viii. die. Mensis ianuarii. Anno dñi. m.d. xviii."

There is a similar entry, but without the date, of Sir Robert's death under the large woodcut facing the commencement of the canon.

The Redes of Ashmans (*vide* "N. & Q." 1st S. iv. 300, *now* sold by the four co-heiresses), co. Suffolk, bear azure, on a bend wavy or, three Cornish choughs proper, within a bordure engrailed argent, charged with a pellet and a torteaux alternately. They claim to be collateral descendants of Sir Robert.

I am anxious to learn when the bordure was introduced and the birds and tinctures changed.

FLEUR-DE-LYS.

MEMORABLE WORDS.—May I be pardoned if I venture to say that the number of "N. & Q." containing the extract I send will hardly equal anywhere the interest of the following scrap if admitted:—

WORDS v. DEEDS.—"What a capital article," says the *Figaro*, "could be made by merely compiling the unfortunate phrases pronounced within the last year. Every one seems to have brought his stone to that edifice. Emile Ollivier: 'We commence this war with a light heart.'—Rouher: 'Never shall the Italians enter Rome.'—Le Bœuf: 'We are ready even to the last button of the gaiters.'—The Prussian Major Von Holstein: 'I wager twenty thousand francs that I shall march under the windows of M. de Girardin on the 15th September, 1870.'—The Emperor William: 'I make war on Napoleon, and not on the French people.'—Trochu: 'The Governor of Paris will never capitulate.'—P. O. Schmitz: 'The troops fell back in good order.'—Ducrot: 'Dead or victorious.'—Ranc: 'I remain a soldier of the Commune.'—Delescluze: 'For the pleasure of firing at the Versailles soldiers, &c.' Still the palm indisputably belongs to M. Jules Favre, who has at least two for his share—1. 'Not a stone of our fortresses, not an inch of our territory'; and 2. At Bordeaux, speaking to the Deputies of France about the Germans: 'They must not be made to wait.'"

D.

CUSTOM AT CHURCHDOWN.—In the parish of Churchdown (*vulgo* Chosen, between Gloucester and Cheltenham, a custom exists of the male labourers standing up during the sermon, and both sexes receiving the Holy Communion separately. This church was recently visited by the Worcester Architectural Society, and is situated on a lofty spur of the Cotswolds, adjacent to a Roman or British encampment. The parvise or chamber over the porch gives the building a lofty and curious aspect.

THOMAS E. WINNINGTON.

BERNARD LAUS.—The date of Bernard Laus, the miniature painter, is not, I believe, recorded. It is not, at any rate, in Stanley's Bryan, nor in Mr. Hole's capital little *Biographical Dictionary*. I have just purchased four or five of his miniatures of himself and family, two of which, I think, settle the date. At the back of his own portrait, in his own handwriting, is—

"Born 1682
1724

—
48." (?)

At the back of the picture itself is the following inscription, also autograph:—

"Bernard Laus, Pictor, painted by himself, born in 1682, done Nov. ye 26, 1724. Painter in Minatura (*sic*) to his most sacred majesty King George."

And in a different ink is added, "first and second son of Bernard and Mary Laus, painter in oyle." The only other jotting worth your notice touching this matter of date is one of his brother, I suppose, "John Laus, æt. 24 (officer against French.) B. Laus, ætat. 26, fecit. March ye 24, 1708." B. Laus holds in his hand a portrait of the queen, and on his desk is one of the king.

J. C. J.

LATIN WORDS DERIVED FROM THE GREEK.—In the number of "N. & Q." for last week (Sept. 16) are some remarks by MR. CHARNOCK, in which he expresses the opinion that "a great deal of the Latin language is derived from the Greek." A more careful examination of the facts of the case will probably lead him to the result that the Latin language hardly possesses any words *derived* from the Greek at all, if the true sense of the word *derived* be adhered to. The whole of his remarks, including those upon *sylva* (properly spelt *silua*) and ὕλη, are curiously contradictory to those of Mr. Peile, whom I take to be a better authority upon the subject. Sanskrit does not *always* exhibit the oldest form of a word, and must not be overrated to the exclusion of the consideration of other languages. A Latin word may easily be older in form than the Sanskrit one, and so may even an English one, as in the case of our "star" only preserved in Sanskrit in the corrupted form *tāra*. (See Peile's *Greek and Latin Etymology*, pp. 14, 23.)

WALTER W. SKEAT.

SIR WALTER SCOTT AND SIR WALTER RALEIGH. The following lines, descriptive of the lawless buccaneering adventurer Bertram Risingham, are doubtless again fresh in the recollection of many to whom the recent Scott Centenary has given an excuse for reperusing *Rokeby*:—

"Inured to danger's direst form,
Tornado and earthquake, flood and storm,
Death had he seen by sudden blow,
By wasting plague, by torture slow,
By mine or breach, by steel or ball,
Knew all his shapes and scorned them all."

My object in calling attention to them is to point out a parallel passage in a noble letter of Sir Walter Raleigh, addressed to his wife on the eve, as he then supposed, of his execution, in which he speaks of himself as "one who in his own respect despiseth death in all his misshapen and ugly forms."

Either there is here a remarkable coincidence of thought and expression, or, what seems more probable, the whole passage of Scott is an expansion—and if so, how admirable and intelligent an expansion—of Raleigh's words. T. M.

SIRE AND DAM.—These names are evidently derived from the French *sieur* and *madame*. For the benefit of sporting readers please make a note of. EBORACUM.

FIVE ORDERS OF FRIARS.—I observed the other day an inquiry made by one of the editors of the *Early English Texts*—I think Mr. Skeat—as to a fifth order of friars. Erasmus, in his *Flores*, says:

"Confluxerant in ædes quatuor ordines Mendicantium (of course, Dominicans, Franciscans, Austins, and Carmelites; his adjunxit sese quintus Cruciferorum; adversus hunc, ceu nothum, quatuor illi coorti sunt."—*Colloq.* ii. p. 59.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

Queries.

ARMS OF PALMER, KINGSLEY, ETC.—Will some of your obliging heraldic correspondents oblige me with the arms of the Palmer, Kingsley, Sharpe, and Carden families, of the county Tipperary? NIMROD.

AUTHOR WANTED.—Can MR. SHIRLEY BROOKS, or any other of your readers, reveal the authorship of some stanzas in *Punch*, Sept. 5, 1846, entitled "The Song of the Statue"? They appear to me to be of remarkable merit. C. T. B.

BISHOPS CALLED PRÆSULES.—W. Taylor, in his *Historic Survey of German Poetry* (i. 149), says, while discoursing on religious dances and mystery plays, that "Scaliger thinks that the bishops were called *præsules*, a *præstendo*, because they set up the dance." He gives no reference in support of this assertion. Can any of your readers supply it? CORNUB.

BRASS LOCKET.—A friend of mine has a small sort of locket which, after the Bristol riots in 1831, was picked up from amongst the debris of the bishop's palace (formerly "the abbott's lodging"), then destroyed by fire. It is about the size of a shilling, but of an oblong form, with a loop or eye at the top through which a cord can be passed, and worn as a locket. The material is light-coloured bronze or brass. It has a wide rim, which protects the sides. On one side is the face in relief of the Saviour, and round the image

are the words "Salvator Mundi Salva Nos." On the other side is the head of the Virgin, and the inscription is "Salvatoris Mater O. P. N." Will one of your readers kindly say whether this sort of locket is frequently found and well known?

C. (1.)

CHIPPING.—Where can very early uses of the word be found, as equivalent to a "market," and as part of a town name? Isaac Taylor's notices, in *Words and Places* (p. 373), are too late, and give no accurate date.

O. W. T.

["It is like to children sittynge in *chepyng*."—Wycliffe, *St. Matthew*, xi. 16.

"And fro thenns whanne britheren hadden herd thei camen to us to the *cheping* of Appius, and to the three tauernys."—*Id. Dedis (Acts) of Apostlis*, p. 133.

"By that yt neihed hervest, and newe corn com to *chipynge*."—*Piers Ploughman, Vision*, p. 145.

"He, that is so respectlesse in his courses,
Oft sells his reputation, at *cheape* market."

Ben Jonson, *Every Man in his Humour*, act i. sc. 1.]

CUBEBS AS A SEASONING FOR FOOD.—In Mr. Furnivall's *Babees Book* (E. E. Text Soc., 1868) is only one mention of cubebs as a seasoning; and this is at p. 53, in the recipe for Mawmeny, which is to be seasoned with sugar, powder of canelle, mace, cubebs, and anise in comfit. Mr. D. Hanbury, of Clapham Common, S.W., who is investigating the history of drugs used in England, wishes for other instances of the use of cubebs as a spice.

["Aromaticks, as *cubebs*, cinnamon, and nutmegs, are usually put into crude poor wines, to give them more oily spirits."—Sir J. Floyer, *Preternatural State of the Animal Humours*.]

CULLIFORD TREE.—Will you kindly insert the enclosed cutting from our local paper? It may perhaps elicit an explanation.

J. J. BESANT.

Old Brewery, Dorchester.

"*The Hundred of Culliford Tree*.—As doubtless you are still full of archæology, after the week that has passed in the county on that subject, I enclose you a copy of my letter to the Editor of the *Morning Post* this morning.

S. D. DAMER.

"Hazelwood, Watford, Aug. 24.

"To the Editor of the *Morning Post*.

"Sir,—I read in your journal of to-day the proceedings of the Archæological Society at Weymouth, when Mr. W. Barnes, the Dorset Poet, mentioned my having opened a barrow in the hundred of Culliford Tree, on my property overlooking Portland Harbour, and having found an amber necklace with a gold covering on some of its ornaments. I regret I was unable to be present at the meeting, or I should have brought it before the notice of the association. I intend, therefore, to send it to the British Museum for their inspection. I am rather surprised that Mr. Barnes did not mention that when the 'tithing' was paid in the open at the 'tree,' a blind dog was always brought on the occasion; and, indeed, only a few years ago, in a certain measure the custom was carried on, a dog being *blindfolded*. It would be of interest to know why such a custom prevailed. Can any of your readers inform

SEYMOUR D. DAMER?"

A DUBLIN TRADITION.—Some years ago, and perhaps at the present day, a tradition was current in Dublin to the following effect:—

"A young officer seeing a funeral taking place in the vaults of either Christ church or Werburgh church (for both are mentioned), was induced by curiosity to enter them, and was not heard of for some time after; when, at the suggestion of some one who had seen him enter the vaults, a search was made, and his remains were found picked to the bone by rats. The remains of hundreds of their bodies, however, lay around destroyed by the brave young officer's sabre, which still was held clutched by his bony fingers."

Can any of your Dublin readers inform me if the above tradition is founded on fact? It is certain that both Christ Church Cathedral and St. Werburgh are built on an extensive system of vaults, the latter containing the remains of the unfortunate hero of 1798, Lord Edward Fitzgerald.

H. H.

Portsmouth.

FALLOW=FARF.—In this neighbourhood (round Stockton-on-Tees) no farmer of the ordinary type would understand you if you were to use the word *fallow*; with him it is always *farf*. May I ask if *farf* is A.-S.? I am sorry to say I have no authority at hand to prevent my troubling "N. & Q." with so seemingly trifling a question, and the worthy Editor must kindly hold me excused for displaying so much ignorance.

CHIEF ERMINE.

GENEALOGICAL QUERIES.—1. Can any one give me any information about the family of Redmayne, or Redman, of Harewood Castle, co. York, and Twistleton? Sir Matthew Redmayne was governor of Berwick-on-Tweed *temp.* Edward II. There were Edward and Richard Redmayne of Carleton and Harewood, in the fourteenth and fifteenth centuries; also, Redmayne of Twistleton, and Sir Richard Redmayne of Harewood Castle. They were, I believe, connected with the families of Stapleton, De Ryther, and Middleton. I wish to know who were the ancestors and descendants of Sir Richard Redmayne, and also if any of the latter still exist?

2. Sir Thomas Kitson married Joan, daughter of William, first Lord Paget. Where did he live, and had he any descendants?

3. Sir Thomas Willoughby married Elizabeth, daughter of Sir John Neville (Lord Neville, who died in 1383) by his wife Elizabeth, daughter of William Lord Latimer. Was this Sir Thomas Willoughby one of the Woollaton family, and had he any descendants?

4. Was Sir Peter Middleton, of Stockeld, an ancestor of the Middletons (baronets) of Leighton?

5. Was John Cheney of Woodhay, co. Berks (who married Jane, daughter of Sir William Norris, or Norreys, of Yattendon, co. Berks), related to the Cheneys of Chesham Boys, or to Sir Ed-

mund Cheney of Brooke, co. Wilts. who lived in the middle of the fifteenth century?

6. Where can I find an account of or pedigree of the family of Tunstall, of Thurland Castle, in the fifteenth century? H. HASTINGS.

Simla.

"HYMNS ANCIENT AND MODERN," No. IX., has many properties, and a variety of applications—as "Muses nine, the tuneful nine"; but what are "those orders nine" in the following, second line?—

"O the depths of joy divine
Thrilling through *those orders nine*,
When the lost are found again,
When the banished come to reign."

Hymn No. 253, v. 6.

J. BEALE.

[Dionysius the Areopagite, or the author of the works attributed to him, in a book on *The Celestial Hierarchy*, divides the nine choirs of angels into three ranks. Heywood, in his quaint folio on *The Hierarchie of the Blessed Angells, their Names, Orders, and Offices*, 1635, adopts the order of the pseudo-Dionysius, except that he allows the Dominations precedence over the Virtues. The names of the representative angels of his several orders are as follow: 1. Uriel, 2. Jophiel, 3. Zaphkiel, 4. Zadchiel, 5. Hamiel, 6. Raphael, 7. Camael, 8. Michael, and 9. Gabriel. Consult *The Church Seasons*, by A. H. Grant, M.A., 1869, p. 452.]

WAS DR. JOHNSON A SNUFF-TAKER?—In *Chambers's Journal* (No. 399, August 19) is a paper headed "The Fragrant Pinch," in which are related certain anecdotes of snuff-taking, already more or less known. One statement, however, is new. I wish to know if it is true; for I do not recollect to have observed in any of the various accounts of Dr. Johnson that he took tobacco in any form. The writer of the paper referred to says, speaking of people who take snuff freely, "Dr. Johnson was probably a snuff-taker of this kind. He used to take it out of his waistcoat pocket instead of a box." CHARLES WYLIE.

KAIL-SUPPERS OF FIFE.—As friends have kindly elucidated the knotty point about "keip on this syde," perhaps some one will do the same with regard to "the kail-suppers of Fife," which occurs in the same novel; and so oblige

A SOUTHRON.

KEMP.—Before the days of reaping-machines, each band of reapers in a harvest field would sometimes strive to finish their portion of work before the others. In describing such a field-day, in which she had been a principal actor, an old lady of my acquaintance always says "it was a hot *kemp*," i. e. a hot fight. Whence is *kemp* derived, and is it in use in other parts of Britain?

THOMAS DOBSON.

Hexham.

LINE ENGRAVING.—Where can this old engraving be seen, and what would be the probable

value to purchase?—Proof before letters, "St John the Evangelist," with eagle carrying inspired pen; Domenichino, pinx., F. Müller, delin., 1812.

L. SALVIN.

Bradgate House, Sileby, Leicestershire.

[Engravings from this picture are to be seen at Messrs. Graves, Pall Mall East, and we understand that they are to be had for a guinea and upwards.]

PAINTING OF "THE BLIND BEGGAR."—By whom was this painting executed? I am informed that it was in the possession of William Roupell, and was sold among his effects a few years ago, after which it was exhibited at Kensington. Who is now the owner of it? J. MANUEL.

Newcastle-on-Tyne.

[This painting is by Dyckmans. It was bequeathed to the nation by Miss Jane Clarke, and is still exhibited at South Kensington.]

LITERARY PARTY AT SIR JOSHUA REYNOLDS'S. I have a print, engraved by D. George Thompson, published Oct. 1, 1851, by Owen Bailey, 4, Arlington Street, Mornington Crescent, from a painting by James E. Doyle, entitled "A Literary Party at Sir Joshua Reynolds's." The scene represents a dining room, with furniture, hangings, and a chandelier, of the taste of the second half of the last century. The dinner has been finished, and wine and dessert are being discussed; and round the table are seated the following persons: Reynolds, Garrick, Edmund Burke, General Paoli, Charles Burney, Thomas Warton (the younger), Oliver Goldsmith, and (attended by his satellite James Boswell) at the head of the table is Dr. Samuel Johnson, engaged in his usual sententious talk, and all the other eight are eagerly listening to him. Just entering the room, and bearing on a tray a couple of high-shouldered decanters of wine, is a black servant in livery; and I wish to know whether this black man is intended to represent Dr. Johnson's negro servant Francis Barber, who is several times mentioned in Boswell's *Life of Johnson*, and to whom the "great Cham of literature" left much of his property at his death. If the black be Frank Barber, was it usual to take one's servant out to dinner to wait at table? or is the figure introduced by the painter by a sort of poetical licence? Can any reader of "N. & Q." tell me where, if anywhere, the painting was publicly exhibited, and who has it now? I shall be glad to be referred to any criticism or notice, contemporary or other, of this to me most interesting production, as it presents a kind of pictorial epitome of my most favourite book, Croker's *Boswell's Johnson*.

W. A. LLOYD.

SAVONAROLA.—Wanted quotations, in verse, containing the name Savonarola in any language. There is one in English in Seward's *Anecdotes*, iv. 80.

W. P. P.

SEXTON OF ST. SEPULCHRE'S ADMONITION TO CONDEMNED PRISONERS.—

"In 1605 Mr. R. Dowe gave by deed of gift 50*l.* to the parish of St. Sepulchre, on condition that for ever after a person should go to Newgate in the still of night before every execution day, and, standing as near the cells of the condemned prisoners as possible, should with a hand-bell (which he also gave for the purpose) give 12 solemn tolls with double strokes, and then after a proper pause, with an audible voice, deliver an admonition (which is perhaps too long to repeat here) to the prisoners within, who for wickedness and sin are appointed to die to-morrow."

Can any of your readers inform me if this ceremony is still performed; or if not, when did it cease?
H. H.

[The visit of the clerk of St. Sepulchre's to the walls of Newgate appears to have fallen into disuse soon after the appointment of a chaplain to the gaol. The tolling of the great bell, however, has not ceased, although it was discontinued for a short time in consequence of the prison having set up a bell of its own. The present respected vicar recommended to the parish authorities that the old custom should be kept up, partly to add solemnity to a scene which the papers used to describe as greatly wanting in that character, and partly to avoid the contingency of having an obsolete and disused benefaction on the list of charities. The bequest is a very small one, something less than two pounds; which is now regularly paid to the sexton, whose duty it is to toll the great bell on all occasions of an execution.]

THE REV. CHARLES WEST THOMSON, a native of Philadelphia, and a clergyman of the Episcopal church in America, is author of three volumes of verse, viz.: 1. *The Phantom Barge, and other Poems*, 1822; 2. *Eliner, and other Poems*, 1826; 3. *The Sylph, and other Poems*, 1828. None of these books seem to be in the British Museum. Would any of your American readers favour me with the titles of any pieces in these three volumes which may be written in a dramatic form? Is the Rev. C. W. Thomson resident in Philadelphia?
R. I.

TOWERS AT THE EAST END OF CHURCHES.—Can any of your readers cite instances where the tower has been built at the east end of the church, contrary to usual custom? I refer, of course, to ancient churches, not to modern erections. An example of this peculiarity occurs, I am aware, at Newhaven, Sussex.
E. H. W. DUNKIN.

WILTSHIRE COLLECTIONS BY AUBREY AND JACKSON.—In his account of the family of Cotell of Atworth, Aubrey says, "they had great possessions in those parts, &c. *Vide de hoc* the Leiger Book of Tropnell at Neston, where it is at large recited." Can any correspondent tell me where this "Leiger Book" can be seen? A note by Aubrey's editor states the Cotells appear to have been at Atworth up to the year 1309, as their names occur as patrons of Atworth chapel to that

year. Where can I see Atworth chapel?
Brixton, S.W.

[Of the contents of the doc of Tropnell" some account will be found in the *Wiltshire Collections*, p. 82, and in *South Wilts*, "Frustfield Hun MS. volume itself has been missing is to be hoped that the hiding-place some other valuable waifs and strays may be brought to light during the researches now being carried on under the Historical Commission. The names of the patrons of Atworth chapel in Sir Thos. Phillipps's *Wiltshire Institution* no index to the book, but we are glad to supply Mr. COTTELL with the proper references, viz. pages 1, 9, 25, 32, 56, 87, 91, 104, 107, 115, 169, 192, 203.]

of this list of patrons of W. H. COTTELL.

ument called "The Book will be found in the *Wiltshire Collections*, p. 118; but the & for many years. It ce, both of this and vs of similar kinds, searches now being missioners.—The l are to be found tions. There is ta be able to eferences, viz. 120, 142, 166,

Replies.

SAINT SENAN.

(4th S. viii. 219.)

My old and much esteemed friend WM. MAC CABE asks me, are the archives of the ancient church of Our Lady of Inniscatha, in the river Shannon, discoverable, and whether there still exists in the diocese of Limerick any tradition similar to that recorded by Albert le Grand, and which he gives in detail with so much graphic fidelity. My reply is, that there are no such archives in existence, and that his author, Albert le Grand, is in error as to some of his facts at least, and particularly as to the period that Bernard Adams (Bernardulus, as he is called by Albert le Grand) was appointed Anglican Bishop of Limerick, not by Queen Elizabeth, but by King James I., in succession to John Thornburgh, first Protestant bishop of Limerick, whose house is yet shown to the curious, said house being traditionally known by the name of "Claret Hall." That Bernard Adams was of small stature, as stated by Albert le Grand, there is no doubt. On the monument erected to his memory in St. Mary's Cathedral there is a rather curious inscription in Latin and English to his memory and in allusion to his small size, which concludes thus:—

"Nemo mihi tumbam statuat de Marmore, faxit
Urula Episcopolo satis ista pusilla pusillo.
Angli quis vivus fueram et testentur Hiberni;
Coelicolæ quis sim defunctus testificentur.

"To me, since I have met my doom,
Let none erect a marble tomb
Or monument; this humble urn
Will serve a little Bishop's turn.

"Let Albion and Hibernia fair
What I have been in life declare;
What I am truly since I fell,
Just Heaven above can only tell."

He was a painstaking prelate, and no doubt did what lay in his power to obtain and preserve for the Anglican see of Limerick the large possessions

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in land, &c., which it enjoyed before the days of Queen Elizabeth and James I., and that he paid frequent visits to Inniscathay (or Innis Cattery) is almost certain, that bishopric having been joined to Limerick in A.D. 1188, soon after the death of Aid O'Beachain, the last bishop of the island; and that he was molested during these visits by the native population, who for long ages before had looked upon the island and its churches and all appertaining to them as under the care of a special providence, is by no means unlikely. Indeed, in—

“The Life, Miracles, and Prophetical Predictions of the Blessed St. Senan, Bishop of Inniscathy, first written by Ordanus, successor to St. Senan in the Bishoprick, and now faithfully translated out of the original Irish into English by M. G. 1689”—

there are many instances given of the divine protection which Inniscathay enjoyed time out of mind. As you have given place to the curious legend of Albert le Grand, it may not be uninteresting to your readers to publish the following particulars contained in chapter iv. of the book above named:—

“Of St. Senan's Miraculous Arrival at Inniscathay, and of the hideous Sea Monster which kept the Island waste until his Arrival there.

“The Angel appeared unto Saint Senan and said, ‘Come along with me, and I will show you the place of your resurrection, for God is now willing that you should see it and dwell therein the rest of your life.’ Then the Angel and Saint Senan walked together, and came to Fairy Hill, south right of Inniscathay; and the Angel said, ‘Behold this island is kept hallowed in its primitive purity since the creation of the world for your sake. There was no sin committed against God therein. A Sea Monster from the beginning of all ages guarded it and suffered no pagans or infidels to enter therein. The western world contains not a more hallowed island. God is now willing that you should enter therein, and build there a church in honour of his most holy name, and serve him there the remainder of your life; there shall be the place of your resurrection and the resurrection of legions of saints, together with yours, and that hideous sea monster shall be driven out, that it may not endanger your monks and servants; and your Abbey in this island shall be deemed the Well-spring for divine learning of Western Europe, a shelter and sanctuary for natives and foreigners.’ Then St. Senan said, ‘The Lord's will be done in Heaven and on Earth, and my will be ever conformable to his divine pleasure’—which words he uttered sitting upon a broad stone. Immediately the stone and he were miraculously transported by the Angel and placed in the middle of Inniscathay upon a hillock; wherefore that place is called Ardnanangel (i.e. in English, the Angel's hill or height) unto this day, in the island, and the same stone is to be seen there, called Lacknanangel (i.e. the Angel's flag.) Then the Angel and St. Senan sung psalms and hymns of praise to God in that place, and afterwards went together to find out the dragon's haunts, which they easily found, for he presently winded them, and rushed furiously with open jaws to swallow them up alive, and made his approach in a most terrible manner. His fore parts with huge bristles standing on end, like those of a boar; his mouth gaping wide open, with a double row of crooked sharp tusks, and with such openings that his entrails may be seen; his back like a

round island, full of scales and shells; his legs short and many, with such steely talons that the pebble-stones where he ran among them sparkled. He parched the way where he went, and the sea boiled about him when he dived, such was his excessive fiery heat. A huge trail trailed after him, like a hideous fish. In this terrible manner he ran against St. Senan, as being not used to such human neighbours in that island. The Saint made the sign of the cross with his staff before him, and said, ‘I adjure thee in the name of Jesus Christ, the Word Incarnate of God the Father, by whom all creatures are made, that you presently depart out of this island, and annoy none of God's creatures until you sink in Doolagh, now called the Black Lake of Mount Callan [in the county of Clare], and never more appear on land, “for the earth is the Lord's and the fullness thereof: the round world and all that dwell therein.”’ (Ps. xxiii.) The beast immediately fled at the Saint's commands over sea and land until he came to Doolagh aforesaid, and never since was seen on land. Saint Senan and the Angel went in process (procession) by the sea side round the island, saying, ‘*Domini est terra*,’ &c., until they came to Ardnanangel, consecrated and blessed the island, which being finished St. Senan said to the Angel, ‘This is a very rough sea that surrounds this island.’ The Angel answered, ‘Although it be so, none of thy monks or servants that pass with thine errands shall perish therein; neither the carcase of any damned soul shall rot in this island.’ The Angel pronounced this rhyme on parting with St. Senan:

“A high rough tide goes round this land,
It hath this privilege from God's own hand;
No hell shall after death torment
True Christians that are buried in it.”

The legend goes on to describe the terrible judgment that befel Mactalias, King of Hi-genty, when he endeavoured to eject St. Senan from the island, which the king claimed as his own; and how Carilus and Syatus, envoys of Mactalias, fared when they sought to frighten the saint into compliance with their royal master's behests; and how the Druid magician who came with instruments of his art, spells, and incantations, was routed from the sacred isle, the saint exclaiming

“Thy damned spells light on thy head;
I will be here when thou art dead;”

and how, after the signal chastisement and overthrow of Mactalias, Carilus, Syatus, the Druid, &c. &c., “the inhabitants on both sides of the river Shannon, hearing what God wrought for St. Senan, began seriously to be in fear of God.

I fear I have not satisfactorily answered the questions of my good friend WM. B. MAC CABE; but I have given some information on the subject respecting which he has made the inquiry, and if he or the readers of “N. & Q.” should require to be further enlightened on the legends of the Shannon and the history of the illustrious St. Senan, I shall do what lies in my power to meet his and their wishes. I may add that, in addition to Colgan, there are several copies extant of an interesting Irish life, or life rather written in Irish, of St. Senan; and that to this day, though the island of Inniscathay has ceased to be exclusively a religious retreat, the ruins of the ancient churches, including those of St. Mary's, built also

by St. Senan and referred to by Albert le Grand, and the grand Round Tower, one of the tallest, and from the fact that the doorway is level with the ground, one of the most peculiar in Ireland, and, like all other round towers traditionally said to have been built in one night, are regarded with the utmost reverence by the people; and the cemetery, which is extensive, is used by the inhabitants of both banks of the Shannon to this day. The figure of a bishop expelling with pastoral crook the sea-monster from the island is sculptured in stone near one of the churches. In a metrical life of St. Senan we are told of his refusal to admit St. Cannera, a sister saint, whom an angel had taken to the island for the purpose of introducing her to him; and Thomas Moore, in his beautiful lines —

“Oh! haste and leave this sacred isle.
Unholy bark, ere morning smile;
For on thy deck, tho’ dark it be,
A female form I see.
And I have sworn the sainted soa
Shall ne’er by woman’s feet be trod,” &c.

has popularised a legend which has been for long ages connected with the island of which Albert le Grand has written so curiously, and about which my old friend WM. B. MAC CABE has written so well and interestingly.

MAURICE LENIHAN, M.R.I.A.

Limerick.

THE EDITORS AND EARLY WRITERS OF “PUNCH.”

(4th S. viii. 116, 143, 233.)

The idea of converting *Punch* from a strolling to a literary laughing philosopher belongs to Mr. Henry Mayhew, former editor (with his school-fellow Mr. Gilbert à Beckett) of *Figaro in London*. The first three numbers, issued in July and August, 1841, were composed almost entirely by that gentleman, Mr. Mark Lemon, Mr. Henry Plunkett (“Fusbos”), Mr. Stirling Coyne, and the writer of these lines. Messrs. Mayhew and Lemon put the numbers together, but did not formally dub themselves editors until, as C. T. B. rightly conjectures, the appearance of their *Shilling’s Worth of Nonsense*. The cartoons, then “Punch’s Pencilings,” and the smaller cuts were drawn by Mr. A. S. Henning, Mr. Newman, and Mr. Alfred Forester (“Crowquill”): later by Mr. Hablot Browne and Mr. Kenny Meadows. The designs were engraved by Mr. Ebenezer Landells, who occupied also the important position of “Capitalist.” Mr. Gilbert à Beckett’s first contribution to *Punch*, “The Above-bridge Navy,” appeared in No. 4, with Mr. John Leech’s earliest cartoon, “Foreign Affairs.” It was not till Mr. Leech’s strong objection to treat political subjects was overcome, that, long after, he began to illustrate

Punch’s pages regularly. This he did, with the brilliant results that made his name famous, down to his untimely death. The letterpress description of “Foreign Affairs” was written by Mr. Percival Leigh, who—also after an interval—steadily contributed. Mr. Douglas Jerrold began to wield *Punch’s* baton in No. 9. His “Peel Regularly Called in” was the first of those withering political satires, signed with a “Q” in the corner of each page opposite to the cartoon, that conferred on *Punch* a wholesome influence in politics. Mr. Albert Smith made his *début* in this wise:—At the birth of *Punch* had just died a periodical called (I think) *The Cosmorama*. When moribund, Mr. Henry Mayhew was, like Peel, regularly, although unsuccessfully, called in to resuscitate it. This periodical bequeathed a comic census-paper filled up, in the character of a showman, so clever that the author was eagerly sought at the starting of *Punch*. He proved to be a medical student hailing from Chertsey, and signing the initials A. S.—“only,” remarked Jerrold, “two-thirds of the truth, perhaps.” This pleasant supposition was not verified, but reversed at the very first introduction. On that occasion Mr. Albert Smith left the “copy” of the opening of “The Physiology of the London Medical Student,” printed in vol. i. p. 142.

The writers already named, with a few volunteers selected from the Editor’s box, filled the first volume, and belonged to the ante-“B. & E.” era of *Punch’s* history. The proprietary had hitherto consisted of Messrs. Henry Mayhew, Lemon, Coyne, and Landells. The printer and the publisher also held shares and were treasurers. Although the popularity of *Punch* exceeded all expectation, this first volume ended in difficulties. From these, storm-tossed *Punch* was rescued and brought into smooth water by Messrs. Bradbury and Evans, who acquired the copyright and organised the staff. Then it was that Mr. Mark Lemon was appointed sole editor, a new office having been created for Mr. Henry Mayhew—that of Suggestor-in-Chief; Mr. Mayhew’s contributions, and his felicity in inventing pictorial and in “putting” verbal witticisms, having already set a deep mark upon *Punch’s* success.

The second volume started merrily. Mr. John Oxenford contributed his first *jeu d’esprit* in its final number on “Herr Döbler and the Candle-Counter.” Mr. Thackeray commenced his connexion in the beginning of the third volume with “Miss Tickletoy’s Lectures on English History,” illustrated by himself. A few weeks later, a handsome young student returned from Germany. He was heartily welcomed by his brother, Mr. Henry Mayhew, and then by the rest of the fraternity. Mr. Horace Mayhew’s diploma joke consisted, I believe, of “Questions adressées au Grand Concours aux Élèves d’Anglais du Collège St.-Badaud,

dans le Département de la Haute Gascogne" (vol. iii. p. 89.) He has never ceased to supply *Mr. Punch* with jokes, I fancy, to this day; having grown gray in his merry service. Mr. Richard Doyle, Mr. Tenniel, Mr. Shirley Brooks, Mr. Tom Taylor, and the younger celebrities who now keep *Mr. Punch* in vigorous and jovial vitality, joined his establishment after some of the birth-mates had been drafted off to graver literary and other tasks—amongst them your old but spare correspondent,
W. H. W.

I was a contributor of several articles to *Punch* in the first year of its existence. During that time I received more than one communication from the late Mr. Lemon, which were signed, as I well remember, "Mark Lemon, Editor of *Punch*."

H. A. KENNEDY.

Waterloo House, Reading.

MARTYR BISHOP (4th S. viii. 66, 135, 178, 216.) The saint represented is, I have no doubt, St. Cyriacus, bishop and martyr, as mentioned in my former communication (p. 135). The St. Cyriacus associated with SS. Largus and Smaragdus was only a deacon, and I find that the woodcut to which I referred belongs in reality to him, and has no mitre. But the other, called also Quiriacus, whose feast is October 28, was, according to the Greeks, bishop of Jerusalem. It is stated in the German work to which I referred, that he suffered under Julian the Apostate, that after other dreadful torments he was cast into a cauldron of boiling oil, but that seeing him unhurt the tyrant commanded him to be dispatched with the sword. Accordingly the woodcut in the above work represents him mitred, and pierced through the back with a sword. W. I. mentions the introduction of other figures above holding a sword, &c., intended probably to indicate the sword which was the final instrument, and some other previous ones used to torture the saint.
F. C. H.

Among the grotesque and unintelligible sculptures surrounding the gateway of the palace of the Frankish kings, close to the church at Remagen, on the Rhine, is a man in a tub. As far as I recollect, however, no symbol of torture is introduced. I may take this opportunity of mentioning (apropos of Remagen), that by the roadside which passes under the churchyard, close to a level crossing of the railway, is an upright stone, somewhat resembling an English milestone, with antique sculptures upon it. I had little time to examine it. Perhaps some reader of "N. & Q." may have noticed it, and can give a better account of it.
T. W. WEBB.

"THE SEVEN WHISTLERS" (4th S. viii. 68, 134, 196.)—One evening a few years ago, when cross-

ing one of our Lancashire moors, in company with an intelligent old man, we were suddenly startled by the whistling overhead of a covey of plovers. My companion remarked that when a boy the old people considered such a circumstance a bad omen, "as the person who heard *the wandering Jews*," as he called the plovers, "was sure to be soon overtaken with some ill-luck." On questioning my friend on the name given to the birds, he said, "There is a tradition that they contain the souls of those Jews who assisted at the crucifixion, and in consequence were doomed to float in the air for ever." When we arrived at the foot of the moor, a coach by which I had hoped to complete my journey had already left its station, thereby causing me to finish the distance on foot. The old man reminded me of the omen. There appears to me to exist a relationship between "the Seven Whistlers" and this old Lancashire superstition.
JAS. PEARSON.

There is a passage in Prior—

"When winged deaths in whistling arrows fly," &c., which savours of the supernatural. Qy. Were swifts and their arrow-headed appearance, when swooping round, in Prior's mind at the time he wrote the above?
JUNIE NEMOS.

BLEDINGTON CHURCH, GLOUCESTER (4th S. viii. 203.)—This figure is probably St. Ladislas, king of Hungary, A.D. 1095, though he is usually represented with rosary and sword. He lived before the rosary as now used was introduced by St. Dominic, which will account for the beads being placed differently.
F. C. H.

"THEY MADE THE FRONT," ETC. (4th S. viii. 205.)—The correct reading is,—

"Some raise a front up to the street,
Like ould Westminster Abbey;
But thin they think the Lord to cheat,
And build the back part shabby."

The verse is from a *jeu d'esprit* written about the time of A. W. Pugin's *Contrasts*. The whole of the verses are to be found in "N. & Q.," 2nd S. iv. 67.
LOUISA JULIA NORMAN.

HOGARTH'S PORTRAIT OF DR. JOHNSON (4th S. viii. 166, 217.)—The anecdote of F. C. H. has very probably relation to Hogarth's practice of sketching on his thumb nail; and if the sketch were of that kind, which is more likely than that it should be drawn on paper, there would be no record.
HYDE CLARKE.

The note of F. C. H. reminds me that, at this present time, a painting of "The Modern Midnight Conversation" is exhibited at Lausanne as a genuine William Hogarth. I know the "Conversation" from engravings, but I am ignorant of its history. What became of the painting? Did Hogarth paint more than one?
JAMES HENRY DIXON.

ETYMOLOGY OF "LEFROY" (4th S. viii. 185.)—MR. W. ROMANE will find this point discussed in *The Herald and Genealogist*, vi. 125, 130. The name, when first imported into this country in the seventeenth century, was not Lefroy, but Loffroy. It is doubtful whether the name was always personal, or of local derivation; for there was a saint named Leufroi, or Leufrius, a native of Evreux early in the eighth century; and, subsequently, the Sieur de Louvroy, governor of Arden, was slain in the field of Agincourt. General Lefroy, of Woolwich, printed in 1868 a private volume of Notes and Documents relating to his family; some account of which will be found in *The Herald and Genealogist* as above. N.

"The Doctrine of Celticism" is a species of hallucination which seems more or less to have taken possession of everybody, and which threatens to supersede every form of independent thought. To my mind a Norman French name suggests, *prima facie*, the Northman Hrólf and his gang. Lefroy, it plainly appears to me, is a Norman name fashioned after the custom of the Northmen of two Norse personal names, viz., *Leif* and *Hrólf*, just as the Scotch surname of Wedderburn is compounded of the Scandinavian proper names *Vedur* and *Björn*, and English surname Swinburne (Norak *Sveinbjörn*), from Danish personal names, *Svein* and *Björn*. BILBO.

This name is probably of Teutonic origin, upon the same principle that Geoffroy is from Godfrey, i. e. Godfrid. The last syllable of the name Lefroy would seem to be from O. G. *fried*, *frid*, *asertor*, protector, defensor (*frithian*, tueri, tutari, A. S. *frithian*, protegere); the first syllable is from *leof* (the Lith. and O. Pruss. *ledus*), *populus*, or from *lieb* (A. S. *leof*), *amatus*, *carus*, *dilectus*, *amicus*. Names ending in *fred*, *frey*, are commonly derived from *frid*, *fred*, "peace;" as Alfred, "all-peace;" but the last syllable is rather from *fried*, *frid*, protector, &c.; and Alfred is more probably a corruption of Adalfrid. Conf. Baldfred (whence the name Palfrey); Deotfrid; Friderich (Frederick); which Wachter respectively renders "*asertor audax*," "*protector populi*," "*protector potens*." There is no pretence for Camden's rendering Humfrey, Humfred, "house-peace," inasmuch as neither of the words of which the name is compounded means either "house" or "peace."

R. S. CHARNOCK.

Gray's Inn.

SURVEY OF CROWN LANDS, temp. 1640-53 (4th S. viii. 167, 256.)—Twenty-six out of the fifty-one surveys relating to Sussex are published in the last volume (xxiii.) of the *Sussex Arch. Collections*, edited by John Robert Daniel Tyssen, Esq., F.S.A., and the remaining twenty-five will be given in the next volume. WM. DURRANT COOPER.

"VOLUME OF THE BOOK," HER. X. 7 (4th S. viii. 191.)—The words *ἐν κεφαλῇ βιβλίου* are the rendering of the Hebrew *בְּתוֹכָאֵלֶּפֶס* (*bingilath-sepher*), signifying the roll (= volume) of a book, from *לָפַף*, he rolled. This is the term applied by the Jews to the *Torah* (Law), which in their synagogues is rolled on a stick or roller, the ends of which project and facilitate reference to passages of Scripture better than the leaves of books which we turn over. The writer of the "Hebrews" is not happy in his rendering. Such rolls Diogenes Laertius (*Vita Epicuri*, n. 17, p. 1100, ed. Longol.) calls *κεφάλαια*. They were also called by the Greeks *ἐπιμύματα*, which word Aquila uses in Pa. xl. 8, and Symmachus *ἐν τῷ τέρει*; see also Rev. vi. 14. Suidas says, *κεφαλῇ βιβλίου* is *ἐν τῷ τέρει ἐπιμύματι*. Opinions are various as to the reason why the Alexandrine Jews should use *κεφαλῇ*, which properly means a little chapter, as the chapter (chapter) of columns; and it has been supposed that *κεφαλῇ* is from the Hebrew *כֶּפֶל* (*kephal*), meaning *κεφαλή*. This passage in Hebrews is supposed to refer to Gen. iii. 15, under the notion that *נִינְיָא* (*nigilah*) meant "the beginning," which it never was. We have the word in Ezech. iii. 1, where *κεφαλῇ* means a roll. The rabbins have also borrowed this word from the Greek. In the opinion of Maina, Michaelis, Schleusner, and Kuinoel, the Alexandrine Jews (of which the writer of this homily to the Hebrews was one) meant by *κεφαλῇ*, the ends of the little staves whereon the ancients rolled their MSS., which ends were ornamented with capitals or figures. Hugo has given a representation in his first book on the *Origin of Writing*, p. 589. The note of Barnes is correct as to the roll or rod, but he is confused by not knowing that the five books of Moses (=Torah) were the main books kept in the synagogue; although the Nahiim and Cethubim were also accessible. The quotation in Hebrews x. 7 is imperfectly made from the Septuagint version of Pa. xl. 7, 8.

T. J. BUCKTON.

HEBREWS IX. 16 (4th S. vii. 513; viii. 89, 100.)—The claim indeed of St. Paul to the authorship of the Epistle to the Hebrews has in the opinion of many scholars been made good in a learned work by the Rev. Charles Forster, lately deceased. So much the worse for St. Paul, it may be replied. For, observes Mr. BUCKTON, "the writer of this homily," i. e. of the Epistle to the Hebrews, was "ignorant of the place wherein the gold censor was kept (Heb. ix. 4)."

Now when an omnivorous reader and very miscellaneous writer like Mr. BUCKTON assumes that he is better acquainted with a particular branch of literature than those who have made such literature their special study; and when he pretends, in

the nineteenth century, to be better acquainted with the internal arrangements of the Temple at Jerusalem than a contemporary Jew, his archæological criticism falls to the ground as self-refuting; and his illustrative arithmetical bubble is exploded by the canon familiar to many school-boys: "Qui plura dicit pauciora complectitur; qui pauciora dicit, plura non negat."

CATHOLIC, NOT ROMAN CATHOLIC.

EARLY MORNING SERVICES (4th S. viii. 106, 157.)—In 1573 the corporation of Great Yarmouth, with the assent of Dr. Parkhurst, Bishop of Norwich, engaged Mr. Harvey to read prayers in the parish church, from Allhallows to Candlemas, at five o'clock in the morning, and for the rest of the year at six o'clock, and the churchwardens were ordered to provide lights at that early hour in winter.

In 1590 the corporation provided "a place convenient for morning prayer" at another part of the town, and directed prayers to be read three times a-week at five o'clock in the morning till November 1, and thence to February 1 at six o'clock.

In 1610 morning prayer was ordered to commence in the parish church at 8.30 a.m. in summer and 9.30 a.m. in winter.

CHAS. JNO. PALMER.

Great Yarmouth.

"MÉMOIRES DE CASANOVA" (4th S. vii. 326, 480; viii. 70, 129, 169.)—I do not know whether my notice on Casanova will be read by Mr. Milnes*, now Lord Houghton, but should it be the case, he will oblige me by confirming Meissner's statement (see the end of my translation). The information of the latter is certainly not to be mistrusted, but corroborative evidence does no harm. Besides, I should like to know if Lord Houghton's inquiries after Casanova's *Mémoires* (supposing them to have been continued) were more fruitful after the memorable debate with Meissner (cf. *sup.*)

For my own part I must confess that I cannot understand how any person can experience any difficulty in procuring these ill-famed volumes. They may not be found in "public or private libraries,"† but I have seen lots of copies in the Strand and in Holywell Street. I also find the *Mémoires* advertised in the *Monthly Catalogue of Secondhand Books* of Willis & Sotheran (now Henry Sotheran & Co.) for February 25, 1868.

I suppose Lord Houghton's argument must be considered rather a joke than otherwise.

II. TIEDEMAN.

Amsterdam.

* Referred to p. 171.

† The London Library has no copy, but the British Museum must have.

HABERDASHER (4th S. viii. 145.)—The etymology of this word is thus given by Thomson in his *Etymons*, 1826:—

"*Haberdasher*, a retailer of goods, a dealer in small wares; T. *haabvertauscher* from *haab*; Bel. *have*; It. *haveri*, *haberi*, goods, wares; and *tauscher*, *vertauscher*, a dealer, an exchanger; Goth. *tuiskar*, D. *tusker*, Belg. *tuischer*."

J. J.

NOVELS FOUNDED ON EGYPT (4th S. viii. 185.)—P. W. S. may answer his own question on Egyptian romances by referring to the Speaker's *Commentary*, i. 445, n. 1, where he will find that the earliest fiction in existence is the story of the two brothers in the Papyrus d'Orbiney in the British Museum; that a facsimile is published by the trustees, and a partial translation by Mr. Goodwin and others. Another note at p. 19 of the same volume tells us that this papyrus was written under the third king of the nineteenth dynasty, which appears by the chronological table at p. 474 to be about the time of Moses' birth.

CHARLES F. S. WARREN, M.A.

Add *Azith the Egyptian*, by Miss Lynn.

S. F.

THE PIANO (2nd S. *passim*; 4th S. vii. 143; viii. 11, 78.)—In Rees's *New Cyclopædia*, vol. xvii. part ii., under the word "Harpsichord," will be found interesting details on this instrument, and the subsequent great improvement—the piano-forte. The first that was brought to England was made by an English monk at Rome, Father Wood, for an English friend, the late Samuel Crisp, author of *Virginia*—a man of exquisite taste.

In that very remarkable work *Satyre Menippe de la Vertu du Catholicon d'Espagne*, "où l'esprit," says Feuillet de Conches (*Causeries d'un Curieux*) "prend tous les tons avec une supériorité toujours égale," is an engraving of a man (time of Charles I.) playing on an instrument with double keys, which I take to be a harpsichord. The piano was not then known, and the instrument I once mentioned as having belonged to Queen Christina of Sweden when at Rome must have been a double spinet or virginal.

P. A. L.

DARLSTON TALES (4th S. viii. 182.)—The first of these tales (or rather anecdotes) is a mere *rechauffé* of a story in the introduction to Collier's *Tim Bobbin; or, a View of the Lancashire Dialect*, the first edition of which appeared in 1746. As it is very short, I will extract it for the benefit of your readers, who may compare the two versions:

"A tealier i' Crummel's time wur thrunk pooring turmits in his pingot (croft) on fund en urchon ith' hal-loont-reean (headland gutter); he glendart (glowered, stared) at it lung, boh cou'd mey nowt on't. He whoast (heaved) his whisket oer't, runs whoam, an tells his neighbours he thowt in his guts ot he'd fund a think at

God newer made sawt; for it had nother beed nor tele, hont nor hongh, midat nor end. Loath to believe this, hoaves dazn'n on um would geawt' see if they coudn mey shift t' gawm (understand) it, boh it cappt um aw, for they newer a won on um e'er saigh th' like afore. Then theyd'n a keawnail; an th' end on't wur ot tedyn fotch a lawm fause (false, Lane. for acute) owd felly, bet on elder (called an elder) ot cou'd tele oytch think; for they look'at on him as th' hamml scoance (village lamp) and thowt he'r fuller o' leet than a glow worm. When theyd'n tow'd him th' keese, he stroakt his becart, sowght (sighed) an ordert th' wheelbarrow with spon new trindle t' be fotch. Twur dun, un they beawlt'nt him away to th' urchon in a crack. He glowart at it a good while; droy'd his becart daww, an wawit (turned) it o'er wi' his crutch. 'Wheel meh obeawt ogen oth' tother side,' sed he, 'for it sturn, an be that it shoud' be wick.' Then he dons his spectacles, steart at it ogen, an sowghing sed 'Breether, it's summot, boh feather Adam nother did nor cou'd kersun it: wheel me whoam ogen.'

I think the Lancashire version has far more terseness and point about it, but this I must leave to the judgment of your readers. J. A. PICTON.
Sandyknowe, Wavertree, near Liverpool.

"ALL-TO" (4th S. viii. 6, 71, 148).—The following passage from Bishop Latimer's letters may not be unworthy of note in reference to this expression:—

"Peradventure he will set pen to paper, and all-to rattle me in a letter."—Parker edition, p. 419.

May I ask, while quoting the good bishop, what is the meaning of the word "glosser" which he uses? "He (Christ) came to men's tables when he was called, inasmuch that men called him a glosser."* R. H. A. B.

Ditton Marsh.

P.S. The bishop's use of the word "cocksure" more than once in his letters, and once in a passage in one of his sermons, is quaint—e. g.:

"Like as in the floodtime they were careless at all (sic), they thought all things were cocksure till at such time when the flood fell upon their heads."—Serm. xxxii.

[For papers on the use of "Cocksure," see 3rd S. ix. 61, 109, 248.]

In *The Times* of July 20, in a short account of the proceedings of the Archaeological Institute at Caerwent, the following extract from Leland is given:—

"It was sum time a fair and large cyte. The place where the iiii gates was yet appere, and the most part of the wal yet standeth, but all to minschyd and torne."

E. L. BLENKINSOPP.

Springthorpe Rectory.

CURIOUS ADDRESSES ON LETTERS (4th S. viii. 5, 163).—*The Times* quoted several such addresses a year or two ago in an article on the General Post Office, and one at least is worth preserving, for it is in itself a picture full of rustic simplicity and pathos. It was on a letter posted shortly before

* Glosser = a flatterer. See "Glozer" in *Latham's Johnson*.

the date of the article by a country servant girl to her father, and this was the address:—

"To my dear Father at the White Cottage with the Green Palings Yorkshire."

A. J. M.

When a child, nearly sixty years ago, I was one Valentine's Day at a friend's house, when a letter was brought to the eldest daughter. The address was thus:—

"Postman, postman, haste away

To ——— without delay;

Miss R. — F. — there you'll find,

A nymph that's generous, true, and kind.

You'll ramble far to find a better,

So knock in haste, and leave this letter."

W. C.

PORTRESS (4th S. viii. 185).—I do not think this is a very rare word. A much earlier example than the one in Milton is the following:—

"And fayre Observaunce, the goodly portres,
Did us receyve with solempne gladnes."

Stephen Hawes, *Pastime of Pleasure*,
cap. xxxiii. st. 26.

WALTER W. SKRAT.

UMBRELLAS (4th S. viii. 128).—X. Y. Z. is referred to *The Mirror*, xx. 260, for an interesting article on umbrellas. From it I gather that one John Macdonald, a footman, in 1778 wrote his autobiography, wherein he informs us that when he used "a fine silk umbrella" which he had brought from Spain he could not with any comfort to himself use it, the people calling out "Frenchman! why don't you get a coach?" Further on this footman says:—

"At this time (1778) there were no umbrellas wore in London, except in noblemen's and gentlemen's houses, where there was a large one hung in the hall to hold over a lady or gentleman if it rained between the door and the carriage."

C. H. STEPHENSON.

19, Amptill Square.

"Umbrellas and their History. By William Sangster, with Illustrations by Bennett. London: Eppingham Wilson, Royal Exchange, 1855."

is the title of a neat little small quarto of sixty-four pages in green paper boards, and with many amusing anachronisms in the way of illustration, as well as a good sketch of the history of umbrellas and parasols. ESTE.

HELVETIUS (4th S. viii. 139).—In the letter of Helvetius to Voltaire with a copy of his *De l'Esprit*, Helvetius says, "Rappelez-vous donc en me lisant ces mots d'Horace, 'Res est sacra miser.'" This, however, could be done by no one, for these words are not in Horace. Voltaire was not *au fait* in classical mythology, and perhaps not so far advanced in the Latin classics as to detect the trick Helvetius put on him, laughing in his sleeve. Very absurd quotations are sometimes gravely introduced in this country also

from ignorance of the context. It is, however, possible that Helvetius was imposed upon; if so, we have two illustrious blockheads instead of one.

T. J. BUCKTON.

EASTLAKE'S PORTRAIT OF BONAPARTE (4th S. iii. vi. *passim*; viii. 93, 155.)—This picture was engraved, and the print published, in the *Art-Journal* for 1848, size about 7 by 9½ inches. The plate had the benefit of Eastlake's touches, and was considered by him most satisfactory. It is, I believe, still in the hands of the publishers of the *Journal*, Messrs. Virtue & Co., 294, City Road, who, there is no doubt, would supply P. A. L. with any required number of impressions.

J. D.

ABDIE (4th S. viii. 77, 174.)—I agree with A. L. that it is difficult to arrive at the etymology of geographical names without a knowledge of the ancient spelling, *i. e.* as found in records. It would not, however, be safe to rely upon the spelling in Domesday. The derivation of *Abdie* is taken from the work of a Keltic scholar, whose name I cannot just now remember.

R. S. CHARNOCK.

Gray's Inn.

MARGARET FENDLES (4th S. vii. *passim*; viii. 96.)—In reading lately *A Chronicle of London from 1089 to 1483*, at p. 32 the following occurs:—

"Also in this yere, in the feste of the Nativite of oure lady, Sr Edmond Mortymer receyved the ordre of knyghthod of kyng Edward at Wynchestre. Also this seid Sr Edmond wedded Margarete the doughter of Sire William de Fowles, cosyn to the quene, at London. ['Fenles' in the Cotton. MS.] Edw. I. A° xiiij = 1285," being two more ways of spelling the name.

D. C. E.

GRAIN: LUMB (4th S. viii. 46, 129.)—Grain, *i. q.* gran, cran, corrupted from *ran*, *ren*, *rin*, *run*, *ryne*, a river, stream. Conf. Gran (Magyar *Garan*, Slav. *Hron*), a river of Hungary; Granta, a river of England; also the names Granby, Rainford, Cranford, Cranbourn, Cranbrooke.

R. S. CHARNOCK.

PASSAGE IN CHESTERFIELD (4th S. viii. 45, 93.) This is Lord Chesterfield's dictum concerning laughter:—

"Loud laughter is the mirth of the mob, who are only pleased with silly things; for true wit or good sense never excited a laugh since the creation of the world. A man of parts and fashion is therefore only seen to smile, but never heard to laugh."—*Letters*, edited by Lord Mahon, vol. i. p. 211.

And further: "A gentleman is often seen, but very seldom heard, to laugh." (Vol. ii. 164. See also p. 404.)

Condemning horseplay, he says, "Nothing is more contrary to *les bienséances* than horseplay, or *jeux de mains* of any kind whatever." (Vol. ii. p. 164. See also vol. i. 260, 296.)

W. G. STONE.

Dorchester.

CARVED MISERERE SEATS (4th S. viii. 205, 250.) Mr. Thomas Wright in his *History of Caricature and Grotesque*, p. 92, figures an example of this from a miserere in Beverley Minster, and thinks it a mere burlesque without any apparent satirical meaning. A correspondent of "N. & Q." (3rd S. vii. 458) noticing this and the Whalley examples, says the latter was supposed to have been the abbot's stall in the old abbey of Whalley. To show how very clever some of these carvings are, a fox is represented in St. Martin's, Leicester, preaching to some geese, and says, "Testis est mihi Deus, quam cupiam vos omnes visceribus meis."—God is witness how I desire you all in my bowels. (*Reliquary*, ix. 159.)

JOHN PIGGOT, JUN.

[Part II. of *The Sacristy* contains a list of the misericordes in the stalls of St. George's, Windsor; and III. a paper on those in the chapel of Henry VII., Westminster Abbey.]

POKER DRAWINGS (3rd S. xii.; 4th S. i., *passim*; viii. 93, 176.)—I have a specimen of this work, which was bought in London by my father about fifty years ago. The panel is about seven inches by six, and the subject is a Cupid lying at the root of a tree, playing on the double pipe, with one foot resting on the head of a sleeping lion. It exhibits great delicacy of execution, and was said to have been done with a red-hot knitting needle.

W. J. BERNHARD SMITH.

Temple.

MURAL PAINTING IN STARSTON CHURCH (4th S. vi. vii. *passim*; viii. 10, 96, 228.)—I shall not be provoked to revive the discussion on the subject of this painting; though G. A. C., while professing non-interference, hits out pretty freely both at MR. WALLER and myself. My sole purpose at present is to deny very decidedly that the absence of a nimbus from any one of the figures is fatal to both our theories. Though the nimbus does most frequently appear about the heads of holy personages, instances to the contrary are too numerous to warrant the above opinion of G. A. C. that its absence is fatal to a saint or angel being intended. Neither of the angels in the Starston painting has a nimbus. Albert Dürer's fine figures of the Apostles and Evangelists have none, nor have the angel Gabriel or the Blessed Virgin any in Van Eyck's paintings of the Annunciation. In the mural paintings of St. Catherine at Limpenhoe the saint occurs seven times, and always without the nimbus. Out of six figures of saints remaining on the roodscreen at Oxborough, three have no nimbus; so that it appears to have been optional to represent it or not, even upon the same roodscreen. At South Burlingham, the fresco of the martyrdom of St. Thomas of Canterbury represents him without a nimbus. A fine figure of St. Genevieve in a window at Martham church

has no nimbus. It would be easy to add more examples, but *ah! jam satis!* F. C. H.

"THE RELIGION OF SENSIBLE MEN" (4th S. viii. 204.)—There is no doubt of the existence of the story of the religion in which all men of sense are agreed, and which no man of sense ever tells, before both Lord Malmesbury and Rogers. The story is told of the first Earl of Shaftesbury by Speaker Onslow in a note on Burnet's *Own Time* (i. 96.) W. D. CHRISTIE.

JOHN SWIFT (4th S. viii. 224.)—My grandfather's MS. genealogy (*penes me*) says nothing of a "John Swift;" neither, as I remember, does the pedigree certified by the Ulster King-at-Arms, which was shown to me by my late cousin, Godwin Swift, *de jure* Viscount Carlingford. My great-grandfather, the maternal grandson of Admiral Deane, married in 1704 Elizabeth, daughter of Francis Lenthall, and grand-niece of William Lenthall, the Speaker of the House of Commons *temp.* Car. I. Through these two descents the names of Deane and of Lenthall have been to this day *traditioned* in the second branch of the Swifts, as those of Godwin and of Lings were and are in the third. In none of these do I find that Deane Swift, the husband of Elizabeth Lenthall, had any other issue than my grandfather (*nat.* 1706, *denat.* 1783); neither did I ever hear of a "John Swift" existent in our family before the middle of the last century; and he certainly married his cousin—an affinity and consanguinity which has for the last two hundred years formed a cousinly complication among us, defying all disentanglement.

Whether the *corrigenda* in MR. PRACOCK'S query are typical or written, I beg to observe that our distinct names are Deane, not "Dean," and Lenthall, not "Lental." EDMUND LENTHALL SWIFT.

TRAVELLING SEVENTY YEARS AGO (4th S. viii. 142.)—The account given in the *New Liverpool Gleaner* of the "slow coach" conveyances in 1800 certainly appears very strange now-a-days, but so was what, even fifty years ago, was considered quick travelling—i. e. by mail, the "Royal Mail," what the Germans used to call "*Schnellpost*," and would at present be more properly termed "*snail post*."

I remember when at school in Liverpool (1821-23) going to spend my Christmas holidays with a schoolmate at a relation's near Chelmsford. Two inside places were secured for us lads in the mail, and we got in at Islington at five o'clock in the afternoon, only reaching London at about eight o'clock the next evening; and a tedious time of it we had on the road, being for upwards of twenty-four hours squeezed up and choked in these narrow and most uncomfortable vehicles, which, for greater rapidity's sake, were made as

narrow and light as possible; the seats hardly stuffed and the backs not at all, but merely deal boards covered over with worn-out drab cloth (my back aches at the mere recollection). You had scarce room for your legs, which were crammed one against the other, with a handful of straw by way of carpeting, so that your feet were at first burning and during the night became ice-cold. Moreover your night's rest would be disturbed half a dozen times by the driver at every change of horses opening the coach-door, letting in the cold air between your legs, and "vexing the dull ear of a drowsy man" with "Coachman, please, gentlemen; I goes no further!" and ever grumbling if you gave them fifteen instead of eightpence. Who has not gone through that? and who would stand it now with the present Sybaritical mode of travelling by rail, with soft cushions, hot water—people not content to lounge almost their whole length on the seats, but disgustingly putting their dirty boots on the opposite seat? I always wonder the companies allow this abuse. P. A. L.

PROPHECIES BY NOSTRADAMUS AND OTHERS ON THE FALL OF PARIS (4th S. vi. *passim*: vii. 542.) In comparing a late edition of this extraordinary work, published in 1868 by De la Rue, libraire éditeur, Paris, with one which appeared just two hundred years earlier, 1668—*Prophéties revues et corrigées suivant les premières éditions, imprimées en Avignon en l'an 1558* [more than a century sooner], et à Lyon en l'an 1558 et autres: *Jeux de la copie d'Amsterdam*—I find a great variety of words at almost every page. Here are a few specimens taken at hazard:—

1668. *Centurie I.* 1668.
XLVI. "Tout après d'Aux" "Après d'Aux, de Lectore d'Aux." [Lectours].

Centurie II.

XLVI. "Après grand troche" "Après grand trouble humain."

Centurie III.

II. "Comprins ciel, terre, or" "Fait mystique."
occult au laïc mystique."
XIX. "Loin où mourra leur" "Prince et grand Recteur."
Prince recteur."

Centurie IV.

IX. "Paix, liberté, long-" "Dieu louera."
tems lieu louera."
LXXVII. "Mourant vouldra" "Belgique."
concher en terre blésique."

Centurie VI.

LIII. "Ceux de Tunes, de" "Bugie (Bougie en Afrique et de Begie.)"
LXXXVII. "Qu'autre le Rhin" "Qu'autre—chamara."
es marescha cassera."

The quatrain c. is replaced by five Latin verses, which in the old edition are at the head of the seventh century, and the quatrain marked c. in the old edition is wanting in the new; it begins thus:

"Fille de l'Aure, asyle du malsain,
Où jusqu'au Ciel seroit l'Amphitheatre,
Prodige veu, ton mal est fort prochain,
Seras captive et deux fois plus de quatre."

Centurie VII.

XVII. "Le prince rare de pitié et clemence
Après avoir la paix aux siens baillé."

This verse is omitted in the new edition; on the other hand, the fourth verse is wanting in the old one.

In *Centurie VII.* fails the forty-third and forty-fourth quatrains, as also the eightieth:

"L'Occident libres les Isles Britanniques."

1868. *Centurie IX.* 1668.

XXIX. "Feu nef par saignes, "Seront Guines, Calais, Oye
bitument a Charlieu reprins."
Seront Quintin, Balez re-
prins."

Centurie X.

VI. "Sardon, Nemans si "Gardon, Nymes Eaux si
haut." haut."

XXVII. "Un Clement, Jule "Un Colonne, Jule."
et Ascans."

And so on all through. In the Paris edition of MDCLXVIII.,

"Chez Jean Ribou, vis-à-vis la Sainte Chapelle, à
L'Image St Louys,"

there is besides:

"Présages tirés de ceux faits par Mr Nostradamus es
années mil cinq cens cinquante-cinq et suivantes (1555)."

In *Centurie XII.* all the words begin with *f*:—

"Feu, flamme, faim, furt, farouche, fumée,
Fera faillir, froissant fort, foy faucher."

P. A. L.

"FIVE-LEAVED CLOVER" (4th S. viii. 26.)—
MR. BRITTEN wishes for some tradition connected
with this plant. I can tell him of a *charm* which
used to be practised by girls in the Midlands, and
which is still practised, for aught I know to the
contrary, in out-of-the-way farm-houses and vil-
lages. Take of the five-leaved clover, the five-
leaved ash, and the five-leaved crowfoot, a small
portion of each, and wrap them together in one
paper, which must then be placed in the bosom.
This will ensure a view of the future husband.
Another charm is to pin the five-leaved clover on
the outside of the dress on the left side, or put it
behind the house door. The result of this is that
the Christian name of the girl's future husband
will be the same as that of the first man who
enters the house after the charm is set.

THOS. RATCLIFFE.

LANCASHIRE TOPOGRAPHY: JOHN LUCAS (4th S.
v. 317.)—John Lucas, schoolmaster at Leeds, died
June 26, 1750. He left in manuscript.

1. "Collections relating to the Civil, Ecclesias-
tical, and Natural History of Lancashire, with
the Pedigrees of the Gentry."

2. "The History and Antiquities of the Parish
Church and Parish of Warton, in Lancashire,
MS., with curious Observations concerning the
Origin of Churches, Ceremonies," &c.

This MS., dedicated to Mr. Ralph Thoresby,
F.R.S., is dated on New Year's Day, 1723, and
contains two large vols. folio. (See Supplement
to the *Biographiæ Leodienses*, by M. V. Taylor
(1867), p. 585.)
L. L. H.

COINCIDENCE OR PLAGIARISM (4th S. viii. 123.)
The *Journal des Débats* the other day, speaking
of the National Assembly, quoted Voltaire, "Dira,
tout en cédant, Non, je n'y consens pas." Had
Byron not read this when he wrote of one of his
heroines—

"And saying she would ne'er consent—consented."

P. A. L.

SUN-DIAL INSCRIPTIONS (4th S. vii. *passim*; viii.
38, 114.)—I do not know whether MRS. GATTY is
acquainted with the following beautiful inscrip-
tion on a (modern, I believe) sun-dial at the
church of St. Mary the Virgin, Collaton, Devon.
The dial is of white marble, shaped as a cross.
I cut the inscription out of a local paper some
years ago:—

"If on this dial fall a shade, the time redeem,
For lo! it passeth like a dream.
But if it all be blank, then mourn the loss
Of hours unblest by shadows from the Cross.

PELAGIUS.

The inscription on the old sun-dial in the
churchyard of St. Mary's, Kidderminster, is some-
what remarkable—

"None but a villain will deface me."

This inscription might (alas!) be appended to the
majority of monuments and works of art to which
the many-headed public is allowed free access.

CUTHBERT BEDE.

On a buttress of St. James's church, Bury St.
Edmund's, is a dial, and cut in the stone work
above is the motto: GO . ABOUT . YOUR . BUSINESS.
I saw it there in August, 1871. C. GOLDING.
Paddington.

Some of our old jest books say that "Go about
your business" was once a legend on the dial of
the Middle Temple. The story is that a bench-
er, annoyed at the dial-painter putting an *untimely*
question about what was to be the inscription,
angrily replied, "Go about your business;" and
that the painter, supposing it was an answer to his
question, painted it accordingly. Is the tale true?
STEPHEN JACKSON.

DERBY OR DARBY (4th S. viii. 106, 157.)—Lon-
doners may rest assured that *Darby* is the pro-
nunciation. Not only the county, but the hundred
of West Derby in Lancashire, in which both
Lathom and Knowsley are situated, and from

which the title is, I believe, derived, are pronounced Darby. But this was amply discussed in "N. & Q." some years since. P. P.

OVID, METAM. xv. 224 (4th S. viii. 123.)—

"... Et nondum poplite firmo
Constitit, adjutis aliquo conamine nervis,
is translated by Puget, Guizard, Chevrin, and Fouquier in Nisard's ed., Paris, 1847—"Se redresse sur ses jambes mal assurées; mais sa faiblesse a besoin d'un appui;" or, according to John Clarke (Edinb. 1816)—"And with its hams not yet firm, its nerves being assisted with some support." *Conamen* is purely a poetical term, and strictly means an endeavour, an attempt, an essay, an effort. Taking the cognate words into account, we have *conamentum*, a lever, Plin. xix. 2; *conans*, endeavouring, Tac. Ann. ii. 17, 6; *conatus*, endeavoured; "ter tecum conata loqui," Ovid, *Heroid.* iv. 7, Cic. *Cat.* ii. 12; *conor*, "conari manibus, pedibus," Ter. *And.* iv. 1. 52, which is translated by Lemonnier, "je dois faire tous mes efforts." Horace, *Carm.* i. 6, 9. The root of this word is ἀσθενής, from ἀ-μείνος, feeble, hence *conamen*. I do not think a go-cart, chair, leading-strings, or hand-guidance is meant here; but simply the effort of the child to preserve its erect position against the action of gravity. Clarke is wrong in translating "assisted by some support," whilst the French are very nearly correct in stating that "its feebleness has need of a support." See however the Greek translation amongst the Paris classics in the British Museum. T. J. BUCKTON.

MEANING OF "DIP" IN MENDIP (4th S. viii. 144.)—*Dip*, I think, is equivalent to *dorf* in German, *dorp* in Dutch, *up* in Danish, and *thorpe* in English, meaning a dwelling, village, or town, as *Dusseldorf* in Prussia = a town on the Dussel, a confluent with the Rhine, *Kesseldorf* in Upper Saxony = castle-town; *Traunsdorf* in Prussia = the town of Trajan, supposed to be the *Castrum Trajani*; *Althorp*, or *Oldthorp*, in Northamptonshire = old-dwelling; *Copmenthorpe*, in Yorkshire = town of chapmen or merchants; *Oswinthorpe*, in Yorkshire = town of Oswin. I know a village near South Cave in Yorkshire, written *Everthorpe*, but pronounced *Yatrup*. *Dorf* and *thorp* vary also, as *tref* and *tre*; thus *Trefycroed* in Cardiganshire, and *Trecoed* in Radnorshire, both mean "dwellings in the wood." The Sanscrit has the termination *-deep*, as *Sundeeep* = isle of the moon, from *dwipa*, an island. The Mendip Hills, the highest point of which is about one thousand feet above the sea-level, and portions of which are covered by attached oysters, may have been, when the district was undrained, surrounded by water, to which the name of *island* might apply.* The bones including those of men, found

in the combs of these hills, have, according to Catcott, Conybeare, and Buckland, the appearance of having been drifted in by water. In Sanscrit *man-deep* means the island of men. The word *dip* in Sanscrit, meaning to wet, to moisten, is of common origin with the Greek *δύω*, *δύω*, Gothic *daupia*, German *taufe*, *tief*, English *dip*, and Russian *topnu*. I am conscious that I have only contributed some etymological suggestions, without being able to arrive at a satisfactory conclusion, wherein I trust MALDONATUS may have better success. T. J. BUCKTON.

REV. CHARLES JENNER (4th S. viii. 204.)—The admission-book at Pembroke Hall has, or recently had, the following entry:—

"Carolus Jenner Rectoris de Buckworth in agro Huntingdoniensi filius natus maximus, annos habens septendecim, Londini natus, admissus ad menseam secundam sub tutelâ magistri. April 14, 1758."

He migrated thence to Sidney, Sussex, as appears from the admission-book there: "Jenner, Carolus, A.M., admissus, ex aulâ Pembrokiensi migratus."

The "Rector of Buckworth" was the Rev. Charles Jenner, D.D., Prebendary of Lincoln, Archdeacon of Huntingdon, and Chaplain to George II. He was son of Charles Jenner, who was fourth son of Sir Thomas Jenner, Baron of the Exchequer 1686.

The Rev. Charles Jenner of Pembroke Hall, married Rebecca, daughter of William Thompson, Esq., and, dying 1774 without issue, was buried at Claybrook in Leicestershire, of which place he was vicar, and a monument was erected in the chancel there by Lady Craven. For further particulars, see Nichols's *Leicestershire*, vol. iv. p. 136. I shall be very happy to give your correspondent any assistance in my power if he is investigating the different families of Jenner.

H. JENNER FUST, JUN.

BRITISH ORCHIDS (4th S. viii. 222.)—There is a work by Sowerby on this subject, with coloured engravings of all the known species. I believe it has been long out of print.

W. J. BERNHARD SMITH.

Temple.

GOTE IN THE SENSE OF DRAIN (4th S. viii. 86, 155.)—This word is frequently used here. It does not, however, mean a covered drain, but rather an open ditch. The open sewers that run along the streets of our towns and villages are called *gotes*. These, as well as all open ditches in town or country, are also called *shencks* (câ gutt.) *Strawns* is another name for our street-sewers.

Coles gives *goutes* as a Somersetshire word meaning common sinks or sewers. Bailey spells it *gowts*, and gives the meaning as canals or pipes underground.

Another word with a similar meaning is found

* The Isle of Axholme, for instance, where John Wesley was born.

in the dictionaries of both of these lexicographers, viz. *gool* or *goole*. The latter form is given by Coles, who has entered the word twice, with a number of words intervening. He gives it as a Lincolnshire word, with the meanings ditch, sluice, gutter, also a breach in a bank or sea-wall. He derives it from the French *goulet*. This is the same as *goulot*, a neck or gullet. Bailey has—"Gool (of *gouw*, Belg. of *gowellian*, Sax.) = a ditch, trench, puddle." D. MACPHAIL.

Paisley.

There is a public-house in the parish of Burghle-Marsh, near Boston, called the "Gowt," and I was told that it meant the go out, or junction of two drains, and that it was a common word in those parts. The drains are connected by doors or gates opening outwards, called "clews," so arranged as to prevent any water flowing back from the larger into the smaller drain.

W. T. T. D.

Gote or *goit* in Lancashire means a drain, channel, or artificial watercourse. The following, by way of illustration, will show the word as a provincialism:—

"Snig-snig-tee the' tail of a knot

And then thou shalt go into fresh water or *gote*."

This I once heard a boy sing. He had just caught a small eel, which he held tight in his hand.

F. HARRIS GIBSON.

Liverpool.

FROISSART: "LES ANGLAIS S'AMUSENT TRISTEMENT" (3rd S. viii. x. xi. *passim*; 4th S. viii. 147.)—This "slippery quotation," as one of your correspondents has termed it, seems to be in as full vigour and as much a favourite as ever. It is eight years since I stated my disbelief of any such passage existing in Froissart. P. A. L. at the last reference quotes it in a foot-note, and even gives it a turn of old spelling, as if he really had the very words of Froissart before him. If he has found it, he will have achieved a feat which has baffled many of your studious readers. In 1863 (3rd S. viii. 208) I first expressed my doubt. W. T. then informed me (p. 277) the passage was in Sully's *Memoirs*. In vain I sought for it there also. Then another correspondent repeated the assurance that it was in Froissart, but he gave no reference. Again I wrote (3rd S. x. 147), and was then told (3rd S. xi. 44) that the passage occurred in the *Memoirs of Philip de Comines*. However, neither I nor MR. BOUCHIER, who came to the rescue, could find it there. Can P. A. L. now give me the reference? JAYDEE.

PRINTERS' ERRORS AND TYPE BOXES (4th S. vii. 509; viii. 51, 189.)—It may be difficult to settle the exact arrangement of the boxes of type in Shakespeare's time, but MR. F. CHANCE may find the exact arrangement used about two centuries

ago. In Moxon's *Mechanic Exercises*, published in 1683, nearly three hundred pages are devoted to all the details of the typefounder's, compositor's, and printer's art. In one of the plates the upper and the lower "case" are drawn with the exact arrangement of the letters in the "cells," and this is so nearly that of the present day that it may reasonably be taken as the same arrangement which existed sixty or seventy years before. As this portion of Moxon's book is excessively rare, I shall be glad to send MR. CHANCE privately a sketch of these early "cases" if desired.

ESTR.

Birmingham.

A SHOWER OF BLOOD (4th S. vii. 47.)—In *A Chronicle of London from 1089 to 1483*, p. 65, is the following extraordinary statement:—

"Rex Edwardus Tertius Anno xxxvj. Also in this yere, in the kal' of Juyn, fell a bloody reyne in Burgoyne, and a bloody crosse apered in the eire fro the morwe unto myd day at Bologne, the whiche afterward moved hym and fel down into the see."

What could the latter phenomenon possibly have been? D. C. E.

BILLS PRESENTED (4th S. vii. *passim*.)—The following bill is copied from an *English Grammar* dated 1799:—

"A WHIMSICAL ATTORNEY'S BILL.

"A Bill of Charges justly due,
From A, B, C, to S, T, U.

	£ s d
Attending for instructions, when	
Your honor bad me call again	0 6 8
The like attendance, time the second,	
Which as before is fairly reckoned	0 6 8
Taking instructions given to me	
For drawing up your Pedigree	0 6 8
Perusing said instructions to	
Consider whether right or no	0 6 8
You form the scale in just perfection	
I therefore only charge inspection	0 6 8
Drawing up Pedigree complete,	
Fair copy (closely wrote) one sheet	0 6 8
Attending to examine same,	
And adding Tom to William Naim	0 6 8
Addendum of Sir Darcy's birth	0 6 8
Paid Porter's coach hire, and so forth	0 5 6
Fair copy of this bill of cost	0 2 0
Another, for the first was lost	0 2 0
Advice, time, trouble, and my care,	
In settling this perplex't affair	1 1 0
Writing receipt at foot of bill	0 3 4
My Clerk—but give him what you will	0 0 0

£4 7 2

Received of A, B, C, aforesaid,
The full contents; what can be more said?

"S, T, U."

W. P.

LESLIE OF ROTHES: SIR T. KELLIE (4th S. viii. 68, 152, 186.)—ANGLO-SCOTUS has confused two entirely distinct works. Copies of both lie

me. The *Pallas Armata* of Sir T. Kellie is a small quarto (perhaps square 12mo describe it better) of 121 pages, "printed at Edinburgh by the Heires of Andro Hart, 1627." The title-page contains a full-length portrait of the author, surrounded with various emblematic devices.

But Sir James Turner's work, *Pallas Armata: Military Essayes of the Ancient Grecian, Roman, and Modern Art of War*, is a folio of 121 pages, "printed by M. W. for Richard Chiswell, 1683."

And the title, there is nothing common to the two books: so it is hardly probable that there is any connection between the authors.

In an Act of the Scottish Parliament in favour of William Kellie, the father, it appears that at one time "thesaurar" of the town of Perth. (See *Acts*, vol. iv.) F. M. S.

ESCHAL (4th S. viii. 162).—I have known two persons of this name in Lindsey. Their neighbours always called them Sensical.

K. P. D. E.

The pronunciation of "silly-skull" for *senescall* seems rather a free rendering of the real meaning of the word than a parody of its sound. If we take the word etymologically as "old-scull," old; *scall*, man, we may easily realize the meaning of second childhood or senility, a worn out man, a "silly-skull." A. H.

As given in the *Post Office Directory for Leicestershire and Rutland* this name is spelt "Senescall," as in the cases of Mr. William S., draper and tailor of Loughborough; and of Mr. Edward S., baker and confectioner of Knipton. The directory was published in 1864. GEO. E. FRERE.

THE HONEYSUCKLE WOULD HE OFTEN," ETC. (4th S. vi. 345).—These lines will be found in Browne's *Britannia's Pastorals*, Song No. 4. SAGRAMOR.

Miscellaneous.

NOTES ON BOOKS, ETC.

Northamptonshire Ballads. Vol. I. Part 3. With short notes by William Chappell, Esq., F.S.A., Author of Popular Music of the Olden Time, and with Copies of Original Woodcuts drawn by Mr. Rudolph Blind and Mr. W. H. Hooper, and engraved by Mr. J. H. R. Malt and Mr. Hooper. (Printed for the Ballad Society.)

We congratulate not only the subscribers to the Ballad Society, but all those who share Mopsa's love for a ballad, even though, unlike her, they may not thereby be convinced "it is true," on the completion by this Society of the first volume of Mr. Chappell's edition of the Northamptonshire Ballads. Our Old Ballads, like our Old Ballad Society, have been so long the subject of Mr. Chappell's interest and attention, that he has acquired peculiar facilities in editing such a work as the present, having some years tried his prentice hand on work of the kind, as all the old members of the Percy Society

will gratefully remember. The volume thus completed contains some 120 ballads, each of which is accompanied by appropriate notes illustrative of its bibliography, authorship, popularity, &c., and in many cases by admirable fac-similes of the old woodcut adornments. It is introduced by a preface full of information of great value to ballad students, comprising a list of the Ballad Printers and Publishers of the seventeenth century, some 170 in number, and a curious Catalogue of the Stock-in-trade of a Ballad publisher of the time of Charles II.; while the work is completed by a good Index. Only let the Society issue a few more such books as this, *Captain Cor's Ballads and Books*, or *Lancham's Letter*, 1575, in which Mr. Furnivall promises to print an abstract of the Captain's books and reprint his ballads; and Dr. Rimbault's volume of *Civil War and Protectorate Ballads*, and the earnest appeal which the Society puts forth for more members will not be made in vain.

BOOKS RECEIVED.—*Woodstock, or The Cavalier: a Tale of the Year Sixteen hundred and fifty-one.* By Sir Walter Scott, Bart. (A. & C. Black.) In this the twenty-first volume of the *Centenary Edition of the Waverley Novels* we have Sir Walter's second attempt to paint the busy period of the great Civil War and its influences. *Woodstock* and *Peveril of the Peak* are companion pictures, like *The Abbot* and *Kenilworth*; and if not so striking as the latter, are pictures which we never tire of looking at.—*A Glossary of Cornish Names, Ancient and Modern; Local, Family, Personal, &c.* 20,000 Celtic and other Names now or formerly in use in Cornwall, with Derivations, &c. By the Rev. John Bannister, LL.D. Parts V., VI., VII. Pol-Zyn. (Williams & Norgate.) We congratulate Dr. Bannister on his completion of this Cornish Glossary; and we shall look with interest for the Supplement with which Dr. Bannister proposes to bring this division of his labours on the old Cornish Language to a close.—*Phrenology and How to use it, in analysing character.* By Nicholas Morgan. Illustrated by numerous Portraits and other Engravings. (Longmans.)—*Spiritualism and Animal Magnetism: a Treatise on Dreams, Second Sight, Somnambulism, Mesmeric Sleep, Spiritual Manifestations, Hallucinations, and Spectral Visions.* By Professor G. G. Zerffi, Ph.D., Lecturer on the History of Art, &c. (Hardwicke.) These two volumes belong to a class of books which we always receive with regret, because from their nature we are compelled to confine ourselves to a simple notice of their publication.

REVISION OF THE AUTHORISED VERSION.—The Company of the Old Testament Revisers resumed their sittings on Wednesday. The Bishop of St. David's was present as Chairman, and the Bishops of Llandaff and Ely were also present. They commenced their present labours with the memorable passage in Exodus iii. 14, and hope to make considerable progress with that book during the present Session.

DEATH OF MR. DE WILDE.—We regret to announce that Mr. George James De Wilde, son of the well-known portrait painter, died on the 16th inst. at Northampton, after a lingering illness, in his sixty-seventh year. Mr. De Wilde was, for nearly forty years editor of the *Northampton Mercury*; and, under the noms de plume of "Sylvan Southgate" and "Vandyke Brown," as well as in his own name, was a frequent contributor to our periodical literature, of late years more particularly to *Notes and Queries*, to which he was a frequent contributor. As a poet (and he contributed some charming sonnets to Leigh Hunt's *Book of the Sonnet*), a journalist, a painter (for he inherited his father's artistic genius to a great extent), archaeologist, linguist, father, and friend, Mr. De Wilde will be widely lamented.

THE LATE THOMAS ROSCOE.—With regret we announce the death of Thomas Roscoe, fifth son of the celebrated Liverpool banker and historian, author of "The Life of Leo the Tenth," and "Life of Lorenzo de Medici." He died on Sunday evening, at his residence in St. John's Wood, aged eighty-one. Mr. Roscoe was, in the best and purest sense, a man of letters. He delighted in reframing, as it were, the works of the authors he admired, and especially those of the Spanish and Italian schools: and this sympathy was evinced in his editions of the "Life of Cellini," of "Sismondi's Literature of the South of Europe," of "Lanzi's History of Italian Painting," and his innumerable translations, with preliminary discourses and notes, always clear, acute, and original, from foreign romance. His edition of "English Novelists," with illustrations by George Cruikshank, is a standard book—without a rival, indeed. We may allude, moreover, to the "Memoirs of Scipio di Ricci," the "Imprisonment of Silvio Pellico," to various bright fragments of travel narrative, and to a copious miscellany of poems. To enumerate the literary acquaintances and associations of the late Mr. Roscoe, would be nearly to recite the literary annals of the last sixty years. It may be better to say that, though he survived a host of friends, their number was never diminished—they multiplied with his increase of years, and he never lost one except through the general fate which, at length, in the full honour of a venerable life, has taken himself away.—*Standard*.

THE library of the late Dean Mansel will be sold by auction by Messrs. Sotheby and Wilkinson, in December or January next.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose.

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Notices to Correspondents.

We are compelled this week to abridge our Notes on Books.

F. B. (Edinburgh) is thanked. We receive his communication in the spirit in which it is written, but quot homines, &c.; some of our readers like the very class of articles to which F. B. objects.

THE UNBURIED AMBASSADORS.—G. will find the articles on this subject in "N. & Q." 2nd S. viii. 377, 443, 498; xi. 517; xii. 53, 424; 3rd S. i. 475.

E. M. C.—Thanks for the extract. Surely instant is a proper rendering of the Latin *instans*, in the sense of "present."

G.—Our Correspondent B. R. L. is at present having all the Latin Works of John Locke translated, for a complete edition of all his Works, and especially his Letters to and from Philip van Limborch, with about sixty not yet printed.

THIRSK.—Hodge is considered simply an abbreviation of Roger in hobnail nomenclature.

K. P. D. E.—The Trial of Col. John Morris (or Morrice), Governor of Pontefract Castle is given in Cobbett's State Trials, iv. 1250, but the manner of his execution is

not stated. As he was found guilty of High Treason he probably "lost his head," as stated by Thomas Carlyle in *Cromwell's Letters*, ii. 91.

T. C. PETER.—Gramercy=many thanks, is contracted from grand merci, French. Nares's Glossary.—The child's game, beginning "I saw a peacock with a fiery tale," will be found in Mrs. Child's Girl's Own Book, edit. 1844, p. 132; and edit. 1869, p. 126.

J. S.—We have consulted several works without finding any confirmation of the theory that the Truffle is the connecting link between the animal and vegetable kingdom. Consult "N. & Q." 3rd S. vi. 209, 398; vii. 167, 265.

M. A.—"The Sexte Lessoun," quoted in Maskell's Ritualia, ii. 138, is from The Primer, or Office of the Blessed Virgin. It is given in modern English in the editions of 1632 and 1685.

J. W.—The incident to which you refer can hardly rest on any precedent, the simple interpretation given at the time being that it was but the outward expression of intense grief.

EDWARD MORTON.—The picture of "The Three Miss Gunnings" was painted by Miss C. Read, and engraved in 1771 by R. Laurie.

"THEY MADE THE FRONT" (vide p. 268).—A Correspondent tells us these lines were written Mr. McCann, an Irishman, and that they are also to be found in Mr. Ferrey's Recollections of Mr. Pugin.

J. S. UDALL.—The following extract gives the composition of the Cabal Ministry:—"This was the age of what is usually denominated the Cabal Administration, from the five initial letters of Sir Thomas Clifford, First Commissioner of the Treasury, afterwards Lord Clifford and High Treasurer; the Earl of Arlington, Secretary of State; the Duke of Buckingham; Lord Ashley, Chancellor of the Exchequer, afterwards Earl of Shaftesbury and Lord Chancellor; and, lastly, the Duke of Lauderdale."—Hallam's Hist. of England, ii. 374.

J. E. F. A.—Your former query is in type.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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(ESTABLISHED 1841.)

LONDON, SATURDAY, OCTOBER 7, 1871.

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MISCELL.

THE CAUDINE FORKS.*

In continuation of my account of the Caudine Forks, I may observe that the Samnites were at this time (B.C. 321) making a stout resistance to the Romans; and we have no notice of Calatia (now Cajazzo) having yet fallen into their possession. We hear of it (B.C. 312) being conquered by the consul C. Junius Bubulcus (Liv. ix. 28), and this is the first time that I can find any allusion to its coming into the hands of the Romans. It seems to have shaken off the yoke, as it is again taken (B.C. 305) along with Sora (Liv. ix. 43). It stands on a hill, and there are considerable remains of its walls, which I can understand would make it a strong fortress.

I do not believe, with Cluverius, that this was the spot where the Romans were encamped. Cluverius was misled by being ignorant that there was another Calatia, a little south of Capua, where I think it far more consistent with the previous transactions in which the Romans had been engaged that they should have been placed. At this time the Romans had only lately reduced Paleopolis, where Naples now stands, and both Paleopolis and Nola required to be watched. I think, therefore, that an encampment at Calatia (now Galasse), overlooking the fertile plain of

* Continued from p. 240.

Campania, was more suited for the purpose than a site on the north of the river Volturnus. There is no doubt that the Via Appia subsequently passed through it, which it never did through the Calatia of Samnium. The Campanian Calatia can be traced in ecclesiastical documents to the end of the ninth century, when it perished in the civil wars of the Lombard princes of Capua, and its bishopric was united to that of Caserta. It was situated six miles east of Capua, and about three miles from ancient Suessola. Some slight remains of its walls I found at a spot called Galasse, St. Giacomo, and known to the peasants as Torroni, between the village of Maddaloni and St. Niccolò. I was told that there had been found here a milestone with the Roman numeral VI, which I see is the exact distance from Capua in the Peutingerian table. When we place the army of the Romans at the Campanian Calatia, we can have no difficulty in knowing the course that they would naturally pursue. It would be directly along the path that the Via Appia subsequently followed, passing close to Arseno, through Arpaia, and forward to Monte Sarchio towards Benevento.

On leaving Airola I doubled back on my steps to Arseno, that I might have a full view of the country in this direction. Between Arseno and Arpaia the hills close on both sides, but never in such a way that the road could be blocked up as Livy describes. It has no resemblance to the pent-up pass which I had traversed the day before. An army might, no doubt, be impeded by the hills being covered with sharpshooters, but in the days of the Samnites it was only a hand-to-hand encounter that could be expected. Still there is an appearance of a defile from the vicinity of Arseno, passing through the "Cupa di Pizzola," as it is called, to the neighbourhood of Arpaia, extending a distance of some three or four miles. This is regarded by some as the scene of the disaster, and I am not disinclined to believe that it might have been so, if we regard Livy's description of the country to be a "purpureus pannus" which has little resemblance to the reality. Proceeding from Arseno towards Arpaia, a little above the present public road there are some ancient ruins at a spot called "Masseria delle Molliche," or "Masseria de signori Falco al Crocifisso," which the inhabitants maintain to be the site of the villa of Cocceius, where Horace and his friends passed the night on their way to Brundisium, B.C. 87:—

"Hinc nos Coccei recipit planissima villa,
Quæ super est Candi camporum."—*Sat.* 1, 5.

It is a picturesque spot, looking down on a plain of some extent, with the hills rising on the opposite side, and lying a little off the Via Appia, some remains of which may still be seen near Arpaia.

Even if Horace had not told us that the family of Cocceius, of whom the Emperor Nerva was the most distinguished member, possessed property in this quarter, we should have known it from several fragments of sepulchral inscriptions which have been found near this spot. At Arienzo there is the following:—

D . M . S .
L . COCCIO
MARCELLINO
..... ERVM
AVRANIAE
CRESCENTIAE.

There is also, not far from Arpaia, a spot called Forchia; but on this circumstance I am not inclined to lay much stress, as we do not know whether this name may not have been given in later times. Still there seems to have been some such village of this name so far back as A.D. 833, as Pellegrini, in his *Apparato alle Antichità di Capua* (Napoli, 1771, i. 168), quotes the following inscription on the sepulchre of the Duke of Naples, who had contests with the Lombards:—

“Sic ubi Bardos agnabit edificasse castellis,
Acerre, Atelle, diruit, custodesque fugavit,
Concussa loca Sarnensis, incenditur Furchas.
Cuncta latus depredans, cum suis regreditur urbem.”

But to me the strongest proof that this is the celebrated valley is found in a passage quoted by Daniele, in his work *Le Forche Caudine, illustrate, in Caserta*, 1778 (p. 17), from Alexander Telesinus. This writer is giving an account of the passage of Roger the Norman through the country eastward from Naples, and his statement is to the following effect:—

“Denique iter agens Argentium appropinquasset . . . post hæc quoque gradiens Vallem Caudinam expetit, ejus cupiens qualiter se haberent oppida videre, Appadium scilicet, Montemque Sartium.”

“Then proceeding on his way, he reached Arienzo; and going onwards, he makes for the Caudine Valley, wishing to examine in what state the cities were, namely, Arpaia and Monte Sarchio.”

Here we have a continuous tradition down to the twelfth century of the valley being known as the Caudine; and it is difficult to suppose that this could have been so, unless the inhabitants had always given it this appellation. Close to Arpaia there is a hill, now called Costa Cauda, where many ancient remains are seen, and where vases, antique figures, and medals have been found. I do not doubt that this was the site of the ancient Caudium, though we have no certainty as to its precise position, and it does not quite agree with the distance given by the itineraries.

Then proceeding eastwards, we come to the ground lying between Arpaia and Monte Sarchio, which rises in front to a considerable height. It cannot be called a valley: it is an oblong plain of considerable breadth, and never could have re-

sembled the description of Livy, unless we suppose some great convulsion of nature to have changed the aspect of the country. This, however, is the spot fixed upon by Swinburne (ii. 351), as the site of the disaster. Speaking of Monte Sarchio, he says:—

“Monte Sarchio, a large town belonging to the Prince of Troja, stands at the head of a plain surrounded with lofty mountains on every side, except the north-west corner, where the chain is broken. This plain is of an oblong shape, and has, in my opinion, been originally the crater of a very large volcano, and afterwards a lake. The sediment of the waters may have levelled and filled up the bottom; and at last a shock may have broken down some part of the environing hills, and let out the water. Torrents washing down the soil of the mountains may have continued to raise the level, and cultivation completed the drainage. This seems to me, from its size and position, to be the place where the Roman consul and their army of thirty thousand men were enveloped and captured by the Samnites, who possessed themselves of the high grounds, blocked up the pass that leads eastward to Benevento, and as soon as the Romans had entered the valley, closed up the way from Arpaia, by which the legions had entered. I know it is usual to call the narrow dell below Arpaia, or that which leads to Durazzano, by the name of the Caudine Forks, and dissertations have been written to prove and explain this idea. But those valleys are so short and narrow, that I cannot conceive how so many thousand armed men in marching array could be squeezed into the space.”

I believe that the site of the Roman disaster will always be a disputed question; but I am inclined to think, though not very decidedly, that it took place on the ground lying between Arienzo and Arpaia.

CRAUFURD TAIT RAMAGE.

CENTENARIAN NOTES.

AN AMERICAN CENTENARIAN, DR. HOLYOKE.

[We have been reminded by a valued correspondent at Boston, Mr. W. H. WHITMORE, that we have never inserted an interesting and apparently well-established case of centenarianism forwarded by him some time since. We regret the delay, which is easily explained. The information which we now print reached us by three separate mails; and in the last communication it will be seen Mr. WHITMORE proposes to clear up the Christian name of Dr. Holyoke, who, in the register of his birth, is simply called *Edward*, but which Mr. WHITMORE says should be *Edward A.*, and proposes to make some further inquiries. The paper was laid aside, waiting the result of such inquiries, which has never reached us, and it has been consequently lost sight of till our attention has now been recalled to it.]

I.

DR. EDWARD AUGUSTUS HOLYOKE.

I desire to call attention to the case of a centenarian, whose age seems proved with as much precision as that of any man can be—viz. Dr. Edward Augustus Holyoke of Salem, Massachusetts. He was born August 1, 1728, at Marblehead, Mass., and was the son of the Rev. Edward Holyoke by his second wife Margaret Appleton. The extreme age to which he attained—dying March 31,

1829, aged 100 years and seven months—has been a matter of notoriety here; and the facts I cite are taken from a—

“Memoir of Edward A. Holyoke, M.D., LL.D., prepared in compliance with a Vote of the Essex South District Medical Society, and published at their request. Boston, 1829.”

It must be premised that Dr. Holyoke was a physician of high repute, that his father was in 1737 installed President of Harvard College, that his family and connections were among the local gentry, and that his whole life was spent in Salem and its vicinity.

The following dates are worth notice:—He was born August 1, 1728; entered college in 1742; was graduated in 1746; studied medicine and commenced practice in 1749; was married first in 1755, and secondly in 1759. On the day when he attained the age of 100 years a public dinner was given him, at which he was present in good health; and he also appeared in public on September 18, 1828, at the centennial anniversary of the settlement of the town of Salem.

As before stated he lived seven months longer, and died March 31, 1829. It is difficult to imagine a stronger chain of evidence. When he entered Harvard College, aged about fourteen years, his age was recorded, or rather the date of his birth, August 31, 1728. This seems conclusive that there was no mistake by which a younger son could receive the name of a deceased older brother, and years afterwards be confounded in the records with such older brother. From the date he entered college the account is beyond any conceivable shadow of doubt. One other fact is to be remembered—our official records in New England are the dates of births entered in the town clerk's record, and baptisms are not usually recorded. Hence we do not have to rely upon tradition or private notes to prove the exact day of birth, as that is officially noted.

If any further proofs be required, I shall be happy to try to supply them.

I would add that, in an essay in the *Mass. Historical Society's Proceedings* for 1865, p. 440, three other centenarians, graduates of Harvard, are noticed—viz. Samson Salter Blowers, born in Boston March 22, 1742, and died October 25, 1842, aged 100 years, seven months, three days. Dr. Ezra Green, born in Malden, June 17, 1746, died July 25, 1847, aged 101 years, one month, eight days. Hon. Timothy Farrar, born July 11, 1747, died February 21, 1849, aged 101 years, seven months, ten days.

All of these births were entered on the college records when the students were about sixteen years old, and can doubtless be verified by town records. Have we not, therefore, *four undoubted centenarians?*

II.

In addition to my previous note on Dr. Holyoke, I wish to present the following facts. The town clerk of Marblehead has furnished me with the following list of Edward Holyoke's children, as entered on his records:—

- June 22, 1718. Elizabeth Holyoke, dau. of Edward and Elizabeth Holyoke.
- May 31, 1719. Elizabeth Holyoke, dau. of Edward and Elizabeth Holyoke.
- Sept. 22, 1726. Margaret Holyoke, dau. of Edward and Margaret Holyoke.
- Aug. 1, 1728. *Edward* Holyoke, son of Edward and Margaret Holyoke.
- Aug. 30, 1730. Mary Holyoke, dau. of Edward and Margaret Holyoke.
- Aug. 25, 1732. Elizabeth Holyoke, dau. of Edward and Margaret Holyoke.
- Feb. 18, 1734. John Holyoke, son of Edward and Margaret Holyoke.

These last five were by the second wife, and from the regularity of the dates there can be no ground for imagining that there was any other son born who could be confounded with *Edward*.

III.

After mailing my letter to-day about Holyoke, it occurred to me that I neglected to mark the birth of the centenarian properly. The entry as copied is—

- Aug. 1, 1728. *Edward A.* Holyoke, son of Edward and Margaret Holyoke.

The *A.* stands for Augustus, and I will write to be sure whether it was thus abbreviated on the original record.

W. H. WHITMORE.

Boston, U. S. A.

THE FUNERAL OF QUEEN CAROLINE: LORD BROUGHAM.—The following extracts from a notebook of the late Sir Robert Wilson, entered by him under the date Oct. 18, 1827, and transcribed at that time, with much other matter, from loose memoranda, will no doubt be interesting to many of your readers. Some one among them may know whether the verses, which came to Sir Robert “in Brougham's handwriting,” were written by Lord Brougham, and whether they have ever before appeared in print.

HERBERT RANDOLPH,
Editor of *The Russian Campaign*, by
Sir Robert Wilson.

MS. Notes by Sir Robert Wilson, Oct. 18, 1827.

“Brougham and myself in his post chaise proceeded from Rumford at 10 o'clock at night with the Queen's funeral. The hearse was frequently in a gallop, and our chaise, though drawn by fast post horses, was at every stage sometimes a mile behind, with the horses notwithstanding at full speed.

“The following lines came to me in Brougham's own handwriting:—

"They bore her away in the dead of the night;
No funeral bells were tolling;
Nor torch nor light to shed a light,
Save the spark from the hearth wheel rolling.

"No priestly service, no solemn dirge,
O'er the royal and friendless stranger,
Save the people's prayers ascending to urge
Just Heaven to avenge her.

"Away! away! why speed ye fast
As the mounted outlaw travels?
'Tis that no thought of us may blast
The mirth of the K—g's revels.

"But the day will come when that vain man
Would the crown of three realms be giving,
That his worthless life had been shortened a span,
Or that corpse again were living.

"Away! away! to the sea they're come;
The flag half-mast high are streaming;
Hark! over the sea the minute guns boom;
See their lurid flashes gleaming.

"Now stay your speed, ye cruel men,
While this countless people is weeping!
What dread ye? she cannot rise again;
The sleep of death she's sleeping.

"To boat! the red flag floats o'er the wave
Whilst thousands aghast are standing;
At this instant, to win his people's love,
The K—g in Ireland is landing."

ODE ON THE PRETENDER'S BIRTHDAY.—I have a folio sheet, without imprint of place or printer, entitled "A Birthday Ode," evidently written upon Prince Charles soon after the 1745. The only other copy I have seen occurs in a kind of official collection of documents relating to the Rebellion, formerly in the library of Lord Chancellor Hardwicke. Upon this is written, in a hand very like his lordship's: "This is said to be Byrom's of Manchester."

I find no allusion to it in the Leeds edition of Byrom's *Works*; but it appears, from the series of Byrom's *Remains*, printed by the Chetham Society, that the Chevalier's birthday was religiously kept by the little knot of Manchester Jacobites; and Byrom himself dates one of his letters to his daughter, "Prince Charles' Birth Day, 1748." C. ELLIOT BROWNE.

AMERICAN STATE NICKNAMES.—

"STATE NICKNAMES.—The Yankees are great at nicknames. The people of Alabama are Lizards, of Arkansas, Toothpicks; California, Gold Hunters; Colorado, Rovers; Connecticut, Wooden Nutmegs; Delaware, Muckrats; Florida, Fly Up the Creeks; Georgia, Buzzards; Illinois, Suckers; Indiana, Hoosiers; Iowa, Hawk-eyes; Kansas, Jayhawkers; Kentucky, Corn Crackers; Louisiana, Creoles; Maine, Foxes; Maryland, Craw Thumpers; Michigan, Wolverines; Minnesota, Gophers; Mississippi, Tadpoles; Missouri, Pukes; Nebraska, Bug Eaters; Nevada, Sage Hens; New Hampshire, Granite Boys; New Jersey, Blues or Clam Catchers; New York, Knickerbockers; North Carolina, Tar Bollers and Tuckoes; Ohio, Duckeyes; Oregon, Webfeet and Hard Cases; Pennsylvania, Pennanites and Leatherheads; Rhode Island, Gun Flints; South Carolina, Weasels; Tennessee,

Whelps; Texas, Beefheads; Vermont, Green Mountain Boys; Virginia, Beadies; Wisconsin, Badgers.

Having seen the foregoing in a late Dublin newspaper, I have, in obedience to Captain Cutler's advice, "made a note of it," and now ask you to preserve it in "N. & Q." R. W. H. NASH, B.A.
Florinda Place, Dublin.

LOUISE DE COLIGNY.*—In 1852 there appeared in a French periodical, the *Bulletin de la Société de l'Histoire du Protestantisme français*, a fac-simile of the olograph will of that illustrious man Gaspar de Coligny, Admiral de Chastillon, of whom Montesquieu justly said—"n'ayant dans le cœur que la gloire de l'État." At the end is a list of his children, and speaking of his daughter Louise, the noble widow of Charles de Teligny (who was murdered at the same time as his glorious father-in-law in the night of St. Bartholomew), the *Bulletin* says:—

"Il existe en Hollande un volume ayant appartenu à Louise de Coligny, et contenant des notes manuscrites pleines d'intérêt. On nous en fait espérer la communication."

I believe they never appeared. It is a pity. Du Maurier says of her:—

"Cette dame avoit de très-rare vertus, sans qu'en ait remarqué dans tout le cours de sa vie, qui fut longue, aucun mélange de la faiblesse de son sexe, etc. M. l'Amiral son père l'estimoit fort à cause de sa prudence et de sa modestie. Elle gaignoit d'abord l'amour et le cœur d'un chacun par une parole douce et charmante, et l'estime générale par un raisonnement fort et par une bonté angélique. Elle étoit bien faite de sa personne, ses yeux étoient beaux, et son teint extraordinairement vif."

She was the worthy wife (1583) of William first Prince of Orange. P. A. L.

THE HEIRS OF SIR FRANCIS DRAKE.—The following is an extract from a letter written recently in New York. The persons who held the meeting believe themselves to be the descendants of Thomas, the brother of Sir Francis Drake:—

"About one hundred Drakes from New York, New Jersey, Pennsylvania, Long Island, and a number of other states, met at the Brandreth house to-day to listen to the reports of the investigators of the claims of the heirs of Sir Francis Drake. One hundred and twenty-five millions of dollars is the amount at which the property is valued, and it is thought that the heirs, through his brother Sir Thomas, are to be found in this country. Mr. Charles S. Bernart, of Jersey City, was called to the chair, and Dr. Beckwith, of Philadelphia, acted as secretary."

"The secretary read a long report of his researches, giving a history of the American branch of the family tree, but after spending a great amount of time, labor, and money, he had not been able to connect it with the English branch, or establish it in English ground. He then read a long account, comprising more than one hundred pages of finely written manuscript, giving a report of his researches since the last meeting, which was listened to with interest by the expectants."

Urena.

* I write the name as he and his daughter did, Coligny, with two *ls*.

BORDALISAUNDRE.—In the glossary to the *Chronica Monasterii S. Albani* (Master of the Rolls series), edited by Mr. Henry Thomas Riley, *Bordalisandre* is said to mean "wood of Alexandria, the modern sandal-wood." Only one reference to the text is given (viz. ii. 358), where we find certain furniture of the altar of Saint Michael spoken of as "de blueto panno stragulato, vocatus *bordalisandre*." Whatever this was, it must evidently have been a textile fabric. The first part of the word has nothing to do with the English *board*, but is the Latin *borda*, French *borde*, which Du Fresnoie glosses "Panni species" and "Sorte de drap rayé." Every instance in which I have met with the word bears out this interpretation, *c. g.*—

"Legō dimidium peciæ *burdalsaunder* ad orationem summi altaris ecclesiæ mee parochialis." [1392].—*Test. Eboracensis*, i. 174.

"Syx alter towelles of linnen cloth, the first with a frounter pallet read, white, and black part velvet and cloth of gold . . . the fourth with a frountere of purple cloth, part gold, the fifth with a frountier of *burde Alisander*."—*Inv. of Goods given by Sir Thomas Cumberworth to Holy Trinity Chapel, Somerby, 1440.*

EDWARD PEACOCK.

EARLY CANNON.—On Tuesday, September 10, three bronze guns were deposited in the Museum of the Royal Arsenal at Woolwich, which had been accidentally recovered by a diver from the bottom of the sea near Rhodes. Two of these guns are characteristic examples of the original breech-loaders—examples, that is, of the earliest cannon that are known to have been constructed, and accordingly they show that the idea of breech-loading formed a part of the original conception of the cannon itself. They are formed in two distinct pieces: the chamber to contain the powder and the projectile, and the "chase" through which the projectile should be discharged. These guns are about five feet in length. The third gun, nine feet in length, with a bore of three and five-eighths inches, apparently was cast early in the last century: it is scarcely necessary to add that it is a muzzle-loader. The Rotunda at Woolwich is indebted for these interesting relics to the vigilance and tact of Her Majesty's Consul at Rhodes.

CHARLES BOUTELL.

FALL OF A BARE OAK.—The fanciful derivation of Berkshire from "Bare-oak Shire" is, I suppose, untenable. But bare oaks often mark boundaries in this county. One which stood in Star Lane, Knowl Hill, just where the parishes and manors of Wargrave and Hurley meet, was blown down about five o'clock on the morning of Michaelmas Day. Lord Braybrooke is lord of the manor of Wargrave. Sir Gilbert Augustus Clayton-East, Baronet, is lord of the manor of Hurley.

MAKROCHEIR.

* See Peacock's *English Church Furniture*, p. 182.

Queries.

CHALICES IN PLACE OF CRESTS.—In the old cemetery at Brixen, in the Tyrol, I observed on the tombs of ecclesiastics the chalice, sometimes above the arms, but more generally without them. I rarely saw it elsewhere. Is it usual thus to put the sacred cup in place of a crest? W. M. M.

DODSWORTH'S MS. IN BODLEIAN LIBRARY.—Harleian MS. 801, under the head of "Thorpe in Balne," gives "E. E. 48a Roll 125, Hilary Term 33 H. 6, Thomas Seintpoll demands 40 acres of land with appurtenances in Thorpe in Balne against Thomas Rusby." This is stated to be extracted from the Dodsworth MS. in the Bodleian Library. Can any correspondent give me an exact copy of the entry and references in the latter named MS., or tell me where and under what head the original roll can be found, as I cannot trace it in the De Banco Rolls at the Record Office?

W. H. COTTELL.

Brixton, S.W.

ENGLAND'S FUTURE.—Numbers of prophetic works are now frequently published describing England as it will be in the next few years or in the next century. Were any similar works printed last century descriptive of England at the present time?

HENRY F. PONSENBY.

FINGER RINGS.—These have a language. According as worn on different fingers, rings have different meanings. What are these, and where is any account of them to be found? X. R.

[Many papers on this subject, to which we must refer our correspondent, will be found in the 1st, 2nd, and 3rd S. passim of "N. & Q." The *History and Poetry of Finger-rings*, by Charles Edwards, New York, 1855, should also be consulted.]

FLEMISH EMIGRANTS.—About 1620 Vermuyden came over from Flanders to do drainage works in the Isle of Axholme and Cambridgeshire, bringing with him many adventurers who participated in his great undertakings; others followed to evade the religious persecutions in the Low Countries. Many of their descendants now reside in the Great Level of the Fens; others have attained eminent positions in the country. Could any writer in "N. & Q." give information as to the early history of these people prior to their arrival in England, and during the early years of their residence here? Lists of their names with other refugees' were published, I believe. Pryme wrote on the subject. Are those works extant? if so, where could a sight of them be obtained?

S. E.

N. GORGONZOLA.—Where can I obtain information respecting a printer at Milan, 1508, whose name was Nicolaus Gorgonzola—one new to me? Serms Sanlander, to whom I have referred, does

not record the name. On a title-page of a folio Virgil, of the afore-mentioned date, the printer, under a plaque bearing his name, thus modestly proclaims the merits of his work in Gothic letters:—

"Emendatus quam cetera spectabilisq;
hoc Virgilii opus nuper impres-
sum jam totius laudis sum-
mam sine controver-
sia habet."

This volume once belonged to Dr. Kloss of Frankfurt.

AN ITALIAN CYNIPS.—I am desirous of ascertaining the name of an oak cynips found in Tuscany. The first place where I met with it was in the Val d' Ema, near Florence. It was on some pollard oaks (deciduous ones) growing in the hedge rows. I afterwards found it on some lofty old oaks in the Val di Ciano, near the baths of Cianciano. They were part of a fine old oak forest which extends between the station of Salcini, on the borders of Lago Trasimeno, and the baths above mentioned. When I first observed the cynips (the subject of this inquiry) I thought it was my old English friend, the *Cynips quercus Pityli*; but, on gathering a specimen, I discovered that it belonged to a different species, and had no resemblance to the *Pityli* except in being equally large and hard. In shape it resembles a kettle-drum, or a cauldron with the lid on.

The *Pityli* is found in the same localities, but the kettle-drum cynips is no *lusus nature* of that too well-known gall; for I have gathered several specimens of the drum-shaped gall, and they all possess the same peculiarity of shape. I exhibited specimens at a meeting of the Murithian Society, but the gall was quite unknown to the members, none of whom had ever met with it in Switzerland or elsewhere. I shall be glad of any information; and perhaps F. C. H., or some other of our learned English members, may be able to satisfy the inquiry of a brother naturalist and

A MURITHIAN.*

Lausanne.

ALEXANDER MANUEL.—A friend of mine, while on a visit to Paris a few days since, noticed in the cemetery of Père-la-Chaise a monumental stone commemorating the death of Alexander Mannel, Esq., of Forfarshire, Scotland. I should be glad if any of your correspondents can give me any further information as to this gentleman.

J. MANUEL.

Newcastle-on-Tyne.

MEAT AND MENNE.—While resident in Scotland I once heard a lady make use of an expression the meaning of which I have not since been able

* In the Val di Ciano I found the common hairy rose-gall growing on some oaks contiguous to common briars or eglantines.

to learn. Can you help me to an explanation? "You'll hae baith yer meat and yer mense." What is the meaning of "mense"?

ALICE WILBY.

Great Yarmouth.

[*Mense* means manners, discretion. This saying is applied to a person who has invited another to dine with him who has refused, or failed to make his appearance; meaning that you have both the meat he would have eaten, and the honour of having invited him.]

NOTTINGHAM PUBLICATIONS.—Will any correspondent at any time furnish me with the titles, &c. of any works printed or published in Nottingham anterior to 1820?

J. P. BRISCOE, Librarian.

Free Library, Nottingham.

AN OIL PAINTING, being a view of the north bank of the Thames extending from Old London Bridge to a little below the Tower, including the Custom House, St. Paul's, the Monument, city churches, &c. &c. Its size is nearly four feet by about two, and the execution is minute, and appears to be that of a talented artist. It was probably painted very early in the last century, the various vessels and small craft on the river, with the costume of the people on board, bearing strongly that character.

Should any of your readers be able to recognise the artist from the above imperfect description, I should be thankful for the information.

S. H. HARLOWE.

St. John's Wood.

[If our correspondent will take his picture to Mr. Graves, Pall Mall East, he will obtain far better information on the subject than he could otherwise hope to secure.]

"THE PENNY CYCLOPEDIA."—Some years ago, probably as many as from fifteen to twenty, Mr. Charles Knight—under whose auspices the *Penny Cyclopædia* and many other valuable works were brought out—published a statement mentioning the amount which was paid, from first to last, for literary contributions to the above work. If my memory be not at fault, the sum was between 60,000*l.* and 70,000*l.* Could any of the readers of "N. & Q." inform me where I could find such printed statement? Or could any reader of "N. & Q." furnish me with any reliable information relating to the terms paid to authors for the literature of any of our other encyclopædias?

J. G.

[The statement of the expenditure on *The Penny Cyclopædia* appeared in "A Catalogue of Books published by Charles Knight & Co. in 1843." It is there specified that the literary expenditure alone upon each volume had exceeded 1200*l.*, making a total of 28,000*l.* In addition, the work is fully illustrated with woodcuts, the cost of which has amounted to more than 8000*l.*; making a total cost, for literature and art, of more than 40,000*l.* Consult also the report of Lord Brougham's speech in *The Times* of

Oct. 13, 1858, p. 12, at the meeting of "The National Association for the Promotion of Social Science at Liverpool."—The sums expended on the seventh and eighth editions of the *Encyclopædia Britannica* are as follows:—Paid to authors, 40,970*l.*; cost of paper, 52,503*l.*; printing and stereotyping, 36,708*l.*; copper-plate engraving and printing, 18,277*l.*; binding, 22,613*l.*; advertising, 11,081*l.*; sundries, 2269*l.* The paper duty on the two editions, calculated at 1½*d.* per lb., was 8,573*l.*, or about 17*s.* 3*d.* per copy. Altogether, a total of 184,425*l.* 11*s.* 4*d.*—a prodigious sum to spend on two editions of one work. Consult *The Times* of Feb. 1, 1861, and June 5, 1861, and *The Athenæum* of Oct. 19, 1861, p. 499.]

PASSAGE IN PHILE (?).—Will any one of your readers oblige me by saying whether the following passage is to be found in any poem by Phile?—

καὶ σπρικοῦ νήματος ὑφαίνειν λόγους
τῇ φιλίᾳ δίδωσιν ἡ Κλωθὴ τύχη.

My correspondent refers to the poem *περὶ σπρ-σκόληκος*, but upon referring to Wernsdorf's edition of Phile's *Carmina* (Leipsic, 1768), I can find no such passage. It is difficult to make sense of the Greek as it stands. F. C.

POEMS.—Who is the author of two poems entitled "Tommy's Dead" and "Where's my Boy Sailor, where's my Boy?" They appeared in a *Christmas Book of Collected Poems*, illustrated by Birket Foster and other artists, and published by Messrs. Longmans six or seven years ago.

FRED. J. KERBY.

W. T. PROCTER is author of *Joseph, a Sacred Drama*, in five acts, 1802: printed by T. Wayte, High Street, Burton-on-Trent; dedicated to the Rev. Wm. Procter, the author's father. Can any of your readers give me any information regarding Mr. W. T. Procter? In his preface he speaks of those important functions of "religious instructor" and "public preceptor," which Providence has called him to occupy. Is he author of any other works? R. I.

QUOTATIONS WANTED.—

"Plain living and high thinking,"—
quoted as Wordsworth's. S. F.

"The mighty hum,
Voice of the desert, never dumb."
J. H. C.

"Fortior est qui se, quam qui fortissima vincit
Mœnia; nec virtus altius ire potest."

[See "N. & Q." 4th S. v. 51, 107, 265.]

Whence the above and the following lines?—

"Contra verbosos noli contendere verbis,
Sermo datur cunctis, animi sapientia paucis."

Q. Q.

1. "There is no pang
Can deal that justice on the self-condemned
He deals on his own soul."
2. "Love loves most when love most secret is."
3. "More than our bodies, our honour felt the wound."

4. "I slept, and dreamed that life was beauty;
I woke and found that life was duty."

[By an American lady. See "N. & Q." 4th S. v. 436.]

5. "Passing away is written on the world and all the world contains."

SAGRAMOR.

ROBESPIERRE AND THE PARIS PRISONS.—In a little work with the title of *Second Tableau des Prisons de Paris sous le règne de Robespierre*, à Paris, chez Michel, Rue des Prouvaines, no date, but apparently printed immediately after the downfall of Robespierre, there occurs the following passage at p. 162, in an account, by the anonymous writer, of his "Séjour à la Mairie et à la Force," where he gives some account of his fellow-prisoners. After mentioning the names of the old Maréchal de Mouchi, the brothers Sabatier, Périgord, &c., he adds—

"Quarterman, Écossais, descendant d'une des quatre familles qui soutinrent glorieusement la constitution de leur pays, réduit à la misère, vint vivre d'aumônes dans les fers."

Who was Quarterman? Perhaps J. M. or DR. BURTON can answer the query.

J. MACRAY.

Oxford.

STROTHER.—

"Of a toun were they born that hight Strother,
Fer in the North, I can not tellen where."

Chaucer's *Reeve's Tale*.

What is the etymology of Strother? The word occurs in Northumberland as the name of a farmstead: thus, the Strother, the Longstrother, Chipchase Strothers, Houghton Strothers, &c.

THOMAS DOBSON.

Royal Grammar School, Hexham.

SONGS.—Can anyone supply the verses of an old song on the Mutiny of the Nore, the refrain of which was—

"And while ye sing
God Save the King,
Beware of mutineering."

THUS.

I am anxious to know the name and whereabouts of a song popular about sixty years ago in which the following lines occur:—

"The turban'd Turk who scorns the world
May strut about with his whiskers curl'd."

CORNUB.

THE VERY GOOD WORDS of a person mean, I believe, in legal phraseology, the exact words he used. How do they come to mean this? Do they mean the true words and such as can be made good, that is, such as can be proven? Shakespeare seems to have adapted them in this sense, when he says (*Hamlet*, Act I. Sc. 2, Horatio):—

"Where, as they had deliver'd, both in time,
Form of the thing, *each word made true and good*,
The apparition comes."

FR. N.

Replies.

THE ORIGIN OF ARCHBISHOP STAFFORD.

(4th S. vii. 253, 350, 500; viii. 73, 152.)

Whilst HERMENTRUDE fails to throw any additional light on this obscure subject, she imports new errors into the pedigree of the family of Stafford of Suthwyke. Dugdale's history of this branch of the great family of Stafford (*Bar. i.* 172) is a tissue of errors, and a sample of his haste and inaccuracy. With the exception of Mr. Steinman-Steinman, who in his excellent article on the family of Mautravers (*Coll. Top. et Gen. vi.* 335) brings in two descents of Stafford divested of some of Dugdale's errors, genealogists and historians since Dugdale's time, when treating of this family, have copied his errors in creating three successive Sir Humphry Staffords, where really only two existed, thereby producing other errors as to their marriages.

The repetition of these, and the addition of other errors by MR. W. J. LOFTIE and HERMENTRUDE, elicit correction in the pages of "N. & Q.," notwithstanding the unavoidable length to which it must extend.

Sir John Stafford, Knt., who held the manor of Bromshulf, co. Stafford, in 35 Edw. III., 1361 (Dugdale MS. II i. 32, in the Bodleian Lib.), and who bore Arg. on a chev. gu. five bezants between three mullets sab. (Harl. MS. 2096, f. 150), married to his second wife Margaret de Stafford, daughter of Ralph, first Earl of Stafford. They had issue a son and heir:—

(I) Sir Humphry Stafford, Knt., the first of the line who held the manor of Suthwyke, and was styled "Humfridus Stafford Miles, senior," to distinguish him from his son. He married, firstly, Alice Greynvile, by whom he acquired a large estate, viz. the manor, mansion house, and patronage of the chapel of St. John-Baptist, thereto annexed, of Suthwyke-juxta-Frome Selwood, in the parish of North Bradley, Wilts; the manors and advowsons of Clutton and Farmburgh, Somerset, and the manor of Burnington, co. Warwick. She was daughter and heir of John de Greynvile of Suthwyke, and aged nine years and more in 1353, and in wardship to the Earl of Hereford as chief lord of the fee of the manor of Clutton (Inq. p. m. of Robert Gyene of Bristol, 27 Edw. III. No. 52). This John de Greynvile bore Arg. six lioncels rampant gu. (Harl. MSS. 381, f. 149; 1412, f. 32; and 2096, f. 150). She had married Sir Humphry before 1365 (Fine, Divers Counties, 39 Edw. III., bundle 6, No. 7), and was living in 1371 (Fine levied of land in Somerset, Mich. 45 Edw. III. No. 69). She had issue an elder son Humphry Stafford, who became her heir to Suthwyke and the other manors above-mentioned (Inq. p. m. of Sir Hump. Stafford, Knt., her hus-

band, 1 Hen. V. No. 41, Somerset and Wilts, and Rot. Fin. 1 Hen. V. p. 1, m. 4).

(I) Sir Humphry married to his second wife Elizabeth, relict of Sir John Mautravers of Hoke, or Houke, Dorset, Knt., before September 1391 (Fine of lands in Milbourne St. Andrew, Dorset, 15 Rich. II. No. 82; and Ashmole MS. 799, f. 235^b, in Bod. Lib.). She was second daughter of Sir William d'Aumarle, or De Albamarles, of Wodebury, Devon, and Middle-Chynnock, Somerset, who ob. Nov. 15, 1361, and sister and coheir of William Daumarle, who ob. April 16, 1362—at which time she was seventeen years old (Esc. 36 Edw. III. p. 1, No. 5). She married in, or before, 1365, John, son of John Mautravers of Crowell, co. Oxford (Esc. 39 Edw. III., second nos. No. 8). He was born at Hoke Nov. 11, 1337; his mother being Elizabeth, daughter of Robert Syfrewast and Joan his wife (Prob. æt. 34 Edw. III. No. 6). On making proof of his age in 1360, this John Mautravers was found heir of his uncle John Syfrewast, who ob. in 1350, to lands in Frome Fouchurch, and likewise heir of his grandfather Robert Syfrewast, who ob. in 1347, to the manor of Hoke and other manors and lands in Dorset (Esc. 34 Edw. III. Nos. 18 and 67). His last will, which is dated May 16, 1386, and was proved before the Bishop of Salisbury at his castle of Sherborne on July 19 following, is printed verbatim in *Coll. Top. et Gen.* (iv. 179) from the original in the possession of the Earl of Ilchester. He therein mentions as legatees his two daughters, Matilda, wife of Peter de la Mare, and Elizabeth, and likewise the said Peter de la Mare; and he makes Elizabeth his wife, above-mentioned, residuary legatee and one of the executors. He ob. June 15, 1386; when Matilda, wife of Peter de la Mare, and Elizabeth, daughters of him John Mautravers and of Elizabeth his wife, were found to be his nearest heirs, and then of the respective ages of eighteen years and eight years (Esc. 9 Rich. II. No. 35). These particulars show that neither John Mautravers, junior, nor Sir Humphry Stafford, married a Syfrewast, as stated by HERMENTRUDE. The elder daughter Matilda, after the death of her first husband Peter de la Mare, which occurred before August 1396, remarried to Sir John Dinham, Knt., before June 1401 (Inq. p. m. of Sir John Dinham, Knt., 7 Hen. VI. No. 56). By inquisition on her death, taken at Crickern, June 12, 7 Hen. IV. (1406), it was found that she died on Nov. 1, 4 Hen. IV. (1402); that she was one of the daughters and heirs of John Mautravers, and that Elizabeth, the other daughter and heir, whom "Humfridus de Stafford Chivaler, junior," had married, was at the date of the inquest her sister and nearest heir, and aged twenty-two years and more (Esc. 7 Hen. IV. No. 24); consequently she left no issue by either husband.

Elizabeth Daumarle, the relict of Sir John Mautravers, had no issue by her second husband (I) Sir Humphry Stafford. Her last will—of which Dugdale gives an incomplete abstract—is dated at Houke, September 18 (not 8), 1405, wherein she styles herself “Elizabeth uxor Humfridi Stafford militis, senioris,” and appoints as executors Sir Humphry Stafford, Knt., her husband; William Ekerdon, clerk; Robert Grey, and Edmund Elyot, clerk. In a codicil thereto attached, dated at Lopen, Somerset, in the feast of St. Kalixtus (Oct. 14), 1413, she makes bequests to “Elizabeth, wife of Humphry Stafford, my daughter,” and to “Katherine Cobham, wife of Humphry Stafford” as stated by Dugdale; and likewise to the future archbishop thus—“Item, Magistro Johanni Stafford c.” It was proved in London by Edmund Elyot, one of the executors, on Nov. 29, 1413 (Register, “Arundell,” ii. 173^b-4^{ab}, at Lambeth Palace). Writs on her death, dated Oct. 24, 1 Hen. V. (1413)—wherein she is styled “Elizabeth que fuit uxor Humfridi Stafford militis”—were issued to the escheators of Dorset and Somerset, pursuant to which an inquisition was taken at Bridport on Wednesday next after the feast of St. Martin, 1 Hen. V. (Nov. 15, 1413); when the jurors found that she died on the night of Sunday next before the feast of St. Luke the Evangelist last past (Oct. 15, 1413), and Elizabeth, now wife of Sir Humphry Stafford, Knt., son and heir of the aforesaid Humphry deceased, is the surviving daughter and nearest heir of the said Elizabeth deceased, and of the said John Mautravers, and is of the age of thirty-three years and more (Esc. 1 Hen. V., No. 41).

Regarding “Katherine Cobham, wife of Humphry Stafford”:—Margaret Daumarle, the elder sister and coheiress—who was two years older than her sister Elizabeth—became before 1367 (Esc. 41 Edw. III., second nos., No. 27) the first wife of Sir William Boneville of Shete, Knt., by whom she had five sons and two daughters. Katherine Boneville, the eldest daughter, was thrice married: first, in 1376, to Sir John Cobham of Blakeburgh, Devon, Knt., who ob. in 1389; second, in 1389-90, to John Wyke of Nynhyde-Flory, Somerset, who ob. Nov. 2, 1410, by whom she had issue a son and heir Robert (Esc. 12 Hen. IV., No. 23); and third, before October 1413, to Humphry Stafford, of Grafton, co. Worcester, Esq., as his second wife. He was nephew of (I) Sir Humphry Stafford of Suthwyke, and, being afterwards created a knight, was at the time of his obit., on Feb. 20, 1418-9 (Esc. 7 Hen. V., No. 18), styled “Humfridus Stafford, junior, Chivaler,” to distinguish him from his first cousin (II) Sir Humphry Stafford of Suthwyke and Hoke, who, prior to his father's ob. in 1413, had been styled “junior.” Writs on her death, in which she is styled “Katharina que fuit uxor Humfridi

Stafford armigeri,” were issued on August 9, 4 Hen. V., 1416 (Rot. Fin. 4 Hen. V. m. 33); and by the pursuant inquests it was found that she died on Aug. 1, 4 Hen. V. (1416), without leaving surviving issue by her first and third husbands (Esc. 5 Hen. V., No. 58; and Rot. Ad. quod damnum, 5 Hen. V., No. 4). These particulars as to Katherine Boneville explain the errors into which HERMENTRUDE has fallen in assuming that a “daughter and heir of Greinvil” had married, first, John Cobham of Blakeburgh; and, secondly, (I) Sir Humphry Stafford of Suthwyke.

(I) Sir Humphry survived his last wife only sixteen days. His last will—in which he styles himself “Humfridus Stafford Miles, senior,” dated at Houke, April 5, 1413, with a codicil dated Oct. 30, 1413 (the day before his death)—was proved at the same time and place as his wife's will (Register, “Arundell,” ii. 173^{ab}, at Lambeth Palace). It is remarkable that he does not name in this will his son John, afterwards the archbishop, although Elizabeth, his second wife, does so in hers. The writs issued on his death are dated Nov. 5, 1 Hen. V. (1413). By the inquest taken thereon at Ilchester, Somerset, on Nov. 13, 1413, it was found that he held the manors of Clutton and Farneburgh by the law of England of the inheritance of Alice, his late wife deceased, who was seised thereof in her demesne as of fee by reason of offspring had between them; and that Sir Humphry Stafford, Knt., now surviving, is the son and nearest heir of the said Humphry and Alice, and of the age of thirty-four years and more (Esc. 1 Hen. V., No. 41; and Rot. Fin. 1 Hen. V. p. 1, m. 4). B. W. GREENFIELD.

Southampton.

(To be concluded in our next.)

EARLY ENGRAVING.

(4th S. viii. 107, 177.)

The following extract from *Vita Beati Brunonis* will explain the subject of this singular engraving:—

“Temporibus Gregorij septimi romani pontificis, et Henrici quarti imperatoris, circa annum salutis nostre octogesimum secundum supra millesimum cum in parisiensi ciuitate solenne floreret studium, abundans tam multitudine scholarium quam copiosa caterua doctorum solennium in omni doctrinarum genere, tale in ea contigit horrendum et memorandum spectaculum. Quidam enim solennis doctor inter ceteros doctores precipuus, scientia et moribus excellenter ornatus, ac pre ceteris honoratus, graui quadam infirmitate preuentus, lecto decumbens, vite sue diem clausit extremum. Cui cum solennes de more pararentur exequie, ad eum honorandum conuenit magistrorum, studentium, et aliorum civium multitudo copiosa. Quibus comitantibus et funus persequentibus, defuncti corpus ad ecclesiam, in qua sepulture dandus erat, delatum est. Cumque ab inuitatis ecclesiasticis qui tunc aderant defunctorum solitum decantaretur officium, cum ventum est ad eam lectionemque incipit, Responde

mihî, surrexit qui erat mortuus. Et elevato paululum capite resedit in foro. Cunctique videntibus et audientibus ac pre novitate rei stupentibus, alta licet horrenda voce clamare cepit et ait, Justo dei iudicio accusatus sum. Quo dicto itatum recubuit. Illi vero qui hoc audierant et viderant non modicum nec immerito territi decreverunt consule quidem et provide sepulturam eius in crastinam differendam rei exitum prestolantes. Die itaque sequenti cum tantum spectaculum iam fuisset in tanta civitate vulgatum, ad dictam ecclesiam convenit maxima et quasi innumerabilis virorumque sexus populi multitudo. Ubi inceptis et inde continuata exequiis, dum ventum est ad eiusdem lectionis initium, idem defunctus ut prius de loculo, in quo mortuus iacebat, exiliens dixit, Justo dei iudicio iudicatus sum. Et his dictis intra feretrum iterum se recepit. Unde crevit inter astantes admiratio non parva. Quia tamen ex his nondum fuerant de eius reprobatione secari cunctis placuit et insequentem tertium diem eius sepulturam continuari. Tertia itaque die factus est concursus nimis virorum et mulierum ita ut pene tota civitas ad tam admirandam dei iudicium prestolandum conflueret. Et ecce cum priori more exequi continuarentur et fierent, surrexit iam tertio idem defunctus et voce valida cunctis mortalibus memento dixit, Justo dei iudicio condemnatus sum. Que vox tam stupenda et horrenda et a seculo inaudita omnes qui astabant pene exanimis reddidit. Qui tamen omnes eum tanquam a domino reprobatum et eius iusto iudicio (ut ipse idem testatus est) condemnatum, omni ecclesie suffragio, necnon et ecclesiastica sepultura indignum iudicantes in sterquilino sepeliri fecerunt. Unde cum in parisiensi et ceteris vicinis ecclesiis quarta lectio in agenda defunctorum incipiat, perquantas habeo iniquitates, omnia verba seu dictionibus illis prioribus, responde mihî; fertur a nonnullis quod dicta verba fuerunt ex hinc inde deleta ob perpetuam et indelebilem tam expensam iudicii memoriam. Aderat autem tunc hinc tam horrendo spectaculo inter ceteros doctores beatus Bruno."

The book from which I quote is a thin folio without title-page, pagination, or catchwords, printer's name, or date. On the first page is a woodcut with the Virgin and Child to the left, St. John with a lamb to the right, with "ANNO. PRIMVS. CAR." at the bottom, with a tree issuing from his side bearing on its branches the names of several members of the order. At the back is a large woodcut in nine compartments representing various events in the life of the saint—the three compartments at the top depicting the several occurrences at the thrice-repeated attempt to bury the doctor of Paris. At the end is simply "Finis. Basilem:"—the last leaf being blank, with the watermark, a hand with a five-leaved flower rising from the middle finger.

I shall feel greatly obliged to any of your correspondents who will help me to the printer's name and date of the volume. Cave agrees with the learned F. C. H. as to the legendary character of the story. (*Hist. Lit.* ii. 157.) CRL.

"OLD BAGS."

(4th S. viii. 104, 234.)

Lord Eldon was to my knowledge and recollection (for I commenced my legal education in 1818) always known as Old Bags, and under that name

he figures in the once well-known and still most amusing Hone's *Faceties*. The name may have been derived from the fine embroidered bag in which the Great Seal was carried before him; but as that would apply equally to other chancellors, I am inclined to think that the nickname came rather from the money bags he was so fond of. I recollect well an account of the well-known advocate "Jockey Bell" going to take leave of Lord Eldon on retiring from the bar. His lordship asked his reasons; to which, when given, he said they applied with greater force to himself than to Mr. Bell. At last, so the anecdote ended, Mr. Bell said, "My lord, I've made money enough." The chancellor was silent.

Your note also refers to his habit of "doubting." This was so well known to the profession that it became almost proverbial, and I venture to recall a *jeu d'esprit* of the day, ascribed, and I believe justly, to Mr. (afterwards Sir George) Rose. It was as follows. The names of most of the counsel will be familiar:—

"A Chancery Suit.

"Mr. Leach made a speech
Impressive, clear, but wrong;
Mr. Hart on t'other part
Was tedious, dull, and long;
Mr. Parker made that darker,
Which was dark enough without;
Mr. Bell spoke so well,
That the Chancellor said 'I doubt.'"

This and other jocose remarks upon Lord Eldon appeared in the *Morning Chronicle*, then conducted by James Perry, and the only paper in London in that day in which wit or humour was ever found. Lord Eldon was a favourite subject of its good-humoured banter. I recollect well that an accident occurred to his lordship's carriage whereby the pole was broken. The *Morning Chronicle*, while sympathizing with his lordship, hastened to assure its readers that no blame attached to the coachmaker, since to their certain knowledge the pole had been in use for twenty years at least.

My old master used to shake his head when Lord Eldon's carriage entered Lincoln's Inn. It was not so, he assured me, in Lord Thurlow's time; he always came in state.

"Eheu! fugaces, Postuma, Postuma,
Labuntur anni."

W. C.

Richmond.

JOHN GLASSER.

(4th S. viii. 46, 116, 166, 250.)

So, to quote a famous line slightly altered, "Campbells rush in where angels fear to tread." The charge of "rambling" made by the lady's champion is curious, for in a small compass his remarks were of that nature; while his, in com-

ing forgotten scandals regarding the consort of the sixth duke, are decidedly so. The "fact" regarding the doctor's widow was unnecessarily dragged in, as it formed no reply to the inquiry of Y. S. M., which was strictly confined to Mr. Glasel. And notwithstanding your correspondent's flourish regarding "the heir presumptive to the great historic ducal title," it was notorious that the excellent Lord John Campbell, besides his position of younger brother, had but the prospect of a somewhat barren heritage, his elder brother having involved his estates so much that, in the words of his family motto, "he could scarcely call them his own." Perhaps my information on the Glasel question was not much, but it was something; and if Mr. ARCHIBALD WALTER CAMPBELL had amplified it a little, as possibly he has the means of doing from the archives of his chief, Y. S. M. would have been grateful, and I should not have thought the insinuations and "threats" so darkly hinted at worth notice. Does Mr. CAMPBELL pretend to put the obscure surname of Glasel on a par with those of Colquhoun of Luss, Riddell of Riddell, or Swinton of Swinton (besides others well known to heraldic scholars), which bore arms many centuries before the Lyon Register (commencing in 1072) was heard of, though when Douglas' *Baronage* was drawn up none of these appeared on the record?

Such seems to be his argument. Surely the ordinary rules of logic must convince him that if a given Scottish surname (otherwise unknown) does not occur in that register or Nisbet's *Heraldry*, *à fortiori* no arms have been granted to any individual of the name. Let me add that I and those who think with me know perfectly well that by the law of Scotland family arms cannot be borne by all and sundry of the same surname unless related by blood, nor even then without suitable differences—a doctrine which might be laid to heart by many so-called members of the clan Campbell. And though it may suit Mr. CAMPBELL's present purpose to abuse the old chieftain, whose fine portrait by Raeburn used to adorn the walls of Taymouth Castle, the Laird of Macnab, with his contempt of honest labour and trade in all its branches, was a very excellent type of the Highlander of his day. The gallant piper, and his feats on the heights of Alma, are quite new, nor do I see their bearing on the present question; but if "Donald" and his armorial proceedings exist anywhere but in Mr. CAMPBELL's brain, he is most welcome to any amusement which they afford him.

ANGLO-SCOTUS.

ANGLO-SCOTUS infers the plebeian origin of Mr. Glasel from the obscurity of his patronymic. This at least, in its Latinised form, is historically not altogether unknown. "W^m Glasneagus or

Glasneagus" was bishop of North Elmham and Danwich, co. Norfolk, in A.D. 1085. The Laird of Macnab's own ancestry, as his name imports, do not appear to have occupied a very exalted station. *Knab*,* in the vernacular of the Scottish Lowlands, means a little laird or portioner; while *Mac*, in the several dialects of the Teutonic, signifies son, near kindred, blood relationship, &c. The first bearer of the name would, therefore, appear to have been the son of a portioner (equivalent to the English yeoman), or "spitten," or "bonnet laird"—distinctions not always very nicely observed.

BILBO.

BORDER BALLADS (4th S. viii. 165, 251).—If Mr. BOUCHIER will turn to Richardson's *Border Historian's Table-Book* he will find my exposure of "The Death of Featherstonehaugh." A few copies of the article were printed in a separate form, and probably one might be procured at Newcastle-on-Tyne. I do not possess one, or Mr. BOUCHIER should have it. In the *Minstrelsy* we find "Barthram's Dirge" and "Lord Derwentwater's Lament"—both are from the pen of Surtees. I cannot say anything about the "Fray of Suport." Surtees loved a practical joke, if he were not the subject of it. He was very fond of introducing quotations from "Superstitions of the North," an imaginary poem of which he was the author. But when "the wags of Durham" got up quotations *à la* Surtees, to which they appended "Superstitions of the North," the historian, instead of laughing at the wags, was highly indignant at their impudence.† The lines on the "Brawn of Brancepath," commencing—

"The Muse may sing how in a northern wood
In olden time a bristled brawn was seen"—

have appended to them "Superstitions of the North," but they are not from the Surtees mint. I know the wag who wrote them. The lines may be found in McKenzie's *Durham* and in numerous local works. They are also in my *Historical and Descriptive View of Durham and its Environs*.

JAMES HENRY DIXON.

Some additional information as to Surtees' ballads will be found in his *Memoir*, edited for the Surtees Society by Dr. Raine. "The Death of Featherstonehaugh" was first printed in the notes to *Marmion*, and afterwards included in the *Border Minstrelsy*. Unlike this ballad and "Barthram's Dirge," the "Fray of Suport" is not introduced by Scott as owing its genuineness to the authority of Mr. Surtees, but as collected from four widely differing copies.

W. F. (2).

ACTRESS AT ANTIOCH (4th S. viii. 242).—The actress at Antioch alluded to was most probably

* It also means a person in comfortable circumstances.

† "Similis carastur similibus" was evidently not an approved adage at Mainsforth.

St. Pelagia, virgin and martyr in 311. But she was not an actress. She is, however, often confounded with another St. Pelagia, also of Antioch, who was an actress, but abandoning her sinful profession at the preaching of St. Nonnus, retired to Jerusalem, and spent the rest of her life in prayer and penance. This saint was not a martyr, and the other had not been a comedian; but the two are often confounded together from bearing the same name, and being both from Antioch.

F. C. H.

"A STOUT OF LIQUOR" (4th S. viii. 167.)—This phrase is not quite unknown in England, but the word *stoup* is more common in Scotland. In the song "Auld Lang Syne" we have—

"And surely ye'll be your pint-stoup."

And in another good old Scotch song, beginning—

"Hame cam our gudeman at e'en,"—

when the suspicious husband asks—

"How cam these boots here,
Without the leave o' me?"

the young wife replies—

"Ye auld blind carlin,
And blinder may ye be!
'Tis but a pair o' milking stoups
My mither sent to me."

THOMAS DOBSON.

Royal Grammar School, Hexham.

JENNER ARMS (4th S. vi., vii., *passim*; viii. 194.) In the church of Meysey Hampton, co. Wilts, there is an elaborate monument to James Vaulx, described as "that famous practitioner in physie"; he died 1626. Besides the emblematical figures there are busts of himself and his two wives. His first wife was Editha Inner, by whom he had nine sons and three daughters, who are represented on the tomb by little figures beneath the bust of their mother. By his second wife he had three sons and one daughter. Above the busts are the arms, first of Jenner, 3 covered cups; secondly of Vaux, a bend chequy or and gules; and lastly of, I presume, Horton of Worcestershire, that being the maiden name of his second wife. I believe there are other shields impaling or quartering Vaux, but the blazon is almost effaced. May I ask what is the origin of these covered cups or sprinkling salts? On the monument of the Robert Jennor, M.P., referred to in "N. & Q.," 3rd S. iii. 10, who died 1651 and is buried in Cricklade church are these arms:—Quarterly, 1st and 4th a leopard's head, 2nd and 3rd a covered cup, which I find to be the arms of the Goldsmiths' Company. Were arms granted under the Commonwealth? if so, Robert Jennor being a member of the Goldsmiths' Company, and doubtless claiming to be a member of a branch of the Jenner family bearing the covered cups, may have received permission to use the Goldsmiths' arms.

Was Sir Theodore Des Vaux, who died 1694 (physician to Charles II.), a son of the aforesaid James Vaulx whose sons were twelve in number?

H. MORPHY.

DOGS BURIED AT THE FEET OF BISHOPS (4th S. viii. 222.)—Though unable to say whether it was customary in early times to bury dogs at the feet of bishops, a reason for such a practice readily suggests itself. A bishop is the shepherd of the flock. What more fitting companion for a shepherd than a dog? In the prophet Isaiah, ch. lvi., moreover, the pastors themselves are compared to dogs, to signify their duties of fidelity and vigilance. The Jewish pastors are there reproved as "dumb dogs not able to bark, seeing vain things, sleeping and loving dreams." To bury a dog, therefore, at the foot of a bishop would very appropriately represent him as a faithful shepherd, as for a similar reason we so often find a dog on monuments at the feet of ladies.

F. C. H.

PRINTERS' ERRORS (4th S. vii. 509; viii. 51, 189.)—The remarks of MR. KEIGHTLEY and DR. CHANCE on printers' errors having shown the necessity for great care in the correction of proof sheets, the following extract may be of interest as bearing on the subject. It is taken from a little book entitled *Noctes Atticæ*, published in 1825:—

"When printing first commenced, the most laborious part, the correction of proof sheets, was undertaken by persons conspicuous by their rank and erudition, and dignified by their stations—viz. cardinals, judges, and other eminent lawyers. The printers, in early editions, used to mark their books by some particular device, or a copy of verses, recommending the edition for its accuracy. In a volume with the title, the *Pragmatic Sanction*, printed 1507, the following lines are printed in the end of the book by Andrew Brocard, printer, Paris:—

'Stet liber hic, donec fluctus formica marinos,
Ebibat, et totam testudo perambulet orbem.'

Imitated.

'Till an ant shall drink up the whole sea,
Till a tortoise shall walk the earth round,
May this volume continue to be
For type and correctness renown'd.'

"The labours of these persons [correctors of the press] were likewise, in the early editions of books, commemorated by verses, which set forth the merit of these useful scholars. I find four rather boastful lines to this effect at the end of a volume printed by Sextus Rasingerus at Naples, 1472:—

'Sextus hoc impressit, sed bis tamen ante revisit
Egregius Doctor Petrus Oliverius.
At tu quisquis emis, lector studiose, libellum,
Lætus emas, mendis nam caret istud opus.'

Imitated.

'Sextus the copies printed with much care,
Now twice revised by Dr. Oliviero.
The happy purchaser in vain shall look,
Yet find no error in this faultless book.'

SANDALW.

Walham Green.

ROBINSON AND BROWN FAMILIES (4th S. viii. 224.)—In the case supposed by E. C., would not Edward Robinson be entitled to quarter with his paternal coat the arms of his mother (as heiress to her mother), incorporating her father's arms on a canton? As E. C. wishes to have the opinion of one who wrote not in the present age of "name and county, &c." heraldry, I would refer him to a list of "rules for the due quartering of arms" preserved in the College of Arms (MS. Glover, Coll. Arm. l. xv. p. 36), and attributed to Glover, which (far too expansive for the pages of "N. & Q.") are given at length by Dallaway in his work on heraldry, edition 1793, p. 369. The system of obtaining arms by sending "name and county, and 3s. 6d." cannot be too much condemned; the mischief done, though perhaps not felt so much at first, in the course of a few generations would become irremediable.

J. S. UDAL.

Junior Athenæum Club.

Edward Robinson will bear 1 and 4 Robinson, 2 and 3 Smith, with Brown in a canton. My authority for this is a parallel case in a pedigree drawn out and illuminated in 1596.

W. M. H. C.

"GREAT GRIEFS ARE SILENT" (4th S. viii. 166, 195.)—I do not recollect this idea in Æschylus, to whom LORD LYTTELTON refers, nor indeed in any Greek author. I should be obliged to any of your correspondents who can point out a passage in a Greek author parallel to that of Seneca (*Hipp.* 607)—

"Curæ leves loquuntur, ingentes stupent."

Some of your readers will recollect the passage in Spenser's *Faerie Queen* (l. 7. 41)—

"'Oh! but,' quoth she, 'great grief will not be told,
And can more easily be thought than said;'"

and also that of Byron, *The Corsair* (canto iii. stanza 22):—

"No words suffice the secret soul to show,
For truth denies all eloquence to woe."

In the *Hesperus* (12) of Jean Paul F. Richter is found the following beautiful passage:—

"Denn die Wunden, die aufgedeckt werden können, sind nicht tief; der Schmerz, den ein menschenfreundliches Auge finden, eine weiche Hand lindern kann, ist nur klein.—Aber der Gram, den der Freund nicht sehen darf, weil er ihn nicht nehmen kann, dieser Gram, der zuweilen ins beglückte Auge in Gestalt eines plötzlichen Tropfens aufsteigt, den das weggewandte Angesicht vertilgt, hängt überdeckt schwerer und schwerer am Herzen, und zieht es endlich los und fällt mit ihm unter die heilende Erde hinab: so werden die Eisenkugeln an den über dem Meer gestorbenen Menschen angeknüpft und sie sinken mit ihm schneller in sein grosses Grab."

"For those wounds which can be disclosed are not deep; that grief which a humane eye can discover, a soft hand alleviate, is but small; but the woe which a friend must not see, because he cannot take it away—that woe which sometimes rises into the eye in the midst of blessedness, in the form of sudden trickle, which the averted face smothers—this hangs in secret more and

more heavily on the heart, and at last breaks it and goes down with it under the healing sod; so are iron balls tied to man, when he dies on the sea, and they sink with him more quickly into his vast grave."

Wilhelm von Humboldt (Letter 11, 18), in his very beautiful letters to a female friend, has the same idea—

"Der Kummer der nach Hülfe und Trost verlangt, ist nicht der höchste und kommt nicht aus dem Tiefsten des Herzens."

"The sorrow which calls for help and comfort is not the greatest, nor does it come from the depths of the heart."

When I had written this much, I recollected a passage in Sophocles (*Antig.* 1251), which contains part at least of the idea, but I dare say many others may be pointed out.

ἐμοὶ δ' οὖν ἢ τ' ἄγαν σιγῇ βαρὺν,
δοκεῖ προσεῖναι χη μάρτην πολλὴ βοή.

"To me so deep a silence portends some dread event; a clamorous sorrow wastes itself in sound."

C. T. RAMAGE.

QUOTATION (4th S. viii. 205.)—

"Mors etiam saxis nominibusque venit."

Ausonius, *Epigr.* 35, 9.

C. T. RAMAGE.

"TO DANCE IN A PIG-TROUGH" (4th S. viii. 203.)—The custom referred to would seem to be of similar import to one now or lately held in reverence in Dorsetshire. If a younger sister or brother of a family were to marry before the elder branches, on the day of the wedding these latter were expected to dance barefooted (I believe) over furze bushes placed on the floor. Whether this prevailed to any great extent may indeed be questioned, but my informant told me that, not so very long ago, this penance really did take place, when the parties required satisfactorily danced or skipped over the aforesaid "fuz." Either custom, I conjecture, was intended as a humorous reflection on those who suffered the younger members of their family to "get off" before themselves.

J. S. UDAL.

Junior Athenæum Club.

DALLY'S BOGNOR AND CHICHESTER GUIDES (4th S. viii. 144.)—The full title of Mr. Dally's *Chichester Guide* is as follows:—

"The Chichester Guide, containing the History and Antiquities of the City, and other interesting Objects of Curiosity, a Description of the Cathedral and its Monuments, and of the Minor Churches, together with some Account of the Antiquities and Gentlemen's Seats in the Neighbourhood. By Richard Dally. Chichester: Published by P. Binstead, near the Cross. Printed by J. Hackman, Tower Street. MDCCCXXXI."

The dedication to the Duke of Richmond is dated "Bognor, July, 1831." I presume there has been no other edition. A copy, newly bound in boards, which I purchased a few days ago in Chichester, has plates of the Cross and the Cathedral inserted, "Published by Wm. Hodge, Book-

seller, Chichester, 1841." The bookseller in the East Street from whom I procured it had several other copies in the same condition in stock.

W. H. HUSK.

WARKLAND (4th S. viii. 205.)—Possibly the same with *Warland*, which Cowel says is the same as Warectum:—

"Warectum and Terra Warecta (Wareccum et Varectum, Fr. *Terre garee*), land that has been neglected and long untilled; also fallow ground. *Tempus warecti*, in ancient records, signifies the time wherein land lies fallow, the fallow year, or season for fallowing land."—See Cowel (*Interpreter*) under "*Warland*," "*Warlaunde*," "*Warectum*," and "*Warectare*."

R. S. CHARNOCK.

Gray's Inn.

I would venture to suggest that "*Warkland*" implies land that was *worked* for minerals. This is the obvious derivation of Wirksworth, the town of Derbyshire so celebrated, from the days of the Romans up to the present time, for its lead *works*.

J. CHARLES COX.

Hazelwood, Belper.

THE DONCASTER MAYOR (4th S. viii. 26, 79.)—E. A. D. has offered no explanation of the expression in the song he has quoted—

"Sir Piercy is under the line."

Does it imply that the individual referred to deserved hanging? If so, it may be paralleled by a caricature, presumably of the last century, which I have heard my father describe many years ago. It represented a figure, understood to be that of some obnoxious nobleman, standing under a gibbet, an axe at his feet, and the halter pendent over his head, with this inscription:—

"Upon my word 'tis mighty fine!

I'm above the axe and under the line,"

intimating that though his high station screened him from decapitation, he was worthy of a more ignoble end. Is this caricature known to be in existence? and whom is it supposed to have referred to?

T. W. WEBB.

Hardwick Vicarage.

PISTOL TINDER-BOXES (4th S. viii. 185.)—Upon the walls of my den, amongst other notorieties, I have hanging not only a pistol tinder-box, but also a veritable tinder-box with the place for the candle, flint, steel, tinder, &c. I had been fifteen years trying to procure the box; I entered every back slum to find out old iron and marine stores; some had never heard of the box; one said he thought he remembered he had one seventeen years ago that he purchased at a sale in Grosvenor Place, but supposed it was melted up by this time. A friend advised me to call at a shop in the Fulham Road, whose owner prided himself upon possessing everything that could be asked for. Much mortified, he said he had not a tinder-box, but that he had in his store two secondhand coffins. My tinder pistol has a flash in the pan,

the lock inside the handle, and underneath the pan a box for matches. My friend Sir E. E—— found these in Wales, and presented them to me.

W. VESALIUS PETTIGREW, M.D.

Gordon Cottage, Worthing.

AILMAR, BISHOP OF ALMHAM (4th S. viii. 125, 217.)—May I ask your correspondents TEWARS and E. V. whether they are aware of any connection between the above bishop, whose name is given in Haydn as "*Ethelmar*" or "*Egelmar*," and Stigand, his predecessor in the see of Elmham or Almham, who afterwards became Bishop of Winchester and Canterbury? I have somewhere seen it stated that they were brothers, and that Agelnott, an earlier Bishop of Canterbury, was another brother. Their dates are given in Haydn as follows:—

"*Agelnott*, promoted from Dean to Bishop of Canterbury, 1020.

Stigand, Bishop of Elmham and Dunwich, 1034; of Winchester, 1047, and Canterbury, 1052.

Ailmar, or Ethalmer, Bishop of Elmham, 1047."

Any information on these points will be thankfully received by me.

J. E. F. A.

P.S. I will be glad to correspond with TEWARS or E. V. on this subject, if desired.

FRAGMENT OF BLACKFRIARS' MONASTERY (4th S. viii. 178.)—The "piece of mediæval walling and the fragment of a buttress" left standing at the foot of *The Times* offices in Blackfriars belonged very possibly to the Castle of the Montfichets, which was handed over to the community to be destroyed.

This relic, on the left-hand of Queen Victoria Street, going up from the bridge, is just where there was formerly a most incommodious descent by a flight of break-neck stone stairs. There is, however, something that looks more ancient on the right-hand side of the street, just past the new mansion of the Bible Society. It is an old rubble wall of chalk, and as it takes the line of Baynard's Castle, it may have formed part of the primitive City wall. We know that the line of City defences has been shifted westwards; originally ending at Baynard's Castle, it became extended to Montfichets', and lastly, to please the Dominicans, it took the line of the Fleet. Stow speaks of three castles, viz. Baynard's Castle, Montfichets', and a third not specified by name, but which stood at the angle formed by the junction of the Fleet and Thames, Citywards, faced by Bridewell on the west bank.

This whole corner must have been a nuisance, a sort of debateable ground or no-man's land; there was a public right of way through or round it, by which horses were led to water; and it was, no doubt, with a sense of relief that the mayor and his "barons" found the good friars willing to take its custody off their hands. We are not to suppose that the two ways, passages, or lanes, so

freely given up, were lined with houses at that time. A. H.

PHENOMENON OF THE SUN (4th S. viii. 183.)—In the *Penny Cyclopædia* (xv. 261), under the head "Mirage," will be found an explanation of the extraordinary occurrence mentioned. Dr. Vince, Aug. 6, 1806, at 7 P.M., saw the whole of Dover Castle brought over and placed on the Ramsgate side of a hill situated between the two places. The French coast is sometimes brought almost in contact with our own by the illusion of the lateral mirage. Thus, on July 26, 1798, at Hastings at 5 P.M., Mr. Latham saw the French coast, which is about forty or fifty miles distant, as distinctly as through the best glasses. The sailors and fishermen could not at first be persuaded of the reality of the appearance; but as the cliffs gradually appeared more elevated, they were so convinced, that they pointed out and named to Mr. Latham the different places they had been accustomed to visit: such as the bay, the windmill at Boulogne, St. Valery, and other places on the coast of Picardy. All these places appeared to them as though they were sailing at a small distance into the harbour. From the eastern cliff Mr. Latham saw at once Dungeness, Dover Cliffs, and the French coast all the way from Calais, Boulogne, on to St. Valery, and, as some of the fishermen affirmed, as far as Dieppe. The day was extremely hot, without a breath of wind, and objects at some distance appeared greatly magnified. The story of the Spirit of the Brocken in the Harz mountains of Germany is most analogous to the Barrow phenomenon—"quod nunc perscribere longum est."

T. J. BUCKTON.

"THE BALLAD OF FLOBBEN FIELD" (4th S. viii. 25.)—Gent, the old York printer, published an edition of this ballad, and prefaces each of the four parts as follows:—

"Taken from an ancient manuscript, which was transcribed by Mr. Richard Guy, late schoolmaster of Ingletton, Yorkshire."

It thus appears that the schoolmaster was not the author, but only the transcriber of the manuscript.

C. FORREST, SEN.

Lothhouse, Wakefield.

"SPEEL" (4th S. viii. 205.)—A glance at Halliwell's *Dictionary* will show how numerous are the forms in which this word occurs. It is commonly called a *spill* in modern English, and its original signification is a *splinter*; hence a shred of wood or paper rolled up for lighting candles, &c. Other forms are *speall*, *spale*, *spell*, *spelt*, *spawl*, and closely allied to them are the provincial words *spaw*, slit of a pen; *spalls*, chips; *spelder*, a splinter; *speik*, a splinter, a lean person; *spalls*, bits of stone that scale off; *spell*, a trap used in the game of knurr and spell, and so named from

its slender tongue; *spell-bone*, the small bone of the leg; *spaul-bone* or *spaw-bone*, the blade-bone or shoulder-bone; *spawls*, branches of a tree; *spalt*, brittle or liable to split, &c. Besides these, we find *splat*, to split; *spleet*, to lay open a fish; *splent*, a lath; *spole*, the shoulder; *spelicans*, a game with thin long pieces of wood, &c. The root of all these is the same as that of the Ger. *spalten*, to cleave, and the Eng. *split*. It is discussed in Dieffenbach's *Comparative Dictionary of the Gothic Tongues*, ii. 206. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

For the word *speed*, in the form of *spill*, JAYDEE has only to search on his own chimney-piece. Johnson defines it as a "small shiver of wood," and it is evidently closely connected with the verb *to split*. I find it (A.D. 1559) in Machyn's *Diary*, p. 204, in yet another form:—

"And the French kyng dyd just, and there he had on of ys es stryken owtt with a *spylde* of a *spayre*."

The Scotch word *spisel* or *speel* means to climb.

CHITTELDRÖG.

EARL OF CORNWALL, 1421 (4th S. viii. 222.)—There was no Earl of Cornwall in 1421. "Henry Plantagenet, surnamed of Windsor, only child and heir apparent of King Henry V.," who became King Henry VI., Aug. 31, 1422, was then Duke of Cornwall. (See Courthope's *Nicolas's Historic Peerage*, pp. 8, 126.) CORNUB.

ROBERT CLIVE, 1681 (4th S. viii. 222.)—When the entry in Clent register took place I presume George Clive, the father of Robert, who died *vita patris*, was living at his wife's inheritance, Wormbridge, and his son did not become of Styche until after his grandfather's decease. Wormbridge, however, passed to the brothers of Robert Clive, from whom descended Sir Edward Clive, an eminent judge, and whose family still flourish among the principal landed gentry of Herefordshire. THOS. E. WINNINGTON.

ERASMUS'S "NEW TESTAMENT" (4th S. viii. 222.)—There is no doubt as to the fact of the order being made that the paraphrase of Erasmus should be deposited in churches. See Heylin, *Ecclesia Restaurata*, ed. 1849, i. 70; Strype's *Cranmer*, ed. 1848, ii. 477; *Works of Archbishop Cranmer* (Parker Soc.), ii. 156, 499, 601. And it is also certain that the order was carried out in many places, whether universally or not it is impossible to say.

In the accounts of St. Martin's church, Leicester, we find under the year 1548-9: "Item pd to Mast^r Manbe for the paraprasye of erasmus, x." And again in 1552-3: "Payde for the boke of the preffrasya, vij"; and again after the death of Queen Mary: "Pd to W^m Shyngeton for a bible & a paraphrasia, iij. iiij^d." (North, *Chron. of St. Martin's Church, Leicester*, pp. 103, 118, 149.)

In 1549 the churchwardens of Leverton, near

Boston, purchased a copy of this work, as their accounts testify: "for a boke called y^e parafases, v^e viijth." (*Archæologia*, xli. 358.)

EDWARD PEACOCK.

Bottesford Manor, Brigg.

SNOW FAMILY ARMS (4th S. viii. 205).—The arms given by Edmondson (edition 1780) are:—Snow (Surrey and of Cricksand in Beds)—Per fesse nebulée az. and arg. three antelopes' heads erased counterchanged, armed or. Crest: An antelope's head erased per pale nebulée arg. and az. A Pat. by Thos. Hawley, Clarencieux.

SNOW (London, Wilts, and Herts).—Arg. on a fesse between two bars nebulée sa. a lion passant of the field. J. S. UDAL.

SUPPORTERS (4th S. viii. 47, 130, 188).—A case in point is afforded by the usage of Colville of Culross. The late Gen. Sir Charles Colville, G.C.B., brother of the tenth baron, used the family supporters with a crescent for difference as second son. I have before me the whole bearings engraved on plate; the shield is surrounded by the motto of the Order of the Bath, and surmounted by a knight's helmet. The late general's son is eleventh baron. I cannot doubt that this usage is correct in such families as have a right to supporters by prescription; but if supporters are first granted to a peer on creation, his unennobled second son would not be entitled to bear them.

"Sir John Nisbet of Dean, Baronet, his family has been in use for a long time, by allowance of authority, to carry supporters."—Nisbet's *Heraldry*, part iv. p. 32, Edinburgh, 1804.

The term "his family" appears to indicate a general usage, not necessarily confined to the head of the family only. A. II.

Will J. Cx. R., who has given a definition of what he considers to be "the *reductio ad absurdum* of armorial usage" in the matter of supporters, also set forth in "N. & Q." what he himself holds to be the "rule" of heraldry in this same matter, together with the authority which determines and conveys to such "rule" its force?

I trust that J. Cx. R. will pardon me if I decline to accept his assertion as to "heraldry" being "a thing of the past;" he himself, indeed, is a living witness to its present existence in a condition of healthy vitality. It certainly is true, through ignorance of its character and the breach of its rules, that heraldry now is but too frequently dishonoured; still there are those (and they are by no means few in number) who, jealous for the honour of true heraldry because they know its worthiness, strive both to uphold its principles and to obtain for its rules a becoming observance.

CHARLES BOUTELL.

Whether the advertising gentry who send arms for five shillings would send supporters for ten I cannot say, but if W. C. will ask any fashionable

coachmaker he will learn gratis that younger sons do not use supporters, and that he may thank his guardian for saving him from ridicule. When a man dies his seals must go to somebody, and if that somebody finds it convenient he will use the seals, but it does not follow that he seriously claims all the heraldry or initials upon them. Daughters use their fathers' seal, *crest* and all. Children use their fathers' and *mothers'* arms impaled, but this is just for convenience. I know the son of a Knight of the Bath, who when he wants a big seal uses his late father's, but he would no more *claim* the supporters than the knighthood. The mere use of an old family seal does not even imply a claim to every part of the arms upon it. P. P.

INSCRIPTION CONTAINING THE WORD "CHRISTUS" (4th S. viii. 108, 173).—The Latin of three inscriptions containing the word "Christus" is given at p. 233 of Boldetti's *Osservazioni sopra i cimiterj de' Santi Martiri ed Antichi Cristiani di Roma*, 1720, of which there is a copy in the British Museum. And there is another instance at p. 140 of the same work. In two of these cases the word is abbreviated to three letters, but the mark of abbreviation is placed over, so that the word is not uncertain, and in its abbreviated form cannot be confounded with the monogram. J. M.

Newark.

I have looked up the references (five in number) which were contained in the answers given on this subject. In five of the inscriptions referred to, the word *Christus* is written at full length, but in none of them is there anything by which their date can be fixed. It is true that two come from the cemetery of St. Priscilla; which is, with apparent reason, supposed to be one of the earliest of the Christian catacombs of Rome, but which, nevertheless, also contains inscriptions of a late period. Inscriptions with the word *Christus* in full, undated, or belonging to the fourth, fifth, and sixth centuries, are by no means uncommon; Boeckh, De Rossi, and others, have published many. But they are not what was asked for, which was inscriptions known to belong to the ante-Nicene period, or say the first three centuries A.D. The remaining two inscriptions referred to by your correspondents have the names of Roman emperors, which are, of course, equivalent to dates in this case, and both belong to the period before the Council of Nice. They do not, however, contain the word *Christus* in full, but only in contracted form. In the one wherein the emperor Hadrian is named, the contraction is *cxo* (see Aringhi, *Roma Subterr.*, t. i. p. 526); in the one which is named Diocletian, the contraction is *xii* (see Boldetti, *Osserv. sopra i Cimit. dei S. Mart.*, p. 140).

No instance has, consequently, yet been adduced of the word *Christus* written at full length in inscriptions of the first three centuries A.D. T.

FÂCHERIE (4th S. viii. 45, 117.)—The English representative of this word seems to be *trouble*. In St. Luke's Gospel there are two expressions applied to Martha "cumbered" and "troubled" about many things, which exactly represent the Scots word *fashed*, and the state of mind therein indicated might well be described by the terms *fashrie* or "fâcherie." We have besides the word "bother," a derivative from the Fr. *bouderie*, itself a synonym of "fâcherie." W. F. (2.)

TITLES OF THE QUEEN (4th S. vii. 409.)—I copied from the *Illustrated London News* of December 11, 1858, the proclamation you give in answer to M. W., but in my copy "Australasia" stands in place of "Australia"—a point worth a ste. W. T. M.

DID SHAKESPEARE EVER READ "DON QUIXOTE"? (4th S. viii. 201.)—MR. THORNBURY must have written his note on the above question somewhat haste, or he would scarcely have imagined Shakespeare reading Jarvis's translation of the evening passage of the *Quirote*. Shelton's words are very different:—

"There lived not long since in a certaine village of the ancha, the name whereof I purposely omit, a gentleman their calling that use to pile up in their halls old unces, halberds, morrions, and such other armours and weapons. He was besides master of an ancient target, a mane stallion, and a swift grey-hound."

Shelton is believed to have made his translation from the Italian*, which accounts for the coarse rendering of the original in his first sentence and elsewhere: but it must be admitted that Jarvis makes a mistake in the next sentence which is not so excusable. Having conceived the idea that "duelos y quebrantos" was the "slang" name for an omelet, he says, in a note, that *quebrantos* means "groans," for which assertion I can find no authority, and dubs the lenten dish "griefs and 'mons." It was more probably a hash (*quebrantos* referring to the bones broken up in it), and of dish allowed on days of simple abstinence. Jarvis's translation is so magnificent that it is difficult to find the least slip.

The whole question seems of small interest, for ere never was any doubt that Shelton's first volume appeared in 1612; but if we are to imagine Shakespeare reading the *Quirote* at all, we may as well know what he really did read.

J. HENRY SHORTHOUSE.

All lovers of Shakespeare and Cervantes have asked themselves the same question as that which started by MR. WALTER THORNBURY, namely,

I am unable to reconcile this with the Spanish words placed in his margin and sometimes in the text.

whether the two great contemporaries were acquainted with each other's works? But I cannot conceive how any of them should be ignorant of the fact that Shelton published his translation of the first part of *Don Quixote* in 1612, that is four years before Shakespeare's death. Three or four years before this, there had appeared the Italian version of Franciosini, from which Shelton made his translation.

This first part of a book which made so great a noise at its publication throughout Europe, there is scarcely a doubt, must have been seen by Shakespeare in the English translation, if not in the Italian. The second part of *Don Quixote* having been published only in 1615, and the earliest translation the year after, could scarcely have been known to Shakespeare.

The fact that there is no trace whatever of any allusion to *Don Quixote* in any of the plays of Shakespeare, proves nothing; for we know how chary our great dramatist was of references to his contemporaries. There is only one Spaniard introduced in Shakespeare's plays, Don Armado, in *Love's Labour's Lost*, and he is a caricature on the absurdities of the *Culisinio*, or Spanish euphuism. There is a certain parallelism between Christopher Sly as a lord, and Sancho in the island of Burataria, which, of course, is accidental.

H. E. WATTS.

49, Pall Mall.

"BLUE, DARKLY, DEEPLY," ETC. (4th S. viii. 204), is in Southey's *Madoc*. I think, in the relation of Madoc's voyage. But it is "sung" of the sea, not the sky. UNDER THE ELMS.

[Fide "N. & Q." 3rd S. ix. 109. The lines have reference to dolphins.]

"THE SUN, GOD'S CREST," ETC. (4th S. viii. 204.)—In *Festus*, a poem by Philip James Bailey, Scene 4, published by Pickering. R. P.

LORDS UPSALL OF UPSALL (4th S. viii. 224.)—There never was a barony of this name: their name was Upsall, or Upsale, lords of the manor of Upsall. NEPHRITE.

MEZZOTINT PRINTS (4th S. vii. 408, 483.)—On visiting the Peel Collection in the National Gallery, a few days ago, my attention was attracted to a painting by Teniers of the reception of Dives in the lower regions, which I at once found to be the original of my mezzotint No. 1, inquired about in "N. & Q." 4th S. vii. 408. In my picture, however, the howling demons are more numerous, and the prominent Cerberus is nowhere in the original. What with my impaired vision, and the print hanging rather out of reach for close examination, the costume of "the holy man they had captured" was not sufficiently scrutinised, and I jumped to the saintly conclusion from the apparent calmness of the features and the prayer-

ful attitude of the victim. In the painting the expression is less of the holy Antony character; and the colouring bringing out rather the secular than the monkish habiliments, leaves no doubt that both represent the same event—the arrival and reception of Dives at his place of doom.

Errors excepted, as they say in the City; but when found, we are bound by "N. & Q." to make a note of them. A. G.

PROPHECIES OF MALACHY (3rd S. i. 49, 77, 173, 359; 4th S. vii. 542; viii. 112.)—"There cannot be the slightest doubt," says MR. MAC CABE, "that the so-styled 'prophecy of St. Malachy,' is the impudent fabrication of a person named Wion." Let us, however, see what Muratori, a Catholic writer, has said on this subject:—

"Prophetias Sancto Malachiae affictas *primus in lucem eduxit* Arnoldus Wion Benedictinus Belga in libro, cui titulus, *Lignum Vitæ*: easque etiam interpretatus fuisse dicitur Alphonsus Ciaconius; earumque editiones Thomas Messinghamus, Gabriel Bucellinus, Henricus Engelgrave, et alii deinde multiplicarunt, quasi novos hosce Sibyllinos libros tamquam e cælo demissos curandum foret, ut quisque ad manus haberet, ac nemo non excoleret."—*Antiquitates Italicae Medii Ævi*, iii. 948.

There were then many Catholic writers besides Wion who countenanced these prophecies. Theodorius Creugerus, rector of the Lyceum of Lucca, published a vindication of them in answer to Franciscus Carriere, Menestreer, and others. Bussieres, in whose *Flores Historici* they are inserted, was a French Jesuit. The subject is indeed curious, and by no means exhausted by your correspondent. See Fabricius, *Bibliotheca Latina Medicæ et Infimæ Ætatis*.

BIBLIOTHECAR. CHETHAM.

"FOUR-AND-TWENTY WEAVERS" (4th S. viii. 231.)—These lines (in Derbyshire) were applied to the tailors, but they read rather differently:—

"Seven-and-twenty tailors went to catch a snail,
The bravest part among them durs'n't touch his tail.
The snail put out his horns, just like a little cow:
'Faix!' says my feyther, 'we're a' ta'en now.'"

Schoolboys used to chant the following:—

"A carrion crow sat on an oak,
Watching a tailor cut out a coat.
He cut and he snipped with clever art,
While the old carrion crow said 'quark! quark! quark!'
'O bring me my arrow and my bow,
That I may shoot that carrion crow!'
The tailor he fired and missed his mark,
And the old carrion crow said 'quark! quark! quark!'"

THOS. RATCLIFFE.

"CLIBBOR NE SCEAME" (4th S. viii. 9, 79.)—J. N. T. has my thanks for his translation of this curious motto. The only passage, to my knowledge, in which the word *clibbor* occurs in Anglo-Saxon literature is found in the "Calendarium seu Menologium Poeticum" contained in Hickes's *Linguarum vett. Septentrionalium Thesaurus Gram-*

matico-criticus et Archæologicus, vol. i. pp. 203-208, which is—

"pea bið punðpum clibbor."

Hickes translates this "*Mœror est gravissima sarcina*," thus making a noun of *clibbor*. Bosworth, as is his wont, simply follows Hickes, and defines it "a burden, load, *onus*." Corson, March, Grein, and others, contend that *clibbor* is an adjective, and that the translation of the passage quoted should be "Woe is wondrously (*wondrum* being the dative or abl. pl. of the noun *wundor* used adverbially) cleaving," i. e. it sticks or cleaves to a man.

Clibbor is an adjective formed from the stem *clif* (*f* and *b* being interchangeable) of the verb *clifan*, to cleave (*hætere*); *oð-clifan*, to cleave to (*adhætere*); and the suffix *-or* corresponds with the German *Kleberig*, from the verb *kleben*, to cleave.

Sceame is a dative of the feminine noun *sceama*, shame, dishonour; and limits the adjective *clibbor*. From this view, the translation of the motto would be—"Cleaving not to dishonour"; in German, *Kleberig nicht zur Schande*. "Who shall decide when doctors disagree?" NIMROD.

THE PLAID IN IRELAND (4th S. viii. 27, 171, 235.)—The proper pronunciation of a word is rather an awkward circumstance to settle. Perhaps we have not yet unwoven the mystery of the modern Celtic cloak. The name as well as the garment was probably Teutonic, and both may have been refined by their introduction amongst our British or Celtic ancestors.

The Teutonic *plat* probably signified a blanket of coarse texture, rather plaited than woven; and which, instead of being made up into a dress, was simply folded over the limbs. It may have superseded woad and skins.

Pronunciation varies with the age, the class, and the locality. MR. TAYLOR (viii. 171) has not combatted the broadest sound of *plaid*. A very common London cloth merchant's advertisement, a century and a half ago, was as follows:—

"Original Gown Warehouse, at Baker's Coffee House in Exchange Alley, Cornhill.

"Gowns for Men, Women, Boys, Girls, and Children in arms, are continued to be sold both by wholesale and retail, made up of Rich Brocaded Silks, Italian Silks, Garden Satins, Stained Silks, Damasks, Thread Satins, Scotch *Plods* richly lined, Stuffs, Callamances, and Callicoës, &c. &c."

E. CUNINGHAM.

MONTALT BARONS (4th S. viii. 27, 93, 172, 230.) C. E. D. may be assisted in tracing the relation between Maude, Mowat, Mohaut, and Monte Alto, by comparing such similar examples as—Mortuo Mari = Mortimer; Monte Acuto = Montague; Monte Canisio = Monchensey; Belle Campo = Beauchamp; in like manner, Monte Alto = Monthault. W. A. S. R.

SIR EDMUND BERRY, on BURY, GODFREY (4th S. viii. 126, 172, 196, 233).—*The Impartial Protestant Mercury*, No. 72 (27 to 30 December, 1681), reports a "rancounter" between Sir P. L. L. and "one Helborne, a solicitor," wherein the latter received a "mortal wound on the breast, of which he very suddenly dyed." It further states that "this person killed had an intrigue on foot about bringing some witnesses that should swear Sir Edmund-Bury-Godfrey murdered himself."

CHARLES WYLIE.

BERNARD LEWIS* (4th S. viii. 263).—J. C. J. will find in the very book he mentions—Stanley's edition of *Bryan's Dictionary*—a notice of this artist, who was a well-known miniature painter, and drawing-master, it seems, to the Duke of Cumberland. Has J. C. J. correctly copied the "48"? If so, the artist's arithmetic was not his strong point. Neither does one see how he could be at the same time his father's "first and second son."

JAYDEE.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Handy Book about Books; for Book-Lovers, Book-Buyers, and Book-Sellers. Attempted by John Power. (Wilson)

Gentle reader, this book is dedicated to you! and we feel sure that, as you turn over its handsomely printed pages you will be pleased with the compliment. In it Mr. Power—himself an old book-lover—has arranged in order for your use a large number of curious memoranda connected with typography and bibliography, which he had from time to time jotted down for his own use and guidance. These have been increased by the contributions of literary friends, both here and in America, and on the Continent; and how varied and useful consequently are its contents, may be seen from the following outline of them:—1. The Titles of the best Bibliographies, General and Special, of all Countries. 2. Chronological Memoranda of the more remarkable events connected with the History of Printing and Literature. 3. Useful Receipts for the Restoration of Books and Binding. 4. A Typographical Gazetteer, showing when Printing was first introduced into the several Places named. 5. A Bookseller's Directory: taken up, as Mr. Power states, from a hint thrown out in these columns, and containing a List of Dealers in Old Books in London, the Provinces, and on the Continent. 6. Dictionary of Terms. 7. A Miscellaneous Chapter, which is by no means the least interesting in the volume. 8. Is an Appendix of Materials which did not reach the author in time to appear in their proper places. And lastly, 9. An Index. If this summary of Mr. Power's *Handy Book* does not commend it to our readers, nothing we could add in praise of the manner in which it is got up, or its appropriate illustrations, would have that effect.

The Religion of Daily Life; being a Course of Sermons delivered in the Lent of 1871 by the Rev. R. H. A. Bradley, Chaplain to Her Majesty's Printing Office and the Office of Memor. Spottiswoode & Co. (Longman.)

After a volume dedicated to the readers of "N. & Q." what could be more fitly brought under their notice than

[* *Less* was misprinted in our last number (p. 262) *Less*.]

one which is addressed to that intelligent body, the printers by whom "N. & Q." is produced. The subject of these Lectures is one which comes home to everybody; and though works of this character scarcely come within the object of our brief notices, these Lectures are marked by so much earnestness and good practical common sense on the part of the author as to justify our making them an exception to our rule.

Sussex Archaeological Collections. Vol. XXIII. Lewes. (Bacon.)

Another, and a goodly volume, has been added to the list of the publications of this Society. The use of the Public Records has been freely made by Mr. J. R. Daniel-Tyson in this reprint of the Parliamentary Survey of the county, 1649-56, with careful and useful notes; and by Mr. W. Durrant Cooper, in his further notices of Winchelsea: whilst Mr. Thos. Ross has furnished extracts from Hastings documents, and given the particulars of the wall paintings found during the recent repairs of All Saints' Church in that town. The parochial histories are continued by the Rev. F. H. Arnold, who gives full notes of Barton, and of the loyal family of the Gunthers, one of whom was conspicuous for his assistance in the escape of Charles II., and who is now represented through the female line by the Earl of Dartmouth. The editing, however, is not so carefully done as in former volumes; and the article on the brasses in the county especially has many errors.

BOOKS RECEIVED.—*A Critical English New Testament, presenting at one View the Authorized Version, and the Results of the Criticism of the Original Text. (Bagster.)* In this edition of the New Testament, containing the Authorized Version compared with the Texts of Lachmann, Tischendorf, the Twofold New Testament, Alford, and Tregelles (as far as it is gone), we have another of those useful aids to the study of the Holy Scriptures for which the public are indebted to the house of Bagster & Sons.—We have to acknowledge the receipt from the same publishers, of *The Poetry of the Hebrew Scriptures, being Four Essays on Moses and the Messianic Age*, by the Rev. M. Margoliouth; and *Scripture Ethics by Saint Basil the Great, translated and edited by John M. Maguire, B.A.*

We learn, from *The Athenæum*, that the first part of the new edition of Dr. F. H. Stratzmann's "Old-English Lexicon," from the twelfth to the sixteenth century, is just ready; and also, that Mr. Darwin is engaged on a work in which the facial expression of animals is one of the chief topics discussed. The subject is an extremely interesting one, and was never treated artistically with greater effect than by the late Charles H. Bennett.

NATIONAL PORTRAIT GALLERY.—On Monday last this gallery was re-opened to the public after being closed for a couple of weeks to enable the authorities to effect some desirable alterations in the hanging of the pictures, and for the necessary annual repairs under the Office of Works. Very few accessions have been made by the Trustees since the small full-length of Sir Walter Scott in his study at Abbotsford. The most important among them being a bust portrait of Benjamin Franklin in a light grey Quakerlike suit, painted by some French artist in the school of Greuze. The pictures are brought rather more completely into chronological order, and the amount of ready information on the tablets attached to the frames has been in several instances considerably increased. The less generally-known subjects naturally require something more to be said about them. The examples of autographs occupy a more prominent position, and are likely to become a branch of great interest with the multitude.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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Notices to Correspondents.

J. C. C.—Twenty articles on bell literature have appeared in "N. & Q." Consult the Indexes to the First, Second, Third, and Fourth Series; and a learned work on the subject by the Rev. H. T. Ellacombe, Clyst St. George's, Topsham, is nearly ready. The Chaucer and Early English Text Societies invite new members. The Hon. Sec. is A. G. Snelgrove, Esq., London Hospital, London, E.

J. H. D. (Lausanne).—We shall be glad to consider, as proposed.

C. T. RAMAGE.—In the list of charities of Hawkshead parish, as reported by the parliamentary commissioners, there is no mention of Abp. Edwin Sandys's library. It appears that the Rev. Thomas Sandys, in 1717, made a bequest of books to the Free School of that parish founded by the archbishop. (Baines's History of Lancashire, iv. 707, edit. 1836.) The archbishop's library is not mentioned in the Preamble of his Will, printed by the Parker Society in his Works, p. 446, 1841.

H. R. B. (Greenwich).—An early criticism of Campbell's Pleasures of Hope appeared in The Monthly Review, xxix. 422. Consult Blackwood's Magazine, xxx. 476; xlv. 575; xlvii. 148.

W. WINTERS.—Particulars of the Pordage family will be found in "N. & Q." 2nd S. xii. 370, 419, 475; 3rd S. i. 57, 136; vii. 443. A pedigree of the family in Harl. MS. 1530, p. 2, and Addit. MS. 24,491, p. 446.

WM. BATES.—Only one volume was published of Jones's Sepulchrorum Inscriptiones, 1727, as stated in the Catalogue of the British Museum.

BYRON SMITH.—The arms of the town of Belfast are—Per fess argent and azure, in chief a pile counter-vair, on a canton, gules, a bell proper; in base upon the waves of the sea, a ship in full sail to the left—all proper. Crest, On a wreath a sea-horse erect, proper.—There is no more recent French armory than J. B. Rietstap's Armorial Général de l'Europe, Gouda, 1861, 8vo.

FROISSART: "LES ANGLAIS," &c.—P. A. L. writes that being away from home he cannot at present answer JAYDEE's query, but hopes to hunt after the "slippery quotation" when amongst his books again.

S. W. T.—Prose by a Poet, 2 vols. 12mo, 1824, is by James Montgomery of Sheffield. See his Memoirs by Holland and Everett, iv. 39.

REV. J. R. PURCELL. (Harlow).—Onslow manor is in Shrewsbury hundred, and Winsbury in Chirbury hundred. Consult Eyton's Shropshire, vii. 171; x. 169; x. 167.

AN OLD SUBSCRIBER may consult the following works on the habits and practices of modern Jews: Grace Aguilar's Jewish Faith, 1846; Records of Israel, 1845; Judah's Lion, by Charlotte Elizabeth, 1843; Naomi, or the Last Days of Jerusalem, by Mrs. J. B. Webb, 1861; and a series of papers in The Churchman's Companion of 1869, 1870, entitled "Omnis vincit amor," by Florence Andrea.

W. A. GREENHILL (Hastings) is advised by J. Y. to communicate with Christopher Walton, Esq., 8, Lodge Hill, E.C., respecting Gibbon's Letters.

W. E. F.—The most handy book to consult is Ferbrooke's British Monachism, 1838.

S. E. (Thorney) Agard, Agar, and Egar, are names pertaining to the same family.

FERRATUM.—4th viii. p. 237, col. i. line 25, for "m" read "n."

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LONDON, SATURDAY, OCTOBER 14, 1871.

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Notes.

NAMES OF OLD ENGLISH DANCES.

I do not find, in the General Indexes to "N. & Q.," any references in illustration of this subject. In the *Diary of Nicholas Ascheton*, which was printed by Dr. Whitaker in his *History of Whalley*, and re-edited by the Rev. F. R. Raines, F.S.A., in 1848, as vol. xiv. of the works of the Chetham Society, is this passage regarding the entertainment of King James I. at Hoghton Tower in Lancashire, which took place in Aug. 1617:—

"Then, abt ten or eleven o'clock, a maske of noblemen, knights, gentlemen, and courtiers, afore the King, in the middle round in the garden. Some speeches: of the rest, dancing the Huckle, Tom Bedlo, and the Cowp Justice of Peace."

I wish I had the opportunity to examine the original of this passage, as I do not feel satisfied of its punctuation, nor entirely of its spelling, nor, especially, of its meaning.

Dr. Whitaker dismissed it with this remark:—

"These, I suppose, were ancient dances, the history of which I have little either of will or skill to investigate."

The subsequent editor, the present Mr. Canon Raines, on the contrary, has appended a diffuse but very entertaining note illustrative of the extravagant fooling in which the courtiers of James I. were wont to indulge. He also introduces the following passage from Mr. Peter

Whittle's *History of the Borough of Preston*, apparently without having detected its very slight amount of authenticity:—

"A grand Masque took place, and a Rush-bearing was introduced, in which a man was enclosed in a dendrological foliage of fronds, and was the admiration of the company. This spectacle was exhibited in that part of the garden called 'the middle circular.' Speeches were made in dialogue wittily pleasant, and all kinds of frolics were carried on to the highest pitch, by Robin Goodfellow, Bill Huckle, Tom Bedlo, Old Crambo, Jem Tospot, Dolly Wango, and the Cap Justice. These characters were played to the life, and the Justices Crooke, Hughton, and Doddridge, who were present, declared to the King that 'the Cap Justice was acted to the very life.' Sir John Finett, Knight, and Master of the Ceremonies to the King, performed the part of Cap Justice."—*History of the Borough of Preston*, 1621, ii. 358.

Now, it is evident, upon examination, that this is nothing more than an amplification of the few lines first quoted, conceived in the imaginative style which some would-be picturesque writers consider so vastly clever. The masque at Hoghton Tower was really a slight one, such as were frequently produced in the reigns of Elizabeth and James for performance in the open air, but as different from the truly grand masques at court as a little country theatre is from Her Majesty's Opera House. The Rush-bearing had nothing to do with the masque, but had been brought by the neighbouring country folk many hours before. All the names assigned to the supposed characters by Mr. Peter Whittle were put together by him from various sources, or from his own invention, except so far as they are founded upon the names first quoted from the old journal.

Lastly, the introduction of the contemporary judges is an impudent embellishment, and the assertion that Sir John Finett took part in the revels a gratuitous fabrication. Converting "the Cowp Justice of Peace" into "Cap Justice," Mr. Peter Whittle seems to have thought he had found a meaning for those words, and that "the part of Cap Justice" was the part of Chief Justice.

We may trace the sources of Mr. Peter Whittle's fabrication further in passages of two letters of Mr. Chamberlain written in the following January (printed in the *Progresses, &c., of King James I.*, iii. 465), in the earlier of which is mentioned what the writer terms "a Play of Tom of Bedlam the Tinker, and such other mad stuff"; and in the second that the said play or interlude had not given satisfaction, particularly on account of "a certain song of such scurrilous and base stuff that it put the King out of his good humour, and all the rest that heard it": which was sung by Sir John Finett, and the rest bore the burden.

We thus see pretty well whence Mr. Peter Whittle derived all the materials of his story, except such as he might readily add by way of embellishment. So much it is desirable to say as a warning to future historians of Preston and

Hoghton Tower; for a more recent historian of the town has already followed suit: see the *History of Preston* by Charles Hardwick, 8vo, 1857, p. 155—at the same time, however, remarking that Mr. Peter Whittle had not stated his authority. (In quoting Sir *Arthur* instead of Sir Anthony Weldon, Mr. Hardwick adopts an inadvertence of Mr. Raines.)

Mr. Raines was so good-natured and confiding as to accept Mr. Whittle's statements, and to comment upon them. For "Crambo" he quotes a line of Ben Jonson's *Masque of the Fortunate Isles*, presented in 1624-5:—

"A pretty game! like Crambo, Master Skogan"; but adds that he has found no account of the history of that game. It will be found in recent editions of Johnson's *Dictionary* as a "Play at which one gives a word, to which another finds a rhyme," with citations from Swift, Dennis, &c.

In regard to "Tom Bedloe," he is more successful. He takes it to be a corruption of Tom o' Bedlam, which was the designation given to half-madmen—such as had made their escape from Bedlam, or Bethlehem Hospital. Aubrey, in his *Natural History of Wiltshire*, has described these unhappy beings very particularly:—

"Till the breaking out of the civill warres Tom o' Bedlams did travell about the country. They had been poore distracted men that had been putt into Bedlam, where recovering to some sobernesse they were licentiated to goe a begging; e. g. they had on their left arm an armilla of tinn, printed in some words about foure inches long; they could not get it off. They wore about their necks a great horn of an oxe in a string or bawdric (*misprinted* bawdric) which when they came to a house for almes they did winde, and they did putt the drinke given them into this horn, whereto they did putt a stopple. Since the warres I doe not remember to have seen any one of them"—[but some commentator, writing in 1756, had seen them in Worcestershire "within these thirty years."]

From this familiar term, then, we may conclude that "Tom Bedlo" is a variation, and I suppose that for the words "Tom Bedlo and the Cowp," we ought to read "Tom o' Bedlam and the Cowper"—perhaps "Tom of Bedlam and the Cooper Justice of Peace."

An interlude of Tom o' Bedlam and the Cooper would be something not very different from "Tom o' Bedlam the Tinker." One may even conjecture that the real title was "Tom of Bedlam the Cooper and the Justice of Peace." At any event, I imagine that this was an interlude, not a dance; and, in short, that none of the above were, as Dr. Whitaker thought, the names of "ancient dances"; except, probably, that "dancing the Huckler" was something like "dancing the haydigyes," for which many quotations will be found in Nares's *Glossary*. In the last edition of that work (Halliwell and Wright, 1859) I find as an insertion: "HUCKLER. The name of a dance," citing

Ashton's *Diary*, 1617: this, however, is precisely the point I desire to see verified and confirmed. Did Dr. Whitaker read his MS. correctly? or did he not? In not understanding the word Cowper he did not entirely decipher this passage. Did he correctly decipher Huckler? The MS. itself is said unfortunately to be lost.

Masques were generally followed by dancing, in which the spectators as well as performers of the masque could join; and Mr. Canon Raines has, I think, correctly stated that these went under the general name of revels. What were once revels are now riddles; but still I rely upon the ability of some of the readers of "N. & Q." to unriddle and unravel them.

JOHN GOUGH NICHOLS.

THE TEARS OF THE CRUETS.

Permit me, through you, to express to your venerable correspondent, MR. E. L. SWIFTE, that it would have been a personal gratification to me to have been enabled to comply with his wish (see "N. & Q." 4th S. viii. 251), by republishing in your paper his "small satire" beginning with the lines—

"Saint Stephen looked on his chapel chair,
And he smiled to see what an Abbot was there,"—but it is not in my scrapbook, for I never had the good fortune to meet with it. Perhaps some other correspondent can oblige us with it.

In writing, I beg to add another little poem from my scrapbook, which I do not recollect to have seen in "N. & Q."* It bears the facetious name of Jekyll:—

"*The Tears of the Cruets on taxing Salt and Vinegar.*"

Two sulky salt-cellars contriv'd to meet
A pensive pepper-box in Downing Street,
And there conversed in factious consultation
The motley cruets of Administration.
Old Melville's mustard-pot refused to come—
Haggis and trotters kept him close at home.
Pitt's peevish vinegar made no delay,
Nor the smooth tasteless oil of Castlereagh.
The sugar-caster Wilberforce supplied,
And preached, like Pollux, by his Castor's side.
Much salt complained, much vinegar deplored,
The tax that forced them from the poor man's board;
Much cursed the country gentlemen, whose bags
Shrunk at the taxing of the farmers' nags,
Who left poor vinegar, like mum and malt,
To share the grievances endur'd by salt—
Not *Attic* salt, for Billy Pitt, they knew,
Had not an ounce of that 'mong all his crew;
Cursed old George Rose, who stated from his cook
How little salt his Hampshire bacon took—
Salt to his porridge George had got before,
Nor cared what sufferings public porridge bore.
'What honest, humble sauce can long enjoy
His fair security' (cried gloomy soy);

* [They will be found in our 1st S. x. 172, but so many of our readers have not that series to refer to, that we think they may very fairly be reprinted here.—Ed. "N. & Q."]

Ketchup perchance may 'scape the luckless hour,
 So many mushrooms now have place and pow'r;
 Finance's pettyfogging pickling plan
 May strike at onions, and excise cayenne,
 And stamp and annual licence must be got
 For all who relish garlick or shalot.
 Poor Bartovallé! melancholy Burgess!
 Victims of Pitt and Huskisson and Sturges!
 Ah, look not sour, for Pitt serene and placid,
 May tax sour looks, that universal acid.
 Ah! drop no tears, for Billy won't relax,
 And tears are salt, and liable to tax.'

Thus wailed the cruets till the meeting closed;
 This resolution salt at last proposed,
 That vinegar and he should jointly sport
 A new sauce piquante for the 'Tenth Report.'

The mention of the name of Mr. Jekyll, author of the above lines, reminds me of some amusing circumstances in which he took the active part, and may be new to many of your readers, and therefore I add them.

It used to be the custom, and perhaps may be so still, though everything is changed now-a-days, for those who held high stations in the law, to take an occasional opportunity during the fall term of joining their brother benchers at dinner in the halls of their respective inns. This was the habit of Sir William Scott, who was a member of the Middle Temple, as was also Mr. Jekyll. Upon the extraordinary marriage of the former with the Marchioness of Sligo, two brass plates were affixed to the door of their house, that of the marchioness above, while that of Sir William appeared below. Soon after his nuptials, happening on some festive occasion to meet Mr. Jekyll in the Parliament Room in the Middle Temple, the latter, premising due congratulations and good wishes, unable to repress his inclination for wagery, went on to say, "After all, I grieve to observe that you are not exempt from the common fate of married men, but already obliged to knock under." Whether it was that the jest offended the gravity of the judge, or from some other motive, the plates were immediately shifted; not however without the proceeding being carefully noted by the relentless persecutor, who, upon next falling in with his learned friend, continued his allusion in the following strain—"When last I had the pleasure of meeting you, Sir William, I had the painful task of condoling with you upon your undergoing the common lot of married men, and being obliged to knock under; but now I find that matters are even worse than I could have imagined, for it appears that you are plainly knocked up."

That part of the above story which relates to the transfer of the doorplates I can verify by my own observation; for happening to be in London at the time, and to have occasion to pass frequently through the particular street in which the lately-married couple resided, I observed and was very much amused by the circumstance, which brings it now to my recollection.

W. 1.

CHAUCER: "HAWE-BAKE."

(*Man of Law's Prologue*, l. 95.) —

"But natheles I recche nat a bene,
 They I come after him with *hawe-bake*,
 I speke in prose, and let him rymes make."

Morris, Aldine edit. ii. p. 173.

I am by no means satisfied that *hawe-bake* = "baked haws" = "plain fare"; although this is the opinion of two such Chaucerians as Mr. Morris and MR. SKEAT (see "N. & Q.," 4th S. iii. 89). The glossary to Morris's Aldine edition (for which I understand he is not answerable) is not to be relied upon too much; and I do not know of any other place where Mr. Morris has explained the word.

"Water of hawes" was used medicinally, according to Andrew Boorde; and haws uncooked, no doubt, helped to make up the diet of vagrants (dismissed servants, runaway apprentices, and such like) in winter, when other fruits failed and "summer" ceased "to bear it out." But is there authority anywhere for such a dish as "baked haws"? I can remember no instance; and I have just referred vainly to the likeliest passage I know: *Vision concerning Piers the Plowman*, text B., passus vi., edit. Skeat.

To be used thus proverbially "baked haws" should be a common dish; and I think it was not so, both because I have never met with it, and because of the variations of the MSS. (see specimens in Tyrwhitt).

Notwithstanding MR. SKEAT's ridicule (4th S. iii. 292), I incline to think that *half-bake* is the meaning of the phrase. At least one MS. (the Lansdowne, so praised by Wright and Morris) reads "halve-bake." *Half* in composition changes its sound, as in the word *halfpenny*. As to the spelling, we have "halpeny" in *Vision concerning Piers the Plowman*, pass. vi. l. 307, text B., edit. Skeat; and Mr. Furnivall spells "ha'penny" (Temporary Preface to Six-text Edition of *Cant. Tales*, p. 119, Chaucer Soc.), and "hapence" (Gloss. to Andrew Boorde), nowadays.

As to the meaning:—*Half-baked* is a common proverbial metaphor, expressing intellectual incompleteness. Halliwell gives the phrase, explaining, "raw, inexperienced, half-silly." *Dough-baked* has the same meaning. *Dough-cake* (and so *cake*) means "a soft half-witted person." And the proverb, "Your cake is dough," comes from these *half-baked* metaphors.

I can more easily believe that the Man of Law says, "After Chaucer's bread, I give you dough," than that he talks of "baked haws."

Halliwell has a word *hawbuck* (varied by Wright into *hawbaw*), and another word *howball* (used by Thynne, *Debate between Pride and Lowliness*, p. 48, Shakespeare Soc.), meaning "fool, clown," which deserve consideration.

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

"LIBER ALBUS."—In Mr. Riley's translation of *Liber Albus* occurs the narrative of an action for trespass between Richard le Chaucer, supposed father of the poet, and a family named Stace: date 1329; office signature 235 B. Among the defendants, four in number, are "Geoffrey Stace . . . and Lawrence Geffreyes man Stace"; upon this last name Mr. Riley remarks, footnote, p. 377:—

"There is, probably, some error here in the transcript from the official document; a double Christian name at this period was a thing probably unheard of, to say nothing of the singularity of *this* name."

I beg to submit that the original wording is no error, but an example of an involved grammatical construction, now obsolete; by it we are to understand that one "Lawrence" was known as the servant of the aforesaid Geoffrey Stace: literally "Lawrence, Geoffrey Stace's man."

There are two very similar cases in *Piers Plowman*, viz., 1. "Piers' pardon, the ploughman." 2. "Piers' berne, the plowman." See Clarendon Press Series, edit. Skeat, Introduction, p. xxi. footnote. A. HALL.

OPENING OF THE THEATRES, 1668.—Cibber is referred to in "N. & Q." 4th S. v. 582, as stating that the London theatres commenced their performances at four o'clock. This could not be an uniform rule, as we learn from Pepys, vol. iv. p. 401, March 26, 1668, that he—

"Went to the Duke of York's house to see the new play called *The Man is the Muster*, where the house was, it being *not one o'clock*, very full. But my wife and Deb. being there before, with Mrs. Pierce and Corbet and Betty Turner, whom my wife carried with her, they made me room, and there I sat: it costing me eight shillings upon them in oranges at 6d. a piece. By and by the king came, and we sat just under him, so that I durst not turn my back all the play."—*Diary*, third edition, 1848.

As Pepys, who is very minute in his *Diary* as to all manner of things, does not mention this commencement of the dramatic performance at so early an hour as anything very wonderful, it may be conjectured that at the Duke's Theatre one o'clock—the usual dinner-hour of the citizens—was selected as a suitable time for the courtiers and gentry taking their pleasure. Perhaps when the king was to be present it was judged more decorous to exclude the commonalty, as the theatre would, upon such occasions, be plentifully filled with the courtiers and gallants, all in fine attire. J. M.

INSCRIPTION IN THE CHURCHYARD OF ALL SAINTS, HASTINGS.—The following lines are inscribed on a square tomb at the north side of the recently restored church of All Saints, Hastings. The tomb commemorates Eliza, wife of Lieutenant Beazley, R.N., who died October 30, 1823, aged twenty-four years; and the inscription having

found a place within the sacred inclosure, seems to illustrate the truth of Lord Brougham's remarks on the tolerant character of the Church of England:—

"Led by the truth which Swedenborg has taught,
She gave her heart, her mind, her every thought
To Jesus Christ as God and none besides,
In whose bright form the Trinity resides,
Th' Eternal Father in the Son proclaimed,
Whose Holy Influence is the Spirit named:
To this great Saviour God her homage rose;
Her life He blessed, and in this world of woes
He led her gently from His throne on high,
Through love to serve Him and in peace to die.
In Him confiding, her blest soul resigned
Its fair frail tenement, assured to find
Increasing Beauty, Wisdom, Joy and Love
In perfect human form in worlds above."

S. A.

EPITAPH UPON PASSIVE OBEDIENCE.—The following epitaph, endorsed "To Mr. Robert Brabant this deliver," was discovered by Mr. O. Barnes, bookseller, Lambeth, between the leaves of a 4to volume of pamphlets 1683-92, and may be worth preservation in "N. & Q." I am not sufficiently acquainted with the poetry of that period to say whether it has been already printed. Your readers will probably agree with the cautious Edinburgh auditor of Mrs. Siddons, and pronounce it "no bad." EDWARD RIGGALL

Bayswater.

"An Epitaph upon Passive Obedience, executed for High Treason against the Sovereign Lords the Rabble, by virtue of a Sentence from six or seven Bishops and others of the inferiour Clergy.

"In hope of a sudden Resurrection,
Certain & sure beneath this stone
Passive Obedience lyes interr'd
By Church of England men averr'd
As long as for they were preferr'd.
She was not long since in great favour
As any Doctrine of our Saviour,
With Burnett, Tillotson, & Patrick,
tho some will tell you 'twas but A trick
To curry favour wth the Crown
and make preferm^{ts} all their own,
ffor when she brought 'em into danger
they all wth one consent cry'd hang her,
Wherefore she was arraign'd & try'd,
condemn'd & sentenc'd thus she dy'd.
Beware ye Christian doctrines all
and set before your eyes her fall;
beware I say how ye contest
With that supream grace interest:
Ffor her great crime upon her tryall
was ANTICHRISTIAN SELF DENYALL.
Ætatis suæ 1688."

"THAT MINE ADVERSARY HAD WRITTEN A BOOK" (Job xxxi. 35.)—This passage seems to be sometimes misapplied, as if it had reference to a book or writing, as commonly understood. It rather means "a charge or accusation," *Glossæ, Lex.* (p. dxciv.) ed. Tregelles; "libellum accusationis," Pierius; "scriptam accusationem," Gro

tius, in *Poli Synops.* Scott expresses this in his *Commentary*:—

"Job challenged his adversary, or accuser, to produce a libel or written indictment against him: he was confident that it would prove no disgrace to him, but an honour; as every article would be disproved, and the reverse be manifested."

Coverdale translates: "And let him that is my contrary party sue me with a lybell." In the Genevan version it is, "Though mine adversarie should write a booke *against me*" (sic). In the Bishops' Bible, 1595, "Though mine adversarie write a booke *against me*" (sic). The meaning would seem to have become obscured in our version by retaining the English "book" instead of the Latin *libel*, but omitting the words in italics, "*against me*."

St. Gregory, Corderius, and others, from the Latin—"et librum scribat ipse qui judicat"—understand it of a record of Job's life, or of his sufferings, or apply it in combination with the next verse to Holy Scripture. ED. MARSHALL.

Queries.

EASTERN ROMANCE OF BARLAAM AND JOSAPHAT.

I remember many years ago reading this very striking tale: I am not sure where, but think it was in one of the voluminous writings of Nieremberg. It has lately delighted many young English readers in the pages of *Chatterbox*, where it appeared in last year's volume (July, 1870, p. 270, &c.), under the title of "Josaphat, the Indian Prince. Abridged from the German of Canon Schmidt. By J. F. Cobb, Esq."

I should be much obliged to any one who would kindly give me a summary bibliographical account of this Eastern romance. I am far from any library, and have not even Dunlop's *History of Fiction* within reach. All I know is that it is attributed (but erroneously) to S. John Damascene, and is, I believe, to be found in some editions (query which?) of his works. I had a vague impression that some indefatigable German had edited a critical edition of the Greek with a Latin and German translation, but my booksellers and my catalogues fail me here. The following scraps are all that I can find in the latter:—

In Lowndes' *British Librarian*, col. 551:—

"B. Joannis Damasceni Historia de Barlaam Eremita et Josaphat Indiæ Rege.

"There are several editions of this work. Though attributed to Damascenus, it is generally thought to be the production of some other author."

In John Bohn's *Catalogue of Theological Works*, Lond. 1842, p. 245:—

"Joannis Damasceni Liber Barlaam et Josaphat, folio, s. l. et a. (sed Spiræ circa 1480.)"

In Thorpe's *Catalogue* for 1842, p. 42, we have

this same edition described as "very rare," and assigned to Spiræ, 1475. It is followed by a French translation—

"Barlaam et Josaphat, Roy des Indes, par J. Damascene, et traduite par F. J. de Billy, 8vo, Paris, 1574."

In Lowndes' *Bibliographer's Manual*, Bohn's edition, p. 1809, under "Peacham," we have what I suppose to be the only English translation of this romance prior to Mr. Cobb's version from Schmidt's tale:—

"History of the Five Wise Philosophers; or, a Wonderful Relation of the Life of Jehosaphat the Hermit, Son of Avenaris, King of Barma in India. By Henry Peacham. Lond. 1672, 12mo."

Q. Q.

BEER JUG INSCRIPTION.—Inscription on a common beer jug, holding about a quart, in the possession of Mr. Woolgar Heighton, near Newhaven, Sussex:—

"May England's oak
Produce the bark
To tan the hide
Of Bonaparte."

Are there any more of these jugs to be seen, or any with similar rhymes upon them?

I. J. REEVE.

Newhaven.

BISCLAVERET.—Will any one kindly explain the following, and state whence it is taken?—

"Bisclaveret ad nun en Bretan,
Garwall l'apelent li Norman.
Jadis le poët-hum oïr,
E souvent suleit avenir,
Humes plusurs Garwall devindrent
E es boscages meisun tindrent."

MAKROCHEIR.

[The passage is from the "Lai de Bisclaveret," which is printed in *Les Poésies de Marie de France*, edited by B. de Roquefort (Paris, 8vo, 1820) in two volumes. *Bisclaveret* is, as Marie tells us here, the Breton name of what the Normans call *Garwall*—a name no longer in use in Normandy, where it has been superseded by the familiar term *Loup-Garou*. The affinity between *Garwall* and the *Wehr-wolf* of the Teutonic races is sufficiently obvious.]

DR. BREWSTER.—Can any one furnish me with some particulars of the ancestry and descendants of Brewster, the translator of Persius? Where was he born, and what is the date of his death?

C. J. R.

CLOCKS GIVING "WARNING."—When was introduced the making of clocks to give "warning" five minutes before striking the hour? What is the origin of the custom? THOS. RATCLIFFE.

COLLECTOR OF OLD BIBLES.—I learn from the memoir of the late Rev. Peter Roe that it was the annual custom of an Irish clergyman to visit England and Scotland for the purpose of collecting old Bibles and Testaments. It appears that on his first visit to England he collected nearly 800

volumes, but subsequently, with the assistance of "the late Mr. Wilberforce and some other Members of Parliament who were then called the *Saints* of the House of Commons," the average collection yearly amounted to between nine and ten thousand volumes. The writer adds, "The Irish Government gave an order to admit them duty free" to various ports in Ireland. This benevolent work continued from 1800 to 1810 inclusive. What was the name of that philanthropical clergyman?

GEORGE LLOYD.

Grampington.

DAVENANT: LORT: ELLICE.—According to Pepys, Sir William Davenant left several sons, and it is certain that Dr. Davenant, M.P., author of *Circe*, was one of them. He was moreover a relation, according to Aubrey, of Bishop Davenant. Perhaps some of your readers would be kind enough to point out the precise nature of this relationship, and whether Sir William has any male or lineal representatives existing at the present time.

There was a Roger Lort, who wrote a volume of poems about 1640, which Anthony à Wood notices, but which he never saw. Is any copy known at the present time? if so, where can it be found?

Robert Ellice, Thomas Ellice, and Richard Clerk wrote commendatory verses prefixed to the tragedy of *Albion*, by Davenant. Can any information be obtained about them?

J. M.

HEGG.—In Hexham, when a boy has lost all his marbles or cherry-stones, he is said to be *hegg'd*; and the loser usually asks the winner to give him one back for his *heggs*. This word is not in Brockett's *Glossary of North Country Words*. Is it in use elsewhere? In a recently published Icelandic grammar, *hegg* is said to be "bird-cherry," a certain tree.

THOMAS DUBSON.

Hexham.

HERALDIC.—1. What were the arms of Graham of Duchray, 1680. 2. What were the arms of Graham, Earl of Menteith?

W. M. H. C.

HOW WERE CHAMBERS DISCHARGED?—Malone (*Shakespeare*, ed. 1821, ii. 300) says that chambers were not, like other guns, "pointed horizontally, but are discharged as they stand erect on their breeches." A confirmation of this statement from the works of any old writer would be thankfully received.

J. O. H.

INFANTRY.—What is the derivation of *infantry*?

A. MIDDLETON.

School House, Kingsbridge, S. Devon.

[*Infantry*, Skinner thinks, is manifestly from the Lat. *infans*, used as we use *boy*, not only *pro pueris sed et pro famulo*; and he observes that foot-soldiers were formerly *equitum famuli et quam pedisargui*. Skinner is followed by Webster, who adds, "*Infantry*, from Lat. *infans*, child, foot soldiers being formerly the servants and followers of

knight." Wachter would trace it to the A.-S. *fet*, the foot (*inserto n.*), *fete-here*. Sommer interprets "*a band of footmen, an host or army of footmen, the infantry*].

KING JAMES I. IN HEREFORDSHIRE.—Was this monarch ever in Herefordshire? MR. J. G. NICHOLS asserts his entire disbelief in the current tradition that he witnessed a morris-dance of Nostors in the county. Still there is a tradition of respectable antiquity which represents him as having been the guest of his old enemy Sergeant Hoskyns at Morehampton, and the bed on which he is said to have slept was sold last year.

C. J. R.

CHARLES KEMBLE.—In chapter vi. of "*Recollections by J. R. Planché*," in the September number of *London Society*, it is stated that, at the dinner given to Mr. Charles Kemble by the Garrick Club, on occasion of his retirement from the stage, a song, written by John Hamilton Reynolds and set to music by Balfe, was sung by the latter after the toast of the evening, of which M. Planché can supply only the following stanza:—

"Shall we never in Cyprus his revels retrace,
See him stroll into Anglers with indolent grace,
Or greet him with bonnet at fair Dunsinane,
Or meet him in moonlit Verona again?"

This specimen must make all readers earnestly desire to be in possession of the whole song. Is it extant in a printed form? Or would any of the Kemble family kindly oblige the public with it?

L. R.

[The dinner of the Garrick Club to Mr. Charles Kemble at the Albion was on Tuesday, January 10, 1837, Lord Francis Egerton, chairman. The only song given by the papers was one commencing—

"Sacred to genius be this festive day;
In music be our thoughts express'd,
While friendly voices swell the lay
In honour of our welcome guest."

The lines were understood to be the production of Theodore Hook, set to music by Mr. T. Cooke, and sung by the composer and Messrs. Balfe, Darwent, Hobbs, and Terrail.—*Sunday Times* of January 16, 1837, and *Morning Post* of January 12, 1837.]

ROBERT KING, BISHOP OF OXFORD.—Can you give any account of Robert King, the first Bishop of Oxford, his descent and collateral descendants (for I suppose he had no issue)? whether he is of this same line as the family now represented by the Kings of Umberlade and Chadshunt? and lastly, what is the meaning of the royal quarterings in his shield in the painted window of Christ Church Cathedral? I am told that the words "*Regia stirps*" are on his tomb, but I do not recollect them.

F. K.

Ashbourne.

[Our correspondent will find an excellent account of the Bishop of Oxford and the King family in the *Poems and Psalms* by Henry King, Bishop of Chichester, edited by the Rev. J. Hannah, 1843. This work contains two

pedigrees of the family (pp. lxxxiii. lxxxvi.); there is also another compiled by the late Joseph Hunter in the British Museum, Addit. MS. 24,488, pp. 1-3.]

LIZARDS DROPPING THEIR TAILS.—I have frequently observed the pretty little lizard *Zootoca vivipara*, through fright, dropping its tail, which wriggles about for some time after it is cast off. And I wish to know what effect this has on the animal, and whether the tail grows again?

Q. Q.

WILLIAM MARINER.—Can any of your readers inform me whether William Mariner of "Tonga Islands" fame is alive, and if not, when and where he died? If alive he must just have completed his eightieth year. Not a very great age, it may be remarked; still we must bear in mind that at a very early period of life he underwent trials and anxieties of such a character as to be anything but conducive to longevity.

In the introduction to the third edition of the celebrated *Account* (1827) the compiler, Dr. Martin, says:—

"Mr. Mariner is still in London, and has been several years in the office of Mr. Edward Hancock, stockbroker, No. 12, Copthall Court, near the Bank; his residence, No. 2, Stebon Place, Mile End."

It is probable that Mariner has long ago been forgotten at Stebon Place, but perhaps some members of the Hancock family can furnish the desired information, or indicate where it is likely to be found.

When Captain Erskine, R.N. (now Admiral and M.P.) visited Vavau, one of the Tonga group, in 1849, he became acquainted with an aged chief named Vuke, who is mentioned by Mariner under the name of Voogi, and he says:—

"Voogi made many inquiries as to what had become of his old friend, which I regretted I was unable to answer." *Journal of a Cruise among the Islands of the Western Pacific in H.M.S. Havannah*, p. 117.

It is interesting to find that after the lapse of forty years Mariner was still kindly remembered in Tonga, and we can well imagine the feelings with which Voogi would have listened to an account from the lips of Captain Erskine of the ultimate fate and fortunes of the youth, whose career from 1805 to 1810 was as eventful as it was romantic, and whose name must for ever be associated with the history of the islands. J. R. Glasgow.

MARRIAGE CUSTOM.—I lately heard of a bridesmaid writing, on the second anniversary of the marriage, a letter of congratulation to the bride, and was told that it was the custom to write for two years only on each anniversary. Can you tell the origin of this custom, if it is one? Nobody that I have spoken to knows anything of it.

R. T.

A MILLER'S LIFT.—I heard this expression made use of by some men who were moving a

large stone in a quarry in the eastern part of the county of Antrim. The men were using iron crowbars, and called out to each other, "Now, all together! a miller's lift!" and again, "All together! a prise!" As "a miller's lift" was new to me, I inquired the meaning, and found that by this term was meant the effort to move the stone forward by an upward lift of the handle end of the crowbar, and that it is therefore just the reverse of a prise, which is a downward push of the handle end, while the object is rolled over or moved forward by the point of the crowbar. Can any of the readers of "N. & Q." inform me if this expression is known in other places, and how it is supposed to have originated? *Prise*, or *prize*, in the sense of to lift, or force with a lever, is commonly used here, but does not seem to be in the dictionaries as an English word. W. H. P.

VICTORIA THEATRE.—In *The Era* of Sept. 17, in "A Gossip about the Victoria Theatre," it is said—"Few are aware that the theatre had in its foundation part of the stone of the old Savoy Palace." Is there any authority for this statement? and if so, how came there to be a tearing down of a portion of the Savoy in the year 1817? It may be worth while to put on record that, by recent alterations in connection with the Thames Embankment, some portions of ancient walls, probably part of the Savoy Palace, have been brought to light. They may now be seen from the ornamental garden which lies to the westward of Waterloo Bridge. GEO. C. BOASE.

VARRO ATACINUS.—MR. FRISWELL quotes the famous lines ending "credimus esse Deos?" (4th S. viii. 125), as being by Varro Atacinus. I do not question his accuracy, but I should feel it a favour if he would mention in what edition of Latin Poets he sees the lines. I have Maittaire's *Corpus Poetarum Latinorum*, and in this Varro Atacinus is given; but he occurs only among the *Fragmenta*, at page [1525]. Those fragmenta are only twelve lines, and the lines quoted by MR. FRISWELL are not among them. Distance from any great library induces me to trouble MR. FRISWELL with this inquiry. D. P.

Stuarts Lodge, Malvern Wells.

POLLY WHITEHEAD: PENELOPE TROTTER.—The clever but eccentric genius and mythological dreamer George Dyer, at one time well known in literary circles for his high classical attainments, and as being the author of several works now undeservedly neglected, was the writer of two very peculiar poetic effusions, one entitled "The Funeral Procession of Polly Whitehead,"* in which he gives a ludicrous description of the motley, but

* This elegy originally appeared in the *Morning Chronicle*, but see *Poems* by George Dyer, edit. London, 1802, vol. ii. bk. iv. p. 216.

no doubt purely imaginary, crowd of stationers, authors, printers, bookbinders, booksellers, &c. who accompanied her body, as mourners, to the grave; and the other, "A Monody, on the Death of Penelope Trotter," part of which runs:—

"Ah! lack and a well a-day!
I erst who wet poor Polly Whitehead's clay
With tears so hot, must now, alas! shed hotter,
For Death has tripp'd the heels of Peny Trotter."

This person, the author tells us, was murdered by the law:—

"Her snow-white flesh by hands most cruel whipt,
Till of her very skin the maid is stript."

And throughout the poem we have a satirical account of her many virtues, without the slightest hint of any faults or failings, that she really appears to us in the light of an "angel upon earth;" consequently falling into the category of the martyrs. May I ask, while discoursing this topic, who were the apparently unfortunate individuals ycleped Polly Whitehead and Penelope Trotter, thus commemorated by the poet? and for what offence against the law was "honest Pen" so cruelly scourged?

J. PERRY.

Waltham Abbey.

Replies.

THE ORIGIN OF ARCHBISHOP STAFFORD.†

(4th S. vii. 253, 350, 500; viii. 73, 152.)

(I) Sir Humphry was the first of his line who bore on his shield—or, a chev. gu. within a bordure engrailed sab. (Harl. MS. 381, 1412, and 2006, and Dugdale MS. II. i., as already quoted); which authorities dispose of Mr. W. J. Loftie's superficial remark that the engrailed bordure in the archbishop's arms "is entirely different from any known example of cadency in use in the Stafford family, and at first sight has, to heraldic eyes, a strong look of illegitimacy." In Dugdale's time these arms were to be seen in the parish churches of Withbrooke, Wappenbury, Compton-Murday, Whitechurch, and Arrow in Warwickshire; and in Aubrey's time, in the old manor-house of South Wroxhall, and—several times repeated—in the windows of Brook House. They are still to be seen on one of the panel shields, at the west end, that adorn the tomb, in Exeter Cathedral, of Bishop Edmund de Stafford of the line of Pipe and Clifton Camville. Bishop Edmund deceased in 1413, and his effigial altar tomb was erected in his lifetime about 1400. There was a double connexion between him and Sir Humphry. But, failing all other evidence, the use alone of these arms by the archbishop would prove his descent from the house of Suthwyke.

(II) Sir Humphry Stafford, Kt. of Suthwyke, in right of his mother, and of Hoke in right of his wife. Being of the age of thirty-four years and more in 1413, he must have been born before 2 Rich. II. 1378. To a deed which he executed in 11 Hen. IV. he appended his seal with this bearing, viz., a chev. within a bordure engrailed, over all a label of three points, his father being then alive. (Dugdale MS. H. i., as already quoted.) He was the Sir Humphry who was surnamed "with the silver hand" (Inq. p. m. of Humphry Stafford, Earl of Devon, 12 Edw. IV. No. 27; Inq. p. m. of Katherine his mother, 10 Edw. IV. No. 47; and Rot. Fin. 19 Edw. IV. m. 5), wherein "Sir Humphry Stafford with the silver hand" is identified with Sir Humphry, father of William Stafford of Suthwyke, father of Humphry, Earl of Devon. His marriage with Elizabeth, the younger daughter and at length sole heiress of his stepmother, and of her first husband Sir John Mauntravers of Hoke, Knight, took place in, or before 1397. In 1390 he and his wife levied a fine of their moiety of the manors and advowsons of the churches of Hoke and Crowell (Fines, Divers Counties, 1 Hen. IV. bund. 1, No. 1). By her he had—with one daughter, Alice, whose issue at length became his entire heirs in blood and heritage—five sons, viz. (1.) Sir Richard, who ob. 1426, and whose issue became extinct in his daughter Avice, Countess of Wils, in 1437; (2.) Sir John, who ob. 1427, and whose only child, Humphry, ob. s. p. in 1401; (3.) William Stafford of Suthwyke, Esq., who with his cousin Sir Humphry Stafford of Grafton, Kt., commander of the King's forces, were both killed in the encounter with Jack Cade and the Kentish rebels at Sevenoaks, June 18, 1450. He left issue an only child, Humphry, created by King Edward IV. Baron Stafford of Suthwyke and Earl of Devon, who ob. s. p. in 1400; (4.) Thomas, and (5.) Humphry, who both ob. s. p.

(II) Sir Humphry deceased May 27, 1449 (Ecc. 20 Hen. VI. No. 9), having previously made his last will on Dec. 14, 20 Hen. VI. (1441), in which he styles himself "Humfridus Stafford de Hoke, miles." His bequests to his brother are thus worded:—

"Item, do et lego Johanni fratri meo divina pietate Bathoniensis et Wellensis episcopo unum par de manibus argenteis et deauratis. Item, eidem Episcopo unum ymaginem argenteam et deauratam decollationis sancti Johannis Baptiste, ac unam magnam pecuniam de Annis vocatam dower."

and he appoints the said bishop his brother, and William Stafford his son, with others, to be executors. (Register, "Chicheley," I. 485, 486, at Lambeth Palace.)

Elizabeth his wife was living in the early part of 1417, as on Feb. 1, 4 Hen. V., Sir Humphry and Elizabeth his wife, for the payment of a sum.

* Poems, edit. *ibid.* vol. ii. book iv. p. 229.

† Concluded from p. 287.

ks, obtained the king's pardon for ac-
without license certain messuages, lands,
with half the manors of Penkrych and
1, co. Stafford (Rot. Fin. 4 Hen. V. m.
from a writ of inquiry directed to the
Somerset (the substance of which is
Toll. Top. et Gen. vi. 360) dated Jan. 28,
(1420), we may conclude that she was
at time.

v notices that have been obtained of the
p's mother tend to show that he was not
edlock.

NTRUDE quotes "the register of Canter-
edraal" for the obit of the archbishop's
ut does not say from whence the extract
1. From the omission of two important
onclude that HERMENTRUDE did *not* take
e original calendar. That careful anti-
d collector, Dodsworth, made extracts
"Register of the Priory of SS. Trinity
bury" (which may be identical with the
Christ Church, to which the cathedral
shed), appending to each extract the
f the folio of the *original* register from
was taken. The two following entries
above heading are copied from Dods-
tracts:—

Sept. obiit dñā Emma Stafford mater Dñi
ord Arcpi soror nra, f. 38^a."

is as follows:—

qd A.D. 1424, 7 Id. Maii recipim' in fraterni-
m Mgr Johēm Stafford, Doctor' et Thesaur'
f. 60^b." (MS. Dodsworth, 55, fols. 110^b, 115,
,.)

evidence that both mother and son had
members of this religious house; and—
e entries together—the inference is that
having entered the fraternity in 1424,
cause and inducement for his mother's

Her monumental portrait at North
-by the close cap carried straight across
ead, and hood or veil covering the throat
to the chin—indicates that she had be-
rofessed sister of a religious order. MR.
FTIE says that he visited the church of
adley. His reading of the monumental
n is not accurate upon the important
the year of the lady's death. In other
he appears to rely more on Aubrey's
han his own inspection; for the ejacula-
Deus trina," &c. is an addition of Au-
These words never formed part of the
gend, as, all round the margin, the space
up by the preceding part of the inscrip-
ither is there any indication of their
een inserted elsewhere on the tomb.
however, guards himself by placing them
ets—a precaution which MR. W. J.
oes not observe.

apel does not open from the chancel. It

is a projection northwards of the north aisle at its
eastern end, of the width of one bay of the nave.

Regarding the tomb: it occupies the rectan-
gular recess, or bay, of the great north window of
the mortuary chapel. It is covered with one
large slab of Doultong stone of eight inches in
thickness, of the size of the recess, and worked to
a plain sharp edge in front, flush with the side of
the tomb, the surface of which is of plain wrought
stone. The full-length effigial portrait of the
archbishop's mother—with all the accessories of
dress, tabernacle work, and lion at her feet—is
represented in outline on the monumental face of
the slab by sharply incised lines, which are filled
in with black mastic to an even surface with the
plane of the slab. Each separate letter of the
marginal inscription, and the separate double lines
which enclose it all round, are incised and filled
up with black mastic in the same manner. The
marginal inscription, between double lines, thus
forms a border to the whole design. A friend of
mine, as well as myself, has copied the inscrip-
tion from the original, which is in black letter.
From a comparison of our separate readings, I
make it out to be as follows:—

"Hic jacet | dñā Emma mater Venerandissimi patris
et domini Dñi Johis Stafford dei grā Cantuarien | sis
Archiepi que obiit | quinto die Mensis Septembris anno
dñi Millesimo octavo quadrasim^o vi^o cuj^o anime |
ppiciet^o de^o am."

It begins at the top, or west end of the tomb
at the centre of its width, the heads of the letter-
ing pointing outwards to the verge of the slab all
round. The vertical lines in the above reading show
where the four angles of the slab intercept the
legend. As her son was elevated to the primacy
in 1443, he is here correctly described as arch-
bishop at the time of his mother's death, three
years later; which could not have been done had
she died in 1440. Considering that the arch-
bishop raised this mortuary chapel as a resting
place for his mother's remains—if not for his
own—in the church of the parish in which Suth-
wyke manor-house was situated, and that his
father resided at Suthwyke until the period of his
marriage with his second wife, when he removed
to her dower house of Hoke, in Dorsetshire, it is
not unreasonable to infer that the archbishop was
born in the parish of North Bradley. As his
mother survived (I) Sir Humphry's last wife, who
died in 1413—only sixteen days before Sir
Humphry—it is impossible that the archbishop's
mother could have been Sir Humphry's wife at
the time her son was born. His birth must be
set as far back as 1387, if not earlier, as in 1413
he was made LL.D. at Oxford (Ant. à Wood).
and in the same year he was collated to
prebendal stall of Barton. in the cathedral
of Wells (Register, " | rth." at V.
There is no reason for uo

Thomas Gascoigne, in his *Dictionarium Theologicum*, that John Stafford, Bishop of Bath and Wells, was "origine bastardus." Dr. Gascoigne was the bishop's contemporary. He had been several times Chancellor of the University of Oxford, and was so in 1444 (Ant. à Wood). There is one incident in the archbishop's life, that bears upon his origin, which has hitherto escaped notice:—On March 9, 1415, John Stafford, LL.D., resigned the church of Farneburgh in the diocese of Bath and Wells (Register, "Bubbewyth"). Now, as (1) Sir Humphry was patron of the church of Farneburgh, he must have presented John Stafford (his son) to the living.

It is unnecessary to go into his other public preferments, as they are set forth in Godwin's *Catalogue* and Hasted's *Kent*.

HERMENTRUDE observes that the archbishop died May 25, 1452. Is not this a mistake for July 6, 1452? * B. W. GREENFIELD.

Southampton.

ST. SENAN OF INIS-CATHAIGH.

(4th S. viii. 219, 265.)

Inis-Cathaigh or Scatterry is one of those interesting islands studded with ancient ecclesiastical remains that are sometimes to be met with on the south and west coast of Ireland. Its superficial area is 179 acres 19 perches. (See Ordnance Map, co. Clare, No. 67.) It is surrounded with a shingle strand, and contains the following monuments of the past. Temple-Senan, a castle in ruins, an abbey church, a round tower; Tober-Senan (St. Senan's Well), Templenamarve (the church of the dead), with a graveyard; Knocknanangle church, in ruins; and on the south of the island the "Lady's Grave" on the strand. In more modern times a battery with a tower and drawbridge have intruded on this "holy isle." The *Martyrology of Donegal* tells us that he was "of the race of Cairbre Bascaoin, son of Conaire, who was of the posterity of Heremon." (p. 61.) His festival is celebrated on March 1. He died A.D. 544, and is said to have been interred in the island. A succession of seven bishops or abbots is given by Wace. In the *Annals of the Four Masters* we learn that in 972 "Inis-Cathaigh was plundered by Maghnus, son of Aralt" (Irish for Harold), and again in 975 (*recte* 977). The island "was violated by Brian, son of Ceinneidigh," &c. But by far the most interesting literary memorial extant of the island and the saint will be found in his life printed in Colgan's *Acta Sanctorum Veteris et Majoris Scotiæ seu Hiberniæ*, &c. Lovan. 1645, p. 610. It consists of several hundred Latin verses, and is said to have been composed by Colman, first Bishop of Cloyne. MR. MAC CABE's communication calls to my remembrance a passage

in this life of St. Senan, which Albert le Gr may have met with, and adapted to the sad st of this country at the time he wrote. The li may be worth reproducing here:—

"Advenit dux Provinciam,
Volens eos ejicere.
Qui armatis hominibus
Cum gladiis et fustibus,
Non sine contumeliâ
Jubet hos pelli insulâ.
Illi in sanctos sæviunt,
Saxa et tela jaciunt.
Sed nemo valet lædere
Quos Deus vult defendere.
Stant illæsi Sancti Dei,
Scutum habentes fidei;
Pro quibus (ut res indicat)
Orbis terrarum judicat," &c.

Previous to this event we meet with the romantic lines which suggested to Moore the beautiful melody entitled "St. Senanus and the Lady":—

"Oh! haste and leave this sacred isle,
Unholy bark, ere morning smile;
For on thy deck, tho' dark it be,
A female form I see.
And I have sworn this sainted sod
Shall ne'er by woman's feet be trod," &c.

The following lines are from the original:—

"Deo devota supplicat,
Ut eam illuc transferat.
Ut illic commorantium
Mereatur consortium.
Nempe moræ impatiens,
Sequenti die veniens,
Stabat laci in littore
Nec valebat transvadere,
Et ecce! adest angelus,
Qui elevatam protinus
Deo devotam fœminam
Transportavit in insulam,
Cui Presul, Quid fœminis
Commune est cum monachis?
Nec te, nec ullam aliam
Admittemus in insulam.
Tunc illa ad Episcopum,
Si meum credis spiritum
Posse Christum suscipere,
Quid me repellis corpore?
Credo, inquit, hoc optime,
Sed nulli unquam fœminæ
Huc ingressum concedimus,
Esto, salvet te Dominus.
Reddi iterum ad sæculum,
Ne sis nobis in scandalum;
Et si es casta pectore,
Sexum habes in corpore.
Spero, ait, in Dominum,
Quod prius meum spiritum
De hac carne ejiciat,
Quam reverti faciat.
Nec mora, reddit spiritum
Diemque clausit ultimum.
A fratribus insolitæ
Celebrantur exequiæ."

This closing scene points to the "Lady's Grave."
Her name was St. Cannera.
Cork.

[* May 25, 1452, is the date given by Mr. Stubbs, *Registrum Sacrum Anglicanum*, p. 65.—ED.]

EUROPEAN DYNASTIES.

(4th S. viii. 66, 136, 213.)

S. S. shows no ground for doubting what appears to be an authenticated fact. No one has yet disputed the links from Basil the Macedonian to Henry Le Bel, nor is it conceivable how it could be done in reference to the original testimony or the collation of it by Gibbon. From Henry Le Bel to Queen Victoria or any prince in Europe, and to thousands of other descendants, the links are recognizable by every student of history. These are facts that may satisfy "the serious readers of history and any college of heralds," as they satisfied a serious writer of history (Gibbon) so far as the period of Louis XV.

I never stated that the descent rested on the evidence of Mirza Vanantetzie, because he is a mere compiler, and because the evidence is accessible to all seekers: but I may point out to S. S. and to readers of Gibbon that the little work of my late friend contains the testimonies of the Armenian historians upon the alleged descent of Basil the Macedonian from the Arsacid kings of Armenia, to which Gibbon was inclined to be sceptical.

This evidence, inaccessible to Gibbon, is in favour of the Arsacid descent. If the statements

are not falsifications of the historians, Basil must usually have been crowned by the privileged reigning family of the Pacrouni, according to the ancient Armenian and Arsacid prerogative, as described by the first national chronicler. I referred to Mirza's book for the very reason that Armenian literature has since the time of Byron been little cultivated in England. If the Arsacid claim has any validity, then there is scope for T. O., HERMENTRUDE, and S. S. to discuss the descent of Queen Victoria from those Arsacid kings, and to find a bond from the presumed line of Cyrus, the kings of the Medes and Persians, the contemporaries of

Captivity, and from Croesus, King of Lydia. This will lead them on to Hercules, Omphale, to Aster and his progenitors. If not too euhemeric, a curiosity may be added to the volumes on comparative mythology of the sectaries of Max Müller, and in a putative descent from Zeus and the gods of Olympus still claimable by living mortals, they may find further proofs of the continuity of an meteorology.

This putative genealogy of Basil is perhaps as good as that of the Sultan Mehemed Ghazi from Constantine Comnenus, but its further development extends to Constantine the Great, the Æmilii, the Ætoli, to Iulus, Pious Æneas, Venus, and thence again to Jove.

I am not concerned in establishing any of these genealogies, but their enumeration may satisfy S. S. that I did not write altogether without thought or without book, nor without "acumen," and that he would have done well to have examined before

condemning. There is no connection between the descent from Basil the Macedonian and that from Havelok the Dane, for the former does rest on "a rational foundation," unless by some evidence not yet made known to Gibbon or his successors S. S. can assail the paternity of Anne of Russia or of some mediæval king of France. This, too, may be observed, that if he has any doubts as to paternity, he can, if he likes, work out a genealogy in the female line which would have satisfied his Eger-ton Brydges.

HYDE CLARKE.

82, St. George's Square, S.W.

Permit me to reply to S. S. that I do not think Betham is a safe guide. Neither is Anderson entirely so, if unchecked by documentary evidence. I carefully guarded myself in my former paper from endorsing the assertions of either on this question. To say that many persons consider an author to be an authority, is by no means to say that he never makes a mistake. I think Anderson a safer writer than Betham, because he appears more careful to set the exact truth on record, so far as he knew it.

HERMENTRUDE.

"HARO."

(4th S. viii. 21, 94, 209.)

Extract from James's *Anecdotes*, p. 234, pub. Bath 1794:—

"When Neustria was ceded by Charles the Simple to Rollo I. Duke of Normandy, this prince began his government by forbidding theft to the Danes. The public surety was so inviolably preserved during his government, that, according to several historians, there remained some bracelets of gold suspended to an oak for the space of three years, not one having dared to touch them. A long time after his death, his name only pronounced was an immediate order for the magistrates to reprehend some kind of violence. From this is derived the use of *La clameur de Haro*, so frequent in Normandy, the word Haro being a corruption of Ha Raoul (Rollo in French), an exclamation used to invoke the succour of a prince against a powerful enemy."

LOUISA JULIA NORMAN.

MR. J. H. TURNER's derivation of the Norman-French cry, *Haro!** from Icelandic *hárödd*, a loud cry or noise, with all deference to DR. CHANCE, is, as I think, perfectly unobjectionable. This phrase, MR. TURNER remarks, is one of "hue and cry,"† which it is. "The historical basis of the

* This, I believe, is still in legal use in the Channel Islands.

† The following is from the note-book of an aged antiquary long since gone to his rest:—"In ancient times on the attack of an enemy, or on the occurrence of any event demanding immediate action or resistance, they who witnessed the transaction or who gained the earliest knowledge of the circumstance fled with their utmost speed, each in a different direction, and proclaimed the news at the nearest alarm station, when all within hearing were bound to do likewise. By this means the 'hue

question," he continues, "is the Scandinavian colonization of Normandy by the followers of Rolf; it is therefore to the language spoken by them that we naturally look." This is the plain view of practical sense. *Harro*, in the orthography of *hurroe* and *hurrae*, occurs in the Forfarshire dialect of the Scottish Lowlands (the basis of which is purely Scandinavian), as a word used in shouting to individuals at a distance something akin to the English *halloo!* An old-fashioned native of that county would say, "I was not near enough to speak to him, but I *harroed* till (to) him"; that is, shouted at a distance. It is the common cry of the gamekeeper and grieve or farm-bailiff, to warn trespassers off forbidden ground. It obviously means *there* not *here*, being frequently combined with the former, as "*hurroe there*."

This word is also used in Scotland in the sense of cheering, to *hurroe* being equivalent to the English *hurra*, *hurrah*, of joy or triumph, as "When the king came we *hurraed* till our throats were sore." It occurs in the sense of an exclamation of surprise in meeting unexpectedly with an individual who has been some time absent. The northern word *harry* or *herry*, to pillage, seems rather from Gothic *heria*; Norsk *idem*, to invade, devastate, ravage, plunder. J. Ck. R.

WILLIAM BALIOL.

(4th S. vii. *passim*: viii. 53, 133, 243.)

I have much pleasure in forwarding to J. R. S. all the information which I have gathered on the subject of the Strabolgi family (thus the name is spelt in the entries on the Rolls); subject, of course, to the corrections which may be offered by any of your correspondents whose researches have been more extended than my own. I think J. R. S.'s object will be better attained by the form in which I have arranged my matter, than if I had answered his questions categorically.

Isabel de Chilham, only surviving daughter and heir of Richard de Chilham, or Fitzroy (natural son of King John), and Roese de Dover, died at Chilham in 1292, probably April 17, on

and cry' has been known to travel the length and breadth of Scotland in an incredibly short time. This method of communication, it is supposed, was first adopted on the occasion of the landing of Prince Charles Edward, called the Pretender, when that event was known sixty miles distant in the space of an hour. My father had a perfect recollection that when a very young boy walking with his father and a friend by the river side, the attention of his party was attracted by the sudden appearance of a man on the brow of a neighbouring eminence, who shouted towards them at the top of his lungs—'Hurro! hurro! hurro!' a cry supposed to have been introduced into this country by the Normans" [clearly by the Northmen as distinguished from their brethren of Normandy.—J. Ck. R.]

which day her obit. was kept at Canterbury Cathedral. She married (1) David de Strabolgi, Earl of Athole, (2) Alexander de Baliol. Issue, I. John de Strabolgi; II. Alexander de Baliol.

John de Strabolgi, second Earl of Athole, was beheaded in Westminster Hall in 1306. I have not discovered whom he married. Issue, David.

David, third earl, on whom inquisition was held Jan. 24, 1327, married—(1) Joan, elder daughter and eventual coheir of John Comyn of Badenoch; born May 10, 1296-7, married before 1307, died July 1326. (2) Isabel, family unknown. Issue, I. 1. David, fourth earl. II. 2. William, born 1336. 3. Ademar, born 1337, well known in his time as Ademar d'Athelles, living 1355, married Mary (family unknown), who was living 1376, and left issue Ademar, living 1402; and Isabel, married Ralph de Euer. 4. Robert, living Feb. 23, 1338. 5. Emeric, living 1346. [Possibly identical with Ademar.]

David, fourth earl, born *circ.* Jan. 1309, died 1335 [qu.]; married Katherine, daughter of Henry Lord Beaumont, who died Nov. 11, 1368. Issue, David.

David, fifth earl, born 1336, died Oct. 10, 1369; married Elizabeth, daughter of Henry Lord Ferrers of Groby, who married, secondly, John Mallowayn, and died at Ashford Oct. 23, 1375. Issue, Elizabeth and Philippa.

Elizabeth, Countess of Athole, born at Gainsborough Jan. 30, March 1, first week in Lent (Inq. of her mother), 1361; married (1) Sir Thomas Percy, second son of Henry, first Earl of Northumberland, who died 1388; (2) Sir John Scrope, younger son of Geoffrey Scrope of Masham, who probably survived her: she died after 1388. Issue, Henry Percy.

Philippa, her sister, born at Gainsborough March 21, 28, 1362 (Inq. of her mother); died before May 5, 1434; married (1) Sir Ralph Percy (brother of Thomas) before July 4, 1383; (2) John Halsham.

Henry Percy [qu. whether Earl of Athole], whose inquisition was taken 1433, married Elizabeth, daughter of Sir Matthew Bruce [qu. Bruce] of Gower; she died Jan. 21, 1440. Issue, Elizabeth and Margaret.

Elizabeth, died 1455-8, married (1) Thomas Lord Burgh [qu. who was he?], and (2) before May 5, 1434, Sir William Lucy.

Margaret, married (1) before May 5, 1434, Henry Lord Grey de Codnor; (2) [Richard Earl of Oxford, says Burke—certainly a mistake]. Left son by first marriage.

I may add that Alexander Baliol was Lord of Chilham only in right of his wife; and as she had a son by her first marriage, his tenure could be at most for his life only. Hugh Baliol married Agnes, daughter, and eventually coheir, of William de Valence, Earl of Pembroke, half-brother

Henry III.: she was widow of Maurice Fitzaurice of Kildare, and died in 1292, Hugh having predeceased her in 1271. They had a son, Ingelram de Baliol, who survived his father, it perhaps not his mother.

I can trace no genealogical connection between the families of Baliol and Strabolgi, except the one instance of the marriage of Alexander de Baliol with Isabel de Chilham.

HERMENTRUDE.

LORD BROUGHAM'S AUTOBIOGRAPHY (4th S. *passim*).—It is probable that other inaccuracies have been discovered in this book, besides the marvellous one pointed out by Lord Stanhope. It is not as if no one would be hard on errors in a book of this kind. What I am about to notice (whether others have done so I do not know), it seems almost certain, must be an editorial blunder.

At p. 258 of the second volume, Lord Brougham is made to say, under date Sept. 19, 1822, in Lord Liverpool's government, writing to Lord Grey, as follows:—

"This is all the news I have, and I fear it may not reach you till it is old, as there seems considerable delay in the communication between the two, from motives without the slightest possible tincture of interest, for within six weeks I have refused the most easy and secure income for life of 7,000*l.* or 8,000 a-year and high rank, which I could not take without leaving my friends in the House of Commons exposed to the leaders of different parties."

The paragraph is unintelligible, and it seems quite clear that the latter part of it, from the words "from motives," do not belong to this letter. They are quite unmeaning in their connection with the former part, and in themselves they are absurd. Lord Brougham never could have been offered any appointment by the government in 1822.

But moreover they are, word for word, to be found in a subsequent letter (p. 488) under date September 1, 1827: referring to what, no doubt, took place—the offer to the writer of the office of Chief Baron by Mr. Canning. See Lord Rosslyn's letter, p. 494.

The blunder is so gross, that one would take it to be a typographical one but for the editor's note on p. 489 adopting it.

If it was some error of Lord Brougham's own transcription, and if a literal adherence to Lord Brougham's testamentary request required its retention (which I doubt), at all events the editor should have pointed out the mistake, instead of sanctioning it.

LYTTELTON.

Hagley, Stourbridge.

SUPINE AND GERUND (4th S. viii. 147.)—In the *lex Vitandarum Vocum* of Ainsworth, *supinum* has a place; with the significant remark that

"de cuius etymo magnæ lites in grammaticos," as puzzling as the word *ampersand*, which concludes the scholastic instruction of babes on the English alphabet. What connection it has with the classical word *supinus* = lying on your back, or, as Ainsworth puts it, "belly upwards," it is impossible to say. In the same luminous way Ainsworth tells us that *gerundium* is "a re gerundâ, i. e. gerendâ"; and, in both instances, he tells us to look at our grammars—a common practice of teachers who are unable to answer a pertinent question of their pupils. In no other language than dog-Latin is any *supine* or *gerund* to be found. The supines are nothing but the accusative and ablative of an old verbal substantive of the fourth declension; and the gerunds, the genitive, dative, accusative, and ablative, of the neuter of the participle passive in *dus*.

T. J. BUCKTON.

[The *Latin Primer* (Longmans, 1871) has the following in the "Glossarium Grammaticum" (p. 157): "The gerundive is the Latin participle in *dus*, and the gerund is probably its neuter singular, declined as a substantive, and attached to the infinitive verb-noun." And at p. 161: "*Supinum*, supine, an unmeaning term applied to two cases of the verb-noun which end in *um* and *u* severally."—ED.]

SUPPORTERS (4th S. viii. 47, 130, 188, 294.)—Edmondston (p. 190, and see also p. 193) has the following:—

"Those families who anciently used such supporters, either on their seal, banners, or monuments, and carved them in stone or wood, or depicted them on the glass windows of their mansions, and in the churches, chapels, and religious houses of their foundation, endowment, or patronage, as perspicuous evidences and memorials of their having a possessory right to such supporters, are fully and absolutely well entitled to bear them: and that no one of the descendants of such families ever ought to alienate such supporters, or bear his arms without them, because such possessory right is by far more honourable than any modern grant of supporters that can be obtained from an office of arms."

The last italics are Edmondston's, the first are my own.

CHARLES BOUTELL.

"THE PRANCING TAILOR" (4th S. viii. 186, 214, 231.)—The last rhyme referred to by J. is in Forfarshire applied to tailors:—

"Four-and-twenty tailors

Ridin' on a snail;

Says the foremost to the hin'most,

'We'll a' be owre the tail!"

"The snail shot out its horns,

Like ony hummil coo;

Says the hin'most to the foremost,

'We'll a' be stickit noo!"

In *Gammer Gurton's Garland* (1866, p. 26) is another, but inferior version.

W. F. 2.

With a slight diphthongal alteration, Camoen's *Lusiad* is recalled to our memory by the heroics of "The Prancing Tailor." I regret my inability to gratify PELAGIUS or MR. SALA with his equita-

tion at full stretch. I can, however, offer them my more than fourscore years' (imperfect) recollections of another *Carmen Pediculare*, which comes nearer in its accessories to the contributions of J. and of F. C. H. :—

"A taylor and a louse
Lived together in a house,
And betwixt them a quarrel arose;
The taylor he thought much,
And he owed the louse a grutch (grudge)
For breeding her young in his clothes.

"Then the louse he took his shears,
And he clipped the taylor's ears."

Here my memory fails me. Might I aid it by invention, I would arm the unfortunate tailor with the needle-gun.
E. L. S.

"CASTLES IN THE AIR" (4th S. iv. 13, 110, 184.)—The following examples of this expression may be added to those quoted from Bartlett:—

"And castels buyit, above in lofty skies,
Which never yet had good foundation."
Geo. Gascoigne, *The Steel Glas*,
Arber's reprint, p. 55.

"I build nought els but castles in the ayre."
Thos. Watson, *Poems*, Arber's reprint, p. 82.

The phrase also occurs in John Lyly's *Mother Bombe*, Act V. Sc. 3.
T. M'GRATH.

ETYMOLOGY OF HARROGATE AND KNARESBOROUGH (4th S. viii. 179.)—In attempting the interpretation of the names of places, I hold it to be indispensable to take into account the physical geography of the locality to which a name refers. Harrogate is situated on an elevated plateau, which the Britons would call an *ard*. This pronounced with the well-known "burr" on the *r*, would give *arrod*; and dropping the final, and aspirating the initial letter, we should have Harro or Harrow, as in Harrow-on-the-Hill and numerous other places, all having the same origin. In support of this view, I would adduce the neighbouring Hartwith, which I take to be a corruption of Hardwick, and to mean "the height's creek."

The Saxons pronounced *ard* as *herg*: hence the Latinised form *Herga* for Harrow, and hence also Hergest and Herrock, near Kington, Radnorshire. This also accounts for *arding*, from *ard*, appearing as *arken* in Arkendale, a hamlet of Knaresborough. Now, wherever there is an *ard*, there is almost certain to be a bluff end, or ends, belonging to it. Such a bluff would be called *ken-ard* or *ken-aird*, as in Kinnaird. Here again, dropping the final letter, and replacing the vowel in *ken* by an apostrophe, we get *k'nair*, and so Knaresborough and Knaresdale.

In some dialects, instead of Kenard, we get Penard, and the accent is placed on the first instead of the last syllable. Hence, at Harrow-on-the-Hill, instead of Kenard we get Penard, now corrupted into Pinner.

If space can be afforded me, I would refer to Knill, near Kington, for further supporting and illustrating this derivation. At Knill is a very decided promontory, just such a one as juts out on the Wash between Lynn and Hunstanton, and is called in the latter case Ken Hill. Now, with a Kennet Wood close by Knill, and Celtic names all around, who can doubt that Knill is Kenhill, or that Knaresborough is Kenair's-borough?

Ken appears in the same form, I conceive, in Knottingley, i. e. Ken-hought[height]-ingley, and with the initial letter dropped altogether, is Nottingham and Notting Hill, and several other names.
W. R.

LAUREL WRATH OF THE 34th REGIMENT (4th S. iii. 312; viii. 237.)—Lady Airey's authority for this badge settles the question as far as it relates to the 34th. But why did this regiment alone obtain the distinction, when all behaved well—especially the Blues, who protected the retreat, and when the last of them passed the bridge crossing the stream which checked the enemy, Lord Craufurd took off his hat and thanked them?
HENRY F. PONSFORD.

TRUMAN HENRY SAFFORD (4th S. i. 306.)—MR. J. TAYLOR inquires with reference to the youth of whose wondrous powers of calculation an account is given in the *Edinburgh Journal* (viii. 208), and to whom chemistry, botany, philosophy, &c. were sport, to what position he afterwards attained? Permit me in reply to state that he is Professor of Geology in Columbia College, U. S.

J. BENHAM SAFFORD.

Geological Society, London.

J. PIKE, WATCHMAKER (4th S. viii. 223.)—The Clockmakers' Company has a fine collection of records, and therein the name of J. Pike can be found. If Mr. Young applies to the courteous clerk of the company he will most likely obtain the information.
HYDE CLARKE.

PORTRAIT OF JOHN HENDERSON (4th S. viii. 243.)—I ought, perhaps, to have been more explicit in my inquiry. The portrait I allude to represents Henderson with one hand raised, and a book in the other. This portrait of him, by Gainsborough, was engraved in mezzotint in 1783 by J. Jones. I should like to know where this picture is, and also whether Gainsborough made any replica of it.
CHARLES WYLLIE.

SEAGIDUN, SEAGIDUN, ETC. (4th S. vii. 304, 400; viii. 77, 175.)—J. C. R. says I run everything into the element of "water." This is a broad assertion; but I will undertake to prove that when a place is situated at or near water, the name is very commonly derived from

[* An interesting paper on the origin of the name of Notting Hill appeared in *The Kensington News* of Sept. 28, 1871.—Ed.]

a word signifying "water" or "river," and that seven or eight Keltic words have given birth to quite two thousand geographical names. The Keltic *tam*, *tav*, *taw*, are found in at least thirty river names; whilst *dur*, *dour*, *dufr*, may be traced in five hundred names. Messrs. Oliver and Boyd may derive Dundee from the Sanskrit, but I do not think any scholar will confirm such a derivation. I do not ask your correspondent to supply me with words which I am unable to find in certain dictionaries, but he might himself consult them, unless indeed the authors quoted by him are to be looked upon as infallible.

R. S. CHARNOCK.

P.S. I believe *Hóri* a printer's error for *Iróí*. It is not so written in the MS. before me.

MONOLITH AT MEARNS (4th S. vii. 514; viii. 30, 110, 152, 192.)—When ESPEDARE says that the cross described as above stands on land formerly belonging to the Knights Templars, and that the Knights Templars were in the habit of erecting crosses on their lands, I think he sufficiently accounts for its existence without supposing that it also served as a boundary mark or finger-post. The particular piece of land, of which he still seems to think it may have served as a boundary mark, is described as lying on the Kirk burn between Mearns Kirk and the new town of Mearns—a description that makes it impossible for it to have been within one and a half mile, as the crow flies, of the Capelrig cross.

It is much more likely to have been the memorial of some man of note, or of some remarkable occurrence, or simply the pious offering of some artist brother.

When I spoke of the monks to whom the building of the dovecot was attributed, I merely used the common term applied by local tradition to any religious community. In Mearns churchyard there are a number of stone slabs without name or date, but with a large cross and sword engraved upon them. If these symbols indicate, as I suppose they do, that Knights Templars (the actual soldiers of the cross) were buried there, we may infer that they not only had lands, but lived in the neighbourhood.

GEORGE R. MURDOCH.

Todhillbank, Newton Mearns, Renfrewshire.

"THE MISTLETOE BOUGH" (4th S. viii. 8, 116, 77, 195.)—LORD LYTTTELTON is correct. The song is modern, and Haynes Bayley is the author. The legend is widely spread, and there are numerous *locales*, but I believe that Italy has the best claim to it. In Florence is an old castello (opposite to the church of St. Florence), where I was shown the identical oak chest! I forget the name of the building, but it contains a curious collection of mediæval antiquities, which are shown for small consideration. JAMES HENRY DIXON.

BEAR AND BEER (4th S. viii. 86, 155, 233.)—It certainly seems that these two words were pronounced alike in Queen Ann's days, from an anecdote in *The Tatler*, No. 18, quoted in Hotten's *History of Signboards* (edit. 4, p. 27), anent the bad orthography of signposts of the period:—

"I have a cousin now in town, who has answered under bachelor at Queen's College, whose name is Humphrey Mopstaff (he is akin to us by his mother). This young man, going to see a relation in Barbican, wandered a whole day by the mistake of one letter: for it was written 'This is the Beer,' instead of 'This is the Bear.' He was set right at last by inquiring for the house of a fellow who could not read, and knew the place mechanically, only by having been often drunk there."

See also pp. 152, 155, of Hotten's *History*. Apropos of signboards, we have in this town one which has always somewhat tickled my fancy. It is "THE SUN by G. LOW"; and as the full stop after G is not very strongly traced, reads at first sight as if it were "The Sun by Glow."

ERATO HILLS.

Cambridge.

They are humorously brought together by Hogarth in a spirited caricature published in 1763, and representing Churchill as "Ursa Major" hugging a pot of porter. There is a tradition to the effect that the original sketch for the head in this print was made from one of the bears in the Tower.

By the way, has not the artist made a slip in furnishing the pot with a fine "head," thereby giving the impression that the vessel is full; while at the same time he makes it clear, by certain outward indications, that Bruin has just been indulging in a generous draught?

WM. UNDERHILL.

HANOVERIAN SUCCESSION (4th S. viii. 243.)—Was not the succession to the late kingdom, or former electorate of Hanover, regulated by the laws of the German empire, which did not allow any rights or privileges of royalty to the children of unequal marriages?

A. S.

THE DARE (4th S. viii. 243.)—The *dace* is very commonly called *dare* in the East of England, and in some other localities *dar*. In old dictionaries the name is given as synonymous with *dace*. As to the etymology of either, I have never seen any attempted. There must be a vast number of original names which defy etymological researches, and both of these, I suspect, are of their number.

F. C. H.

Dare, dace, dar, and dart would seem to be the same fish, and the same name. Bailey gives "*dar*, *dart*, a fish commonly found in the Severn"; Webster, "*dare*, a small fish, the same as the *dace*." He mentions also the Dutch *daas*, and queries the French *vendoise*. Nemnich (*Allg. Polyg. Lex. der Naturgesch.*) gives *dace* or *dare* as the English name for *Cyprinus leuciscus*; and as the French

name, *la vandoise*, *le dard*. *Dace* and *dare* are not found in Junius. Roquefort renders *vandoise*, "sorte de poisson d'eau douce, nommé en différens endroits, dard; suisse"; but in the *Supplément* he writes the word *vendoise*, and adds:—

"Au figuré chose de peu de valeur —

'Biaux père
Biaux filz, où veus-tu que je voise?
Je n'ai vaillant une *vandoise*.'

Bernier, *Fabliau de la Houce Partie*, v. 270."

According to D'Orbigny, *vandoise* is the vulgar name of the *able* (bleak). I take it that *dace*, *dare*, *dar*, *dart* are all corrupted from the French *dard*. Roquefort gives "*dar*, *dars*, trait, flèche, javelot, lance, *dardus*." Nemnich says: "Er schwimmt mit der Schnelligkeit eines Pfeiles, daher heisst er im Französischen, le dard." The *Encyc. méthodique* writes the French name *la vandoise* (not *vandoise*), which may be the proper orthography of the word: but why the *dace* should be called in French *la vandoise* seems doubtful.

Gray's Inn.

R. S. CHARNOCK.

P.S. Nemnich gives as the Welsh names for the *dace* "*darsen* and *golenbysg*," but I do not find them so written in Dr. Pughe's *Dictionary*. Bescherelle says the *vandoise* is known in Languedoc under the name of *sophie*, and at Lyons under that of *suiffe*; but he renders *suisse*, "nom vulgaire de la *vandoise*." It is possible that the names *sophie*, *suiffe*, may have been corrupted to *suisse*. Having obtained the latter name, the *dace* may have been called in French, *la vandoise*, by corruption *vandoise* and *vendoise*.

LOCKHART'S "LIFE OF SIR WALTER SCOTT" (4th S. viii. 241.)—The suggestion made by your correspondent Q. Q. is well worthy of notice. I have for years had before my mind an ideal edition of Sir Walter Scott's life and works. There is no hope that I should ever have opportunity and leisure to edit such a series, even if there were not other formidable obstacles at present in the way. Surely, however, we ought to have a standard edition of the works of the greatest writer in the realm of imagination (except Shakespeare) that our island has produced.

To begin with the life. The text should not be touched in any way, except by adding certain parts of letters which were for good reason suppressed at the time; but short notes should be put at the bottom of the page where they are required, distinguished always by the initials or other mark of the editor. An appendix should contain the additional letters of Scott which have been already published or are forthcoming for publication, and such other memoranda and documents as it is advisable to give. This appendix should certainly include an account of the manuscripts of Scott's works, stating in what custody they are at present to be found.

What letters of Scott remain unpublished no one can tell, but many have already crept into print in newspapers, magazines, and out-of-the-way books. There are several very interesting and characteristic ones in George Taylor's *Memoir of Robert Surtees* (Surtees Soc. edit.), which I fancy are not known to many persons who are not antiquaries.

All the novels and poems require more or less annotation, but it is devoutly to be wished that these said notes, be they wise or the contrary, should be printed at the end of the volumes, not at the bottom of the pages. A really good glossary to Scott is also much wanted—not a mere makeshift word list, such as are all those that I have seen.

This last would certainly have been done long ago had Scott written in German, and probably will be done there if some competent person does not undertake the work here. K. P. D. E.

ΣΚΗΝΗ': SCENA (4th S. vii. *passim*; viii. 237.) That all Eastern things have as a rule remained more stationary than those of Europe is not to be denied, but that Sanscrit has remained so unaltered that the fact of a harsh sound not occurring in a certain word in it, and also in Greek, though being used in Latin, proves the Greek word to be of an older form than the Latin, is in my opinion entirely absurd.

I suppose that your correspondent does not deny the existence of *Vau*, *Koppa*, and *Sampi* in the older Greek alphabet; and if so, it is impossible to doubt the *v* in *vinum*, the *q* in *quinque*, *quis*, *tis*; *que*, *τε*; or the *s* in *sus*, *ūs*; *super*, *ὑπέρ*. It is far more likely that any Eastern language should have dropped any such ugly sounds, than that a nation confessedly of the same family, and of a low state of civilization, should have invented them. Πέρτε is especially interesting, for in it there are two sounds substituted, as I should say, for the rough almost unpronounceable guttural, probably to prevent a disagreeable alliteration. Each of them also occurring separately in other words, as *πόρος* (intermediate *κύρος*), *quotus*, and *tis*, *quis*, and better still *τέροπος*, *πίρπος*, *quatuor*. J. C. J.

LES MATASSINS (4th S. viii. 146.)—Littré says:—

"Nom de la danse que dansaient certains danseurs, qui portaient des corselets, des morions dorés, des sonnettes aux jambes et l'épée à la main avec un bouclier."

He says the name dates from the sixteenth century, and is derived from the Spanish *matachin*. He adds, "origine ultérieure inconnue."

W. J. F. T.

TOURISTS' WIT (4th S. viii. 85, 174.)—If you think it worth while, make a note that I, in the year of grace 1830, and in the merry month of May, did walk before breakfast from the east end

n—Hoxton to wit—to Richmond in Surrey the latter place by eight o'clock A.M. a pretty fair stretch *ante jentaculum*. Suspension bridges were at that period a novel object, I turned aside to see Hammeridge; and on the white handrail found a wing quatrain, written in pencil by some visitor, whose facility of rhyme exceeded that of his wit:—

"Here we are,
In party five,
To see the bridge,
As I'm alive."

SENEX.

FELL'S AND BONAPARTE'S COACHMANSHIP (iii. 7, 75.)—In reference to Cromwell's, when acting as charioteer in Hyde Park, Jesse, in his recently published work (i. 25), quotes the concluding verse of a satirical pasquinade:—

"Every day and hour has shewn us his power,
And now he has shewn us his art;
His first reproach was a fall from a coach,
And his next will be from a cart."

H. A. KENNEDY.

o Lodge, Reading.

FRIDAY'S BREAD SUPERSTITION (4th S. 175, 256.)—I mentioned this custom in "4th S. v. 595, and added a reference to *Popular Antiquities*, ed. Bohn (i. 154-6), where may be seen concerning it.

W. C. B.

Howling is from *Poor Robin's Almanack*—

"Today comes this month, the old woman runs
or two a penny hot-cross-buns,
Virtue is, if you believe what's said,
Not grow mouldy like the common bread."

THOS. RATCLIFFE.

"PARTAKE" (4th S. viii. 182, 232.)—Willers of the Authorised Version of the Bible the preposition *of* from the numerous which they now find it following the *partaker*, *partaker*, &c.² Undoubtedly, the authority of my good college friend T., and of HERMENTRUBE, I do not think will so persuade the Revision Committee the Biblical usage is well illustrated in 17, "and with them partake of the fruit in one case we find *in* necessarily substituted *of*—Matt. xxiii. 30, "partakers with the blood of the prophets."

W. A. S. R.

Sorry I have offended Mr. SALA's taste. I am hypercritical; but I am not convinced I am "of the same opinion still." Will allow me to suggest to him that my expression, to which he so strongly objects, may be in bad taste, but is not ungrammatical (as to my apprehension) the expres-

sion which I criticised; and also that it was merely intended in fun, while the other is used in earnest? I am afraid the pages of "N. & Q." would be very grave and solemn, if we all considered MR. SALA's matter-of-fact "why?" before writing; but perhaps he thinks this would be all the better.

HERMENTRUBE.

P.S. I will promise not to "pollute the well of English undefiled," if MR. SALA will kindly tell me where to find it. I am afraid it lies in the country of the Norse tale, "East o' the Sun and West o' the Moon."

MARRIAGES OF ENGLISH PRINCESSES (4th S. vii. *passim*: viii. 57, 152, 253.)—I owe my best thanks to JUNIUS NEPOS for the very kindly manner in which he has received my remarks. May I presume to say also, that I wish we could all be equally good-tempered in our paper wars. I do not mean to exclude myself. In this particular instance, it is not only the British Museum that stands behind me, but the Public Record Office also; for the Registers and Computuses of John of Gaunt are contained in that depository of treasure.

HERMENTRUBE.

JOHN DYER (4th S. vii. *passim*: viii. 90, 157, 178, 252.)—The poet is apostrophising one of the Muses—Painting or Poetry; Painting, I think—as the "silent nymph"; and therefore "thou," not being expressed, is of course understood. At least, so it appears to me.

As there has been some skirmishing in these pages over this subject of John Dyer, would it not be a good way of terminating the matter to quote in full (with the Editor's kind permission) the pleasant stanzas by our poet, entitled "To a Friend* in Town" (see Thomas Park's edition, 1807, p. 146), viz.:—

"Have my friends in the town, in the gay busy town,
Forgot such a man as John Dyer?
Or heedless despise they, or pity the clown,
Whose bosom no pageantries fire?
"No matter, no matter—content in the shades
(Contented!—why, every thing charms me)—
Fall in tuces all adown the green steeps, ye cascades!
Till hence rigid virtue alarms me.
"Till outrage arises, or misery needs
The swift, the intrepid avenger;
Till sacred religion or liberty bleeds,—
Then mine be the deed and the danger.
"Alas! what a folly, what wealth and domain
We heap up in sin and in sorrow!
Immense is the toil, yet the labour how vain!
Is not life to be over to-morrow?
"Then glide on my moments, the few that I have,
Smooth-shaded, and quiet, and even;
While gently the body descends to the grave,
And the spirit arises to heaven."

J. W. W.

Winchester.

* Richard Savage.

"A DOUBTFUL GOOD," ETC. (4th S. viii. 205.)—These lines are to be found in "The Passionate Pilgrim" (sec. 10), where they form the concluding lines of the following stanza:—

"Beauty is but a vain and doubtful good,
A shining gloss that fadeth suddenly;
A flower that dies, when first it 'gins to bud;
A brittle glass that's broken presently."

The lines are generally attributed to Shakespeare; but, inasmuch as the publication in which they are found was surreptitious, and included several poems undeniably by other authors, and the lines in question are poor, it seems, after all, doubtful whether they were really written by the hand that produced *Othello*. E. S. H.

"THE RECREATIVE REVIEW" (4th S. viii. 146) was edited, I believe, by Francis Douce.

C. W. SUTTON.

63, Egerton Street, Hulme.

HERALDIC: WENMAN (4th S. viii. 223.)—The arms very probably belong to the family of Keble or Kebyll, which bore Ar. a fesse wavy gules; on a canton sab. a lion passant of the field. Richard, first Viscount Wenman of Tuam in Ireland, of Thame Park, co. Oxford, was thrice married: first, to Agnes, daughter of Sir George Fermor of Easton-Neston; second, to Maria, daughter and heir of Thomas Keble; and third, to Alice Codenham, widow of Robert Chamberlain.

W. M. H. C. does not say whether there is any memorial inscription on this Wenman monument.

B. W. G.

Southampton.

GNATS *versus* MOSQUITOES (4th S. vii. *passim*; viii. 32, 78.)—MR. R. S. CHARNOCK has been more fortunate than I have. I was at the Lago di Garda during the hottest weather. I visited the Promontory of Catullus, where the extensive remains of Lesbia's villa are found. I was also at many other localities, though I cannot call to mind Salò. But I can state most positively that I was not annoyed by mosquitoes on the shores of the Lake, though I was so in other localities, as Verona, Venice, &c. The vinegar of Vincent Bully is not merely a protection, it is an infallible preservative. Any of the aromatic preparations answer the same purpose. If the legs and feet are well washed with Bully's vinegar we are quite safe from the sting of the harvest-bug. Preservatives when applied should be allowed to dry. The face and neck should be well soaked.

JAMES HENRY DIXON.

"IN TWO PLACES AT ONCE, LIKE A BIRD" (4th S. viii. 185.)—In the references given in the footnote to this query (3rd S. vii. 459, 501; viii. 56) the question is not definitely answered; though it is shown that Sir Boyle Roche gave it as a quotation, and not as an original "bull" or joke (3rd S. vii. 501). Very curiously, on the same

day that your correspondent's query appeared, it was answered in an article, "Sir Boyle Roche and his Bird," in *Once a Week*, No. 192, September 2, 1871. It is there shown that the quotation is from "a play, written so far back as the end of the seventeenth century, by one Mr. Jevon, and entitled *The Devil of a Wife*. It was not an obscure production, but highly popular. There are several editions of it in the British Museum." It has been modernised under the title *The Devil to Pay*. In the original the lady says:—

"O heaven, what do I see? Is not that I there in my gown and petticoat I wore yesterday? How can it be, when I am here? I cannot be in two places at once."

Rowland, her husband's friend, and an Englishman, replies—

"Surely no—unless thou wert a bird."

It seems probable that Sir Boyle Roche had read the play, and quoted these words in his famous speech. CUTHBERT BEDE.

THE DOCTRINE OF CELTICISM (4th S. vii. 349, 525; viii. 31, 89, 208.)—Your correspondent J. A. R. gives *Mam Tor* as a Derbyshire instance of Celtic etymology. The same county presents several other examples of place-names that clearly correspond with the language of Scotland. Chevin Hill, near Belper, may be compared with the Cheviots; Pentrich with the Pentland Hills; Kilburn with Kilbride; and Kenslon, near Bake-well, with Kenmore. Names that are obviously of Celtic origin are far more numerous in Derbyshire than in the adjacent counties. The original inhabitants appear to have lingered longer in the fastnesses of the Peak than in any other part of England, with the exception of course of Cornwall.

J. CHARLES COX.

Hazelwood, Belper.

Keltic topography is not confined to Great Britain and Ireland. Quite 90 per cent. of the river names of Europe are of Keltic origin. They are to be met with even in Scandinavia and Russia.

R. S. CHARNOCK.

Gray's Inn.

"THE WIFE OF EVERY ENGLISHMAN," ETC. (4th S. viii. 222.)—In the well-known ballad, "The Spanish Lady's Love," to be found in the *Percy Reliques*. W. J. BERNHARD SMITH.

Temple.

"SIGNUM QUOD PERHIBENT," ETC. (4th S. viii. 204.)—Perhaps the following copy of Constantine's edict may throw a little light upon the quotation given by H. W. H.:—

"Imp. Constant. A. Elpidio.

"Omnes judices urbanæque plebes et cunctarum artium officia venerabili die Solis quiescant.

"Ruri tamen positi agrorum culturæ liberè licenterque inserviant, quoniam frequenter evenit, ut non aptius alio die frumenta sulcis aut vineæ scrobibus mandentur, ne

momenti pereat commoditas coelesti provisione
Dat. Nonis Martis Crispo II. et Constantino II.
Corp. Jur. Civ. Codicis, lib. iii. tit. 12.

orthy of remark that at the time of the
this edict Constantine was no Christian,
I was he when he presided at the Council

ss was known as an emblem long before
of Christ. See "Cross" in the *Vocabu-*
cient Faiths embodied in Ancient Names,
an, M.D.

ity or liberty allowed to the Pagani as
ervance of the Sabbath by Constantine's
likely gave rise to the quotation in
but who the author is, I cannot inform
JAMES BRIERLEY.

R SCOTT'S USE OF PROVERBS (4th S. viii.
—MR. UNDERHILL may rest assured that
not "caught napping" here, but uses
verbs in the exact sense in which they
sally employed in Scotland. Indeed it
interesting to know when the first of
had another meaning. "A nod's as
vink to a blind horse"—but if the horse
ind? Ratcliffe, who is by no means
he suggested advantage, is enabled by
this proverb to convey some idea of the
inexpressible degree of acuteness which
es in such a matter.

ie other, Ratcliffe cunningly puts off his
with a *nihil dicit*, while Mr. S., pretending
elieved this representation of inability,
e expected to find nothing but a mare's
esses, when the discovery comes, his
astonishment at the contents of said nest.
mare's nest "wi' a witness"—the nest
ing more; and there is in that expres-
ld of jubilation that that something was
ct he was in search of. I don't know
ke my meaning quite clear; but it is
ult to me to understand the phrase from
spondent's point of view. W. F. (2.)

ARDINER (4th S. vi. 341, 466.) — MR.
s incorrect in saying her maiden name
y; it was Arden (see *Recollections of a*
ther, by E. A. Gardiner). I presume
that the information as to her father
n a lecturer is correct, though his name
and not Massey. OLPHAR HAMST.
Road, Barnet.

GRAPHY (4th S. vii. 155, 201, 377.) —
known that the eminent algebraist,
is employed during the civil wars by
nent to decipher the despatches of the
n which he was eminently successful.
Poe's striking tale of *The Gold Bug*, a
of a simple nature is so told, and the
employed in the solution explained in a
sting manner, but still greater ingenuity

is displayed in the interpretation of the crypto-
gram when reduced to English than in the solu-
tion itself. An interesting article on cipher-writing
will be found in *Macmillan's Magazine* for Feb-
ruary of the current year.

J. RUSSELL, B.A. Cant.

[On looking at the last reference you will find the
omission of the early part of your paper accounted for.
—ED.]

Miscellaneous.

NOTES ON BOOKS, ETC.

The Newspaper Press: its Origin, Progress, and Present Position. By James Grant, Author of "Random Recollections," &c., and late Editor of "The Morning Advertiser." In Two Volumes. (Tinsley.)

Whatever may be the advantages attendant on the privacy which surrounds the management and writers of the Newspaper Press in this country, there can be little doubt that such a state of things stimulates the curiosity of "outsiders," and makes them look anxiously for any glimpses of that mysterious organization which furnishes day by day all the world with their news, and more than half the world with their ideas and opinions. We venture, therefore, to prophesy that these two goodly volumes by Mr. Grant will be read with great interest; and as the literary banquet which the author sets before his readers is complete "ab ovo usque ad mala," they will be instructed and amused as well as interested. We have said Mr. Grant begins at the beginning and goes regularly through to the end; and, as he starts with the *Acta Diurna* of the Romans and comes down to our own *Echo*, it will be seen that we have done him no more than justice. After discussing *The Gazetteer* and that now recognised forgery, *The English Mercurie*, Mr. Grant gives us an account of the early News Letters and their writers—of *The Weekly News* and Nathaniel Butler its printer—the progress of the Newspaper Press in the early part of the eighteenth century and the establishment of Daily Papers is next treated of, which brings us down to *The Public Advertiser* in which the celebrated Letters of Junius first appeared. A chapter on these letters adds but little to our information respecting them. But the larger portion of the book is occupied with matter of greater interest to the general reader—the story of the Newspaper Press from the commencement of the present century, and in the history of *The Times*, *The Morning Chronicle*, *The Morning Herald*, and *The Morning Post*, and the very remarkable men associated with them, as well as in that of their younger rivals *The Morning Advertiser*, *The Globe*, *The Daily News*, *The Daily Telegraph*, *The Standard*, and *Pall Mall Gazette*, interspersed as it is with Mr. Grant's anecdotes and personal recollections, the reader can scarcely fail to be interested and amused. Some chapters on the interior of a Morning Paper Establishment, Parliamentary Reporters, Special Correspondents, Penny-a-Liners, &c., and comparisons between the London, Paris, and American Press, bring the work to a close.

Ancient Classics for English Readers. Sophocles. By Clifton W. Collins, M.A., Her Majesty's Inspector of Schools. (Blackwood).

In the preparation of the present volume the editor has had the advantage of making use of the best translations and best editions of Sophocles, with the permission of their respective authors; and the manner in which he illustrates the many points of resemblance between the *Passion Play* recently acted at Ober-Ammergau and the

Greek drama, serves to give the reader a very good idea of the manner in which these great Tragedies were brought before the people of Athens.

The Constitutional History of England, since the Accession of George the Third, 1760-1860. By Sir Thomas Erskine May, K.C.B. *Third Edition, with a New Supplementary Chapter. In Three Volumes.* (Longmans.)

The present work, which was avowedly intended by Sir Erskine May as a continuation of Mr. Hallam's important book on the same subject, and refers to the eventful century which followed the accession of George the Third, has clearly attained the place to which the ambition of the writer, founded on his thorough knowledge of our parliamentary and constitutional forms and practice, justified him in hoping for. The words "Third Edition," on the title-page, show that the book has outlived the period for criticism; and only calls for such notice as may show what new claim, if any, a new edition of it may have to the attention of those interested in the subject. This will be found in a Supplementary Chapter; in which, in preference to disturbing the original narrative by attempting to continue it to the present time, the author has reviewed the more remarkable events of the ten years which have elapsed since the first appearance of the book, their relations to the history of the previous hundred years, and endeavoured to measure their influence upon the government and destinies of England.

Memoirs and Letters of Charles Boner, Author of "Chamois Hunting in Bavaria." With Letters of Mary Russell Mitford to him during Ten Years. Edited by R. M. Kettle. *In Two Volumes.* (Bentley.)

We have in these volumes the Memoir of a man of great ability and moral worth, gifted with strong poetic feeling and artistic tastes, and possessed of great literary industry, and whose literary skill was speedily recognised on the appearance of his book on Transylvania and his *Chamois Hunting in Bavaria*. Mr. Boner's long residence in Germany made him better acquainted than most of his countrymen with its social and political condition, and especially fitted him for the part which he occupied for some time, namely, that of Special Correspondent of the *Daily News* at Vienna. The life is not one marked by any striking incidents, but variety and interest is given to the book by the introduction of Memoirs of the Emperor Maximilian and of Lewis I. of Bavaria, and more especially by a number of clever and amusing Letters from Mary Russell Mitford.

THE AMMERGAU PASSION PLAY.—These performances did not close on Sunday the 24th, as was originally intended. They were repeated on the following Monday in presence of the King, Prince and Princess Teck, and other distinguished visitors. His majesty's presence was supposed to have reference to the continuance of the Passion Play, as its suppression is said to be under the consideration of the Bavarian government.

MR. GEORGE LAPHAM, publisher of *The Examiner* for upwards of forty-six years, died on Saturday last in his sixty-seventh year.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose.

GENESIS AND EXODUS. Early English.

OWL AND NIGHTINGALE. Ditto.

Wanted by Mr. Mortimer Collins, Knowl Hill, Berks.

Notices to Correspondents.

"N. & Q." of Saturday next will be a thirty-two page number, and will contain the announcements from the great publishing houses of the books to be issued during the coming season.

J. H. D.—1. Thanks for medical hints. 2. Send one for Christmas number. 3. We never heard the gentleman you mention refer to you in any way.

S. W. T.—An extended notice of the shortcomings of Abp. Lancelot Blackburne is given in "N. & Q." 3rd S. iii. 430, and of James Puckle, author of *The Club*, 3rd S. ix. 393.

MAURICE LENIHAN.—To Blickling Hall in Norfolk was decreed the honour of Anne Boleyn's birth, and not the castle of Carrick-on-Suir. It is very doubtful whether there is any truth in the tradition that Queen Elizabeth ever resided at the latter place.

E. T. C.—The legend of the Irish air "Aileen (or Eileen) Aroon" (*Eileen the secret treasure of my heart*) is printed in "N. & Q." 3rd S. vi. 254.

SEPTIMUS DE FIDGITT.—Has our correspondent consulted the list of grants of arms in Sims's *Manual for the Genealogist*, &c., p. 306? The earliest MS. there noticed is Edward I. to Elizabeth.—For the origin of the Dakyn family motto consult "N. & Q." 3rd S. viii. 130.

NEPHRITE.—The Addit. MS. 15,617 contains pedigrees of Milanese families, alphabetically arranged, and brought down to the year 1724. A list of names is prefixed. Consult also the *Class Catalogue of Heraldry*, vol. iii., in the MS. department of the British Museum.

W. H. P. (Belfast).—The engraving of the Great Oak at Fredville is from Strutt's *Sylva Britannica*, fol. 1822, plate 3. Fredville Park is in the parish of Nonington, Kent. The oak is still standing, and is of no great height, but measures thirty-six feet in girth. See Murray's *Hand-book of Kent*, ed. 1868, p. 143.

BELL LITERATURE.—With reference to what we said last week, our friend the Rev. H. T. Ellacombe writes:—

"In my forthcoming quarto I have noticed two hundred and fifty treatises on bells, about forty more than have been already catalogued in the pages of 'N. & Q.'"

T. L.—Stingo, strong ale, being a cant word, its etymology is unknown.

A. R. (Oswestry).—John Lord was the patronymic of Sir John Owen, Bart. He was M.P. for Pembrokeshire, and died Feb. 6, 1861. *Gent. Mag.* for April, 1861, p. 458.

GEORGE LLOYD.—The line in the first edition (1743) as well as in Gilfillan's reprint of *Blair's Grave*, reads "Pursues her close through every lane of life."

OLPHAR HAMST warns our readers that *Hardwick's Annual Biography* for 1856, is the same work as *Walsford's Records of the Great and Noble*, with a new title-page. The book appears to be a reproduction of a remainder. Authors have no control over these tricks of trade.

IVAN.—Sketches of Young Gentlemen, &c., by Quix, 1869, is not by Charles Dickens.

H. E. B. (Louth).—Bede-house or Bead-house is a term frequently used in Scotland for an alms-house.

"THO' LOST TO SIGHT," &c.—A reference to our General Indexes will show that the question raised is still undecided.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

LONDON, SATURDAY, OCTOBER 21, 1871.

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Notes on Books, &c.

Notes.

THE REV. SIR HERBERT CROFT, BART., LL.B.

A certain amount of interest attaches to the name of this gentleman, if only in respect of his connection with the literary history of Chatterton, with whose genius and fate he was certainly one of the first to make the public formally acquainted. This was by means of his publication entitled —

"Love and Madness. A Story too true; in a Series of Letters between parties whose names would, perhaps, be mentioned, were they less known or less lamented." 8vo, London, 1780 —

in which, by a somewhat censurable admixture of truth and fiction, the melancholy history of Miss Reay, the actress and mistress of Lord Sandwich, and her lover and murderer, the Rev. Mr. Hackman, is shadowed forth—the latter being made to give, in one of his imaginary letters to his mistress, the sad story of the young Bristol poet.

This interesting work, of which Mr. D. Wilson, in his *Chatterton; a Biographical Study* (8vo, 1870), speaks as "containing more of graphic glimpses of the boy than all subsequent writers have supplied"—had a considerable sale, three editions at least—mine is the third—appearing in the year of its publication. In the first of these, according to Lowndes, a poem entitled "The Rose" is to be found, which was withdrawn from subsequent ones. These, moreover, are mutilated

in other respects; while later impressions, as for instance one before me (small 8vo, Ipswich, 1809, pp. 178), have suffered elimination of certain entire letters (xxxvii. and xxxix.), and important retrenchments throughout the whole series. The author, desiring, at a long subsequent period, to recover a copy for republication in Paris, was particular in asking Mr. Nichols to obtain "an uncurtailed edition, containing the P.S. to the memory of Johnson."

Serious imputations rest upon the compiler in respect of the manner in which it is alleged he became possessed of the manuscripts of Chatterton, left in the hands of the mother and sister of the unfortunate young poet. These are fully set forth by Southey, with the correspondence, in his proposals for his complete edition of Chatterton, for the benefit of his relatives, in the *Monthly Magazine* for Nov. 1799. The Rev. Herbert Croft—he had not then succeeded to the baronetcy—was then residing in Denmark, and replied to Southey's charges by—

"Chatterton and Love and Madness. A Letter from Denmark to Mr. Nichols respecting an unprovoked attack made upon the writer, during his absence from England, &c."

This was published in the *Gentleman's Magazine*, vol. lxx. pp. 99, 222, and 322, and is a verbose and scurrilous attack upon Southey, evading the main charge, that he had obtained the papers from Mrs. Chatterton and Mrs. Newton under promise to return them in half an hour, and had subsequently published them for his own benefit, making what was considered an inadequate remuneration (some eleven guineas) to their rightful owners. Southey replied briefly to this in the same volume, p. 226; and an account of the affair will be found in Cottle's *Reminiscences of Coleridge and Southey*, ed. 1847, p. 145, and Southey's *Life and Correspondence*, vol. ii. p. 186.

In September, 1797, Coleridge writes to Cottle—"Herbert Croft is in Exeter Gaol! This is unlucky. Poor devil! He must now be unpeppered." It is a pity that the reminiscence gives no explanation of these enigmatical expressions; it was in this very year that Croft succeeded to the baronetcy on the death of his cousin, Sir John, the grandson of Sir Archer Croft, the second baronet.

Sir Herbert Croft, before taking holy orders, and a member of the Middle Temple, was a friend of the son of Dr. Young, author of the *Night Thoughts*, and in that capacity contributed a memoir of the poet, to be published among Johnson's *Lives*. Boswell considered that this contribution possessed considerable merit, and was "a pretty successful imitation of Johnson's style"; but this Burke denied, more sagaciously asserting that it had "all his pomp without his force; the nodosities of the oak without its strength; the contor-

tions of the sibyl without the inspiration"; while Macaulay justly styles it "pompous and foolish."

After the death of the great lexicographer, Sir Herbert issued proposals for a new edition of the *Dictionary* of his friend ("mon ami Johnson," as he called him thirty years later), "corrected without the smallest omission, considerably improved and enlarged with more than twenty thousand words, illustrated by examples from the books quoted by Dr. Johnson, and from others of the best authority in our own and former times." The subscription was fixed at twelve guineas, and the work to be in four volumes, folio: but the project was not carried out, owing, according to one account, to a want of a sufficient number of subscribers, or, according to the subsequent statement of the projector, to the failure of certain promises made to him by Mr. Pitt in 1788.

In a letter to his friend John Nichols he alludes to his collections for this work, amounting to two hundred volumes in 4to, and expresses his desire that, after his death, they should be deposited in some public library. Is it known whether this intention was ever carried into effect? and if so, where the collections have found a resting-place?

A notice of Sir Herbert Croft will be found in the *Biographical Dictionary of Living Authors*, 8vo, 1816, pp. 81 and 424; in Nichols's *Illustrations of the Literary History of the Eighteenth Century*, vol. v. pp. 202-218, with a portrait after Abbott by Skelton; and in the *Gentleman's Magazine*, May 1816, in which year, at the age of sixty-five, he closed his varied career in Paris, in which city, partly from pecuniary embarrassments, and partly as one of the English subjects detained in France by the tyranny of Buonaparte, he had resided for fifteen years.

To these various accounts is subjoined a copious list of the literary executions and projects of the deceased baronet. In none of these, however, do I find mention of the last, and perhaps the most important work of the author. As written by an Englishman in the French language; as a critical examination into the style and grammar of a masterpiece of French literature; and thus appropriately to be termed, in the words of a French correspondent of the author, a "véritable phénomène littéraire," this work appears to me to merit some notice and association with its author in these pages. It is entitled—

"Commentaires sur les meilleurs Ouvrages de la Langue française, pour en accompagner toutes les éditions, et spécialement les deux collections de M. P. Didot l'aîné. Par le Chevalier Croft, Baronnet anglais. 8vo, à Paris. De l'Imprimerie de P. Didot l'aîné. M.DCCCXV. pp. 467. Tome premier."

In his preface the author thus speaks of his work:—

"J'ai toujours aimé la langue de Massillon et de Racine. Cet ouvrage est le fruit de mon amour, de mon respect

pour elle, et de plus de quarante années consacrées à l'approfondir."

He is aware that a foreigner who should attempt to point out or correct the grammatical or other errors of the classical authors of France, or prescribe rules for the language, would lay himself open to a charge of vanity and presumption; but he reminds his reader that the stranger is often qualified to perceive and appreciate that which the native, from very familiarity, fails to notice; that, in France, Vaugelas, who first gave rules for the French language, was almost as much a foreigner as himself; and that, in England, at least to the time of Hume, the best histories were those of Froissard and Rapin-Thoiras, both Frenchmen, and the best account of our constitution was that of De Lolme, a Swiss. He devotes the whole of his first volume to a commentary on the *Petit-Carême* of Massillon, and the two *Sermons* printed with it, making citation of four hundred and twenty-nine passages, many remarkable for their beauty, and all for some peculiarity of grammar or style, which is examined and discussed with a nice and critical sagacity, which, if it sometimes degenerates into trifling, exhibits a minute acquaintance with the language in which they are written. An admirable index completes the volume.

This first commentary was to be immediately followed by one on La Fontaine: this, again, to be succeeded by others in the order of the classical authors which form the collection of Didot. I must not omit to say that the book is sumptuously printed in the best style of this eminent typographer, on vellum paper, with large margins and rough edges.

Before I give to this handsome book the Roxburgh coating it deserves, I should like to be assured that no further volumes appeared. I imagine not; I have never seen or heard of any, and the author's death in the following year would leave the project, which he says "n'est point l'ouvrage d'un petit nombre d'années ni d'une médiocre application," in all probability, unachieved, except in so far as regards the single volume which I have made the subject of the foregoing remarks.

WILLIAM BATES, B.A.

Birmingham.

WILL OF THE REGENT MAR, 1568.

John Lord Erskine was the first of the restored earls to the most ancient dignity in Scotland, of which they had been deprived for more than one hundred and fifty years by the tyranny of the first five monarchs of the name of James. By the grace of Queen Mary and her Parliament, and of James VI., the heir of line was restored to his just rights, so far as it could be restored, and was declared the direct heir of Isabella, Countess of Mar in her own right.

ill or testament has recently turned up, I not be a more eligible place for preppy than "N. & Q." :—

ling ye ix of August, ye yeir of God eris, I, Johne erle of Mar, be yis present latter will, commendis my saule to the mer-ssurand myself of my redemption and salvas Christ our Lord, and body to be buriet at God as becumes ane Christiane, and that f Alway (Alloa), quhair I ordane ane honour- re to be maid and ye relicts of my foirbears ye Abbay of Cambuskyneyth to be trans-

leif my spous Annabell Murray tutrix to l dochter, and commandis thame to use hir all tymes. And siclyk I nominate and con- uid spous my executrix and intromissatrix ddis and ye inventorie yairof to be maid by

ill my said executrix pay my dettis quichis l to ony persone, and speciallie ye dettis z. : to Johne Wardlaw in Leyth, conform to oblest for me to sondre in Edinburgh, and ohne Leichman and Allane Olyphand, con- sir compts. ij^e merkis to Mr. Abrahame 's executors, quha hes my greit chanzie in e other dettis to craftismen in Edinburgh, ttis beris, ane hundreth merkis to Gilbert Ferretoun.

will my said executrix gratifie sic of my are nocht yet helpit be me, sic as Yowng Andro Galbray^t, Johne Murray of Polmeis, ye paige.

he rest of my guiddis quhilks fall to my part lochter gif I depart before scho be mariet.

last of all I will yat my said spous vse ye ny broder and frends yat ar cum of my hous, at ar cum of the hous, sic as Lochlevin and ill and Archebald Haldane my auld trew seruand in all the thing is yat concernis ye friendis and intertainment of yame to the seruice for the hono^r of the hous. In witness criwe yis my awin writin.

"JOHNE ERLE OF MAR."

the Regent was recognised as Earl of the undisputed heir of line of the abella, who had married Alexander the the Wolf of Badenoch, he took nothing ognition of his status by Queen Mary liament, and a title to recover the lands dom, which had been parcelled out e royal minions. His son, however, ful in getting back considerable por- ding Kildrummy Castle, in 1626, after keenly contested lawsuit in which all t lawyers of the time were employed

J. M.

EDITORIAL ETHICS.

priety of the notice which I have seen occasions in your columns, viz. that ould be careful in specifying the par- ion of the books from which they quote, een enforced on my mind by a little

* Pawn.

incident springing out of a literary inquiry in which I have been engaged, and which has re- called my attention to a question of great import- ance to all literary men, the discussion of which might, I think, be very advantageously entered upon in the columns of "N. & Q."

I allude to the duties which the editors of new editions of recognised Standard Books owe to the original Authors and to the Public.

As I am anxious that this discussion should, as far as possible, avoid anything approaching to a personal question, I shall, in referring to the several instances of mistaken conduct on the part of editors to which I refer, take care to avoid any indication of the particular books which have called forth this communication.

In the first place there surely cannot be two opinions that the first duty of an editor who undertakes to reproduce the work of a deceased scholar is, to make the foundation of his new edi- tion the edition which contains the author's latest correction, and as such exhibits his latest views and opinions, or the result of his last inquiries and researches, as the case may be.

Yet this first duty is, I fear, frequently over- looked; and I could point to one of the most re- markable books in the whole range of English literature, on which one of the most accomplished scholars and critics of our day devoted himself most assiduously and most successfully to the pre- paration of a new edition, but omitted at starting to ascertain that the edition which he adopted as the basis of his own, was the last and best edition of the original book.

Again, if an editor undertakes to produce a new edition of a popular book, on which other scholars have already laboured, and professes to incorporate the labours of his predecessors, and to supplement them with the results of his own studies and researches, there can be no question that it is a duty to his author and to the public that he has before him all the existing comments and notes of any value.

Yet I have before me at this minute a standard book of great popularity and interest, edited some few years since by a man of letters peculiarly fitted for the task, of great industry and intelli- gence; and I have beside an edition of the same work published many years before, with an abundance of valuable notes by well-known wri- ters, which edition and which notes have been entirely overlooked by him.

But there is a still graver fault of which editors are sometimes guilty, and that, unlike the sins of omission to which I have referred, is a fault ad- visedly and deliberately committed. I mean when an editor thinks proper so to alter and reconstruct the work before him, that when the book comes out it is impossible to discover how much belongs to the original writer, how much to those who

have subsequently laboured upon it, and how much is the work of the new editor.

Some forty or fifty years ago a book of great learning, the work of an elegant and accomplished scholar, had become so scarce and so expensive that a new edition of it was called for. This eventually appeared under the editorship of a man of great learning, and who approached his task and devoted himself to it in the true spirit of a scholar. The edition, which for distinction sake I will call edition A, proved a great success, and in the course of some ten or fifteen years was out of print; but it had awakened a great taste for the subject on which it treated, and a new edition was called for.

This new edition, which I will call edition B, was edited by a gentleman who had paid considerable attention to the subject, and who was assisted in his endeavours to give completeness to the work by the contributions of many distinguished scholars and men of letters, who subscribed their names to their various notes and contributions, so that the reader, when he consults the book, knows precisely upon what authority the information which he finds in it is founded.

That such a book should be well received is no more than might be expected; and in course of time this edition, which was probably a large one, was exhausted, and a third, which may be distinguished as edition C, was called for and produced.

The editor of edition C—a gentleman well versed in the matters treated of in a certain portion of the work—like his predecessor, had the good fortune to enlist the sympathies of a number of excellent scholars, who have enriched the pages of the book with the results of their studies and investigations. But the work, as may be believed, having been greatly enlarged by these successive editions, the editor thought it necessary to recast and remodel his materials. The result is that of which I complain. The omissions, insertions, modifications, and arrangements, in my opinion, affect the harmony and general character of the book. But this is a small evil compared with what remains.

The reader who consults the book now finds it difficult in some cases, impossible, I believe, in others, to ascertain to whom the various parts of the book really belong;—whether to the original author, in whom he could place implicit reliance, whether to the editor of edition C—a gentleman who would never dream of claiming the right to speak with the authority of such author—or whether the statement is made by one or other of the gentlemen who have contributed to the work; gentlemen to whose opinions the reader will be disposed to ascribe weight and influence in the proportion in which he recognises their scholarship and respects their judgment.

I think most of your readers will agree with

me, that the gentleman to whom we are indebted for edition C, in thus confusing the work of the original writer with his own labour and the contributions of his friends, has not done justice either to the original author, or to the men of letters who may have to consult it as the last, if not the best, edition of the standard work in question. E. E.

FOLK LORE.

DERBYSHIRE WEATHER SAYING.—If, on the 19th of September, there is a storm from the south, a mild winter may be expected.

THOS. RATCLIFFE.

FOLK LORE OF AN APPLE-TREE.—In the last week in July I was walking in a garden in the county of Rutland, when my companion directed my attention to an apple-tree on which were blossoms as well as fruit. She told me that this was regarded in the immediate neighbourhood as a very bad omen, and betokened death to one of the family before next spring.

CUTHBERT BEDE.

A PIECE OF FOLK LORE FROM CORNWALL.—“Mary Ann D. was taking a cup of tea wi’ me; an’ I sez to her, sez I: ‘How shed granny be so long a dyin’?’ And all of a sudden I screech’d to Mary Ann, ‘Why, how can her die? Granny’s athurt the planchin’!’ ‘Good me!’ sez she; and then she and I tore up stairs, and lashed round the bed, and just to once granny did give one groan, and died to reckly. She were athurt the planchin’, and could n’ die till we did put her right along it.”

W. P. P.

EAST-ANGLIAN FOLK LORE: SEWING.—If a button, tape, &c. be sewn on a garment while it is worn on the person, it is unlucky. The shirt, petticoat, &c. should be taken off, that the button may be sewn on under auspicious influences.

HYDE CLARKE.

YORKSHIRE FOLK LORE.—In Cleveland the belief is that where a cow has twin calves the first-born will be fruitful and the second barren, be they of whatever sex, unless such alleged barren animal meets with another born as itself.

EBORACUM.

ANATOLIAN FOLK LORE: TEETH.—When a tooth is pulled out it should be buried in the ground, and then money will be found or obtained.

HYDE CLARKE.

PEASECOD, CODFISH, CODPIECE.

* We are told that the syllable *cod*, in these words, is Anglo-Saxon. I doubt it; for there is no such word in any of the other Teutonic dialects. I derive it from the Latin, and think *peasecod* to have been the original word, and that a mere Anglicising of *pisci cauda*: for let any one

ow of peas, and he will see that the hang like *tails*, and are not erect or like those of the bean and other plants. d resemblance of form, but still more ing in globular eggs, may have caused own fish to be named *peasecod-fish*, just as the Germans may have called from its resemblance to a stick or log. become a single word, was applied to objects: hence in Scotland and the ngland a pillow is still called a *cod*—bably given when pillow and bolster ne, and derived from the shape of the

iece, about which some nonsense has n, was a portion of the attire of our It hung in front of the hose, to the of which it was attached by *points* or it contained a *cod*, or pocket, in which carried his purse, &c.: for there were in either doublet or hose. I am con- it was the *zona* of the ancients, for I ve that this last was a mere hollow shot pouch. I rather think it was a went outside the tunic, with a cod- ed to it. Like doublet and hose, it : way at the Restoration to French l its only remaining representative is d philibeg.

iece was usually made of cloth; and e that of the philibeg, was generally Its size, too, varied considerably; says of a dishonest guest at a feast:—

when he goes to any publick feast, none's thinking, of all there the least. aves the master of the house thereby? if the servants search, they may descry, vide *codpiece*, dinner being done, pkins cram'd up, with a silver spoon."

nd *farthingale*, like *breeches* and *petti-* sent, stood for the two sexes; and makes a young lady and her maid pleasantly and very innocently upon 1—

prince of *plackets*, lord of *codpieces*;"

; of which is simply, the ruler of for I have shown elsewhere that stomacher, and nothing else.

r harmless words, *codpiece* was some- l to an ill purpose by rakes and Shakespeare has two instances of of which is hardly intelligible, and : very much so. These, and a couple 1 *Romeo and Juliet*, are all that could se of offence to Mr. Bowdler and his THOS. KEIGHTLEY.

DR. JOHNSON AND CHARLES DICKENS.

It would seem rather incredible to put down to Dr. Johnson's conversation one of the wildly comic stories of Mr. Sam Weller, Junior, but to him it undoubtedly belongs. All will remember in *Pickwick*—to which I cannot refer, as it is not in my library—a narration by the inimitable Sam of a gentleman who was so fond of muffins that he endangered his life. His doctor thereon forbade the indulgence, but the patient was obstinate:—

"Do you think two shillings' worth of muffins would kill me, doctor?" he asks.—"It might," said the doctor.—"Half a crown's worth would for certain then?"—"I should think it would," said the doctor.—"Thereon the gentleman," says Sam, "bought three shillings' worth of muffins, toasted, buttered, ate them, and blew his brains out."—"God bless me!" cries Pickwick, "why did he do that?"—"To prove that the doctor was in the wrong!"

Now the exact origin of this is in Boswell's *Johnson*, vii. 238, Murray's edition. Johnson was talking about suicide. Mr. Beauclerk said:—

"That every wise man who intended to shoot himself took two pistols, that he might be sure of doing it at once. Lord —'s cook shot himself with one pistol, and lived ten days in great agony. Mr. —, who loved buttered muffins, but durst not eat them because they disagreed with his stomach, resolved to shoot himself; and then he eat three buttered muffins for breakfast, before shooting himself, knowing that he should not be troubled with indigestion. He had two charged pistols; one was found lying charged upon the table by him, after he had shot himself with the other.—'Well,' said Johnson, with an air of triumph, 'you see here one pistol was sufficient.'"

The three buttered muffins, in the humorous exaggeration of Charles Dickens, expand into three shillings' worth; but the story is the same, and a very curious phase of the human mind and heart it exhibits. That appetite must indeed be morbid which is willing to purchase a solitary gratification, such as eating buttered muffins, at the expense of life itself! and yet how many instances of such folly do we not meet with! Mr. Croker declares that the gentleman who thus destroyed his life was Johnson's old friend Mr. Fitzherbert, who killed himself January 2, 1772; and by such a suicide he has earned an immortality—such as it is. HAIN FRISWELL.

Great Russell Street, W.C.

MANGHAM.—The note of W. T. T. D. (4th S. viii. 276) reminds me of a derivation in Montagu's *Gleanings in Craven*. It is there stated, on the learned authority of the late Rev. W. Carr, B.D., that the local surname of "Mangham" arose from the first of the family being a foundling at Borden. The child was brought up and provided for by a few families in the neigh-

bourhood, and so went by the name of "amang 'em" = "amongst them." In process of time the "amang 'em" became "Mangham." If the name is found in other localities, and can be shown to be *ancient*, the Craven story must fall.

STEPHEN JACKSON.

BUFFER.—In Hotten's excellent, though necessarily imperfect *Slang Dictionary*, this word of half-jocose abuse is derived from the old French word *bouffard*. I have found, however, in a scarce book written by J. Badcock, an early writer on slang and thieves' tricks, a less far-fetched and truer derivation. That erudite writer, who flourished some forty years ago, says that the *buffer* was a kinsman of the *duffer* or low class pedlar. The *buffer* generally drew you mysteriously into some bye street, and then unbuttoning his coat and waistcoat unwound from next his skin (or buff) coils of sham Indian handkerchiefs supposed to have been smuggled. I remember when a boy that these sham smugglers hung a good deal about Gray's Inn Lane. They generally dressed as sailors, and used nautical expressions—scoundrels every inch of them nevertheless; and the handkerchiefs washed to white rags the first time they went into the tub, no doubt.

WALTER THORNBURY.

DR. JOHNSON.—It is a hazardous thing to write from memory when treating of facts, and this is what Mr. Robert Buchanan seems to have done in relation to Dr. Johnson's tour to the Hebrides. He says:—

"He (Dr. Johnson) faced hardships and dangers unexampled in his honest experience, trudged footsore on endless moors, lay half-drowned in the bottom of leaky Highland boats, faced the fury of real Highland storms, got drunk with mad Highland lairds, and showed at every step the patience of a martyr and the pluck of a soldier." *Land of Lorne*, i. 166-7.

The words I have italicised, making so unjust an imputation, are the more remarkable coming, as they do, from a writer who expresses so much admiration for the subject of them, and who especially refers to the journals both of the Doctor and of Boswell.

That at some time of his life Dr. Johnson drank occasionally to excess we know from his own admission:—

"I found myself apt to go to excess in it (wine), and therefore after having been for some time without it on account of illness, I thought it better not to return to it." *Life*, ed. 1823, ii. 437.

He had certainly become an abstainer previous to his journey to Scotland; for Boswell mentions—

"We only regretted that he could not be prevailed with to partake of the social glass."—*Journal*, edition 1813, p. 337.

I called attention the other day (*antè*, 264) to a statement that Dr. Johnson not only took snuff

but carried it in his waistcoat pocket—an assertion for which I am unable to find any authority.

The charm of Boswell's book is the exact relation of small matters, which bring the subject of his biography before us "in his habit as he lived"; and it is to be regretted when, from carelessness or any other cause, erroneous statements are made or inferences drawn at variance with the facts, for even trifles acquire some importance when associated with the name of Dr. Johnson.

CHARLES WYLIE.

MR. GEORGE BORROW'S WORKS.—I happened lately to read over again the short but capital article in the *Saturday Review* (May 23, 1857, iii. 480) on *The Romany Rye*. It recalled vividly the delight with which I read Mr. Borrow's racy and picturesque volumes, and the desire I felt for the continuance of his autobiography. It has made me wish for a complete list of his works, and I have drawn up a list to start with. The author's last work, *Wild Wales*, I have not seen. By the way, there is a very characteristic note of this writer in "N. & Q." 1st S. xi. 339, in which he throws off the incognito of his signature, and speaks of riding "Lavengro's wild colt":—

"Faustus, his Life, Death, and Descent into Hell, translated from the German by G. Borrow, with coloured frontispiece." Lond. 1825, 12mo.

"Romantic Ballads translated from the Danish, and Miscellaneous Pieces, by G. Borrow." Norwich, 1826.

"Tarquin; or, Metrical Translations from Thirty Languages and Dialects, by George Borrow." St. Petersburg, 1835.

"The Zincali; or, An Account of the Gypsies of Spain. By G. Borrow, late Agent of the British and Foreign Bible Society in Spain." Lond. 1841, 2 vols. 8vo.

"The Bible in Spain; or, the Journeys, Adventures, and Imprisonments of an Englishman, in an attempt to circulate the Scriptures in the Peninsula. By George Borrow." Lond. 1842, 3 vols. 8vo. [1st ed. dated Nov. 26, 1842; and 2nd ed. dated Jan. 20, 1843.]

"Lavengro: the Scholar, the Gypsy, the Priest (with Portrait of Author.)" Lond. 1851, 3 vols. 8vo.

"The Romany Rye—A Sequel to Lavengro." Lond. 1857, 2 vols. 8vo.

Q. Q.

GLAIR: GLAR.—Ferguson in his *Northmen* derives the North of England term *glair*, i. e. mire, from Norse *leir*, idem, by the addition of *g*. This is one of the few misconceptions of a writer who has cast a flood of light on the dialect and topography of Cumberland and Westmoreland, and of the Scottish Lowlands. It is plainly the Icelandic *glér*, meaning mud or mire, or any glutinous substance. In Scotland *glar*, sometimes written *glaur*, is used to denote the feculent deposit found at the bottom of stagnant water. "A goupin o' glar" means a handful of filth or slime; Icelandic *gaupn*, manus concava, pronounced like the Scotch *goupin*. *Goupins* means both hands held together in form of a round vessel. "Fill your goupins," fill both hands disposed in the manner described.

In some parts of Scotland the singular form, "The fill of the gowpin," means as much as may be contained in both hands.
J. C. ROGER.

"THE OLD CURIOSITY SHOP."—I had often wondered whether Dickens had any particular church in view in his beautiful and graphic description of the one in which Little Nell, after her varied wanderings, finds a quiet resting-place. The difficulty seems solved by the following extract from *The Building News*, which I transcribe, thinking it will interest many readers of "N. & Q." It is from an account of an excursion of the Birmingham Architectural Society, on Wednesday, Sept. 13, 1871, to different places of interest, and amongst them to the church at Tong, in the county of Salop. This is, according to the writer,—

"The one which Dickens described, and Cattermole drew, in connection with the story of Little Nell. Mr. Lawrence directed attention to the traces of the cannon-balls of the great Civil War; the splendid carving of the old screen and *monstrous* seats, the traces of the rich old colours still remaining on the stone and wood; the magnificent monuments of the Vernon family; the Golden Chapel, with its rich pendants and fan vaulting, and venerable remains of gold and green and blue on its quaintly carved roof, the rich old altar-cloth worked by pious fingers, and pillaged by less pious hands of later days; the curious old 'presses' full of portly folios and squat quartos and damp duodecimos, which had so long formed the neglected 'Ministers' Library' of Tong."

JOHN PICKFORD, M.A.

Hangate, Pickering.

SCOTT'S "GOETZ OF BERLICHINGEN."—I gather from your reply to CORNUS, in your Notices to Correspondents in "N. & Q." of Sept. 10, that he has been puzzled about the translation of Goethe's *Goetz v. Berlichingen* published in 1790. I suspect that on the title-page as originally printed the author's name was given as William Scott by mistake for Walter, and that this title was cancelled and a new one printed as soon as the error was discovered. A copy with the original title seems to have fallen into the hands of Wm. Taylor of Norwich; for in his *Survey of German Poetry*, published about thirty years after, he mentions this translation as by William Scott, and conjectures this William Scott to be the same person who has since become celebrated "under the poetical but assumed name of Walter." Scott appears never to have been aware of this blunder until he saw this statement of Taylor's, when he immediately wrote to him to remonstrate. A copy of his letter, with Taylor's reply, is to be seen in the second volume of Robber's *Memoir of W. Taylor*. This correspondence for a long time puzzled me, and the only copy of the book which I ever saw did not at first enlighten me, for there the title has *Walter* plainly enough; but on examining it a second time I came to the conclusion that this title was not the original one, having been apparently pasted in after the book

had been bound; and not only this, the *paper* appeared to be somewhat different from that of the following sheets, although the difference is so slight that no one not examining very carefully, and with a previous suspicion, would detect it. If CORNUS has met with a copy that has the erroneous title, and will examine it closely, I think he will be able to confirm my theory as to the origin of Taylor's error. Taylor certainly jumped rather hastily at his conclusion as to the change of name; still there is some excuse for him. W. Scott was unknown as an author in 1790; in fact, if I mistake not, this translation of *Goetz* was the first thing he ever published.

FRED. NORRIS.

THE STIGMATA OF ST. FRANCIS AND OTHERS.—An early notice of *stigmatization* is to be found recorded in Rolewinck's *Fasciculus Temporum*, sub anno 1484:—

"Puella quædam nomine Stina in partibus Westphaliæ in oppido quod Hamo dicitur, aperte ac verissime stigmata dominice passionis habuit in manibus et pedibus ac latere, virgo noviter conversa anno mcccxlxiiij post spacium autem xv ebdomadarum circa festum venerabilis sacri, coram xij testibus ostendit ea et prædixit quod post duas horas redirent, quia tunc non invenirent ea, et eis factum fuit, quia loca illa sanata erant."

This was, unlike the recent case of Louise Lateau, a most unsatisfactory experience, and it can hardly be doubted that the patient had other than prophetic reasons for her assertion that the stigmata would disappear at a given hour. A reader of my copy of the chronicle had little faith in the manifestation. He has written in the margin, in a fifteenth century hand, "Nolite credere, quia cito disparuerunt."
J. ELIOT HODGKIN.

DR. JOHNSON'S PEW.—In Boswell's *Johnson* it is stated "there was a numerous congregation to-day (17 April, 1778), at St. Clement's Church, which Dr. J. said he observed with pleasure." "On Friday, April 13, 1781, being Good Friday, I went to St. Clement's Church with him as usual. There I saw again his old collegian Edwards," &c. The seat which Dr. Johnson occupied in this church (St. Clement Danes in the Strand) is in the pew No. 18, north gallery. In the year 1851 a brass plate was placed on the back of this pew, with an inscription stating that Dr. Johnson sat for many years in this pew, at the west end near the pillar, and that the memorial was placed by some of the parishioners to notify the fact.

CHEE COOKE.

UHLAN: HUSSAR.—The following cutting from the *Pall Mall Gazette* of Sept. 12, 1871, may be interesting:—

"Most persons are by this time aware that the once mysterious word 'uhlan,' from the Polish *uła*, the bearer of a lance (*ula*), means nothing more nor less than a lancer. The hussar—coupled by Campbell with 'the whiskered Pandour,' and emphatically styled 'the fierce

hussar'—was once, no doubt, as great an enigma as the 'ubiquitous uhlan' of last autumn. A contributor to the *National Zeitung*, in some interesting *Travels in Hungary*, gives us the derivation of the word, which, like the costume, is of course from the Hungarian. *Husz* in the Hungarian language signifies 'twenty,' *ar* signifies 'price'; and *huszar* (pronounced like the German *hussar*) means 'the representative of twenty men.' The word dates from the time of Mathias Corvinus, when, in national Hungarian levies, every twenty men were obliged to contribute to the army one perfectly equipped horseman, who, in accordance with facts, was styled *huszar*."

W. J. F. T.

Queries.

SONGS, ETC.

Of the two verses appended, I heard the first (with one or two others now forgotten) sung in the great plains on the head waters of Red River, in 1832, by a trapper named Tom Banks, an Englishman. The second I often heard my mother sing in Massachusetts when I was a child and boy, and I have never forgotten the air, but the other verses I have entirely lost. I should be very glad to procure copies of both songs:—

(1.) "WHEN JOAN'S ALE WAS NEW."

"The first that came in was a tinker,
And he was no small beer-drinker,
He scorned to be a skinker
Among the jovial crew:
He told the landlord to his face
The chimney corner was his place,
And with brandy there he'd paint his face,
Whilst Joan's ale was new, my boys,
Whilst Joan's ale was new."

[There seem to be several different versions of this old song. The one printed in Chappell's *National English Airs*, 1840, is taken from D'Urfey's *Pills to Purge Melancholy*, v. 61, edit. 1719, and is entitled "Joan's Ale is New; or, The Jovial Tinker," commencing—

"There was a jovial tinker,
Who was a good ale drinker;
He never was a skinker,
Believe me this is true;
And Joan's ale is new, boys,
And Joan's ale is new."

Another version commences—

"There were six jovial tradesmen,
And they all sit down to drinking,
For they were a jovial crew.
Chorus: While Joan's ale is new, brave boys,
While Joan's ale is new."

(2.) "When first on the plains I began to appear,
And the shepherds to ogle and sigh,
They called me their joy, their delight and their dear,
But I heed no such nonsense, not I.
No-o-o, not I,
I heed no such nonsense, not I."

I will be greatly obliged to any one who will enable me to find the whole of a Spanish song which I heard sung in New Mexico near forty years ago, beginning—

"El dulce bien á quien aspiro,
Lo eres tú;
El don supremo por quien suspiro,
Lo tienes tú.
¿Adonde están tus juramentos,
Tu tierno amor, tu firme fé?
¿Qué es d'aquel llanto enternecido,
Onde está, onde se fué?"

"El tiempo fué de mis pasiones,
Una ilusion."

[The rest forgotten.]

Also the song on the murder of Hipolita, mistress of Bolivar, beginning—

"Columbianos! La Pola no existe,
Con la patria su suerte llorar,
Á morir por la patria prendamos
Y su suerte juremos vengar."

"Por las calles, y al pié del suplicio,
'Asesinos,' gritaba, 'temblad!
Consumad vuestro horribil' atentado,
Luego viene quien me ha de vengar.'"

I am almost certain that I have read somewhere that the *willow* was originally the emblem of the house of Brandenburg. I will thank one who will refer me to the book and page where this is stated.

ALBERT PERKINS

Washington, U.S.A.

Who is the author of the song beginning—

"O love! love! love!
Love is like a dizziness—
It wunna let a poor body
Gang about his business."

JAMES MILLER

[These lines are the refrain of the Ettrick Shepherd's delightful song entitled "Love's like a Dizziness," commencing—

"I lately lived in quiet ease,
An' never wish'd to marry, O,
But when I saw my Peggy's face,
I felt a sad quandary, O!"

See the *Works of the Ettrick Shepherd, Poems & Ballads*, 1865, p. 274.]

What is the title of the Irish song in which the following lines occur?—

"The next with whom I did engage,
It was an old woman worn with age,
Her teeth were like tobacco pegs,
Besides she had two bandy legs,
Her back more crook'd than Robin Hood's bow."

Riddle a Barnaby.—Where can a copy of the song be seen?

JACQUES BRUN

ANONYMOUS.—Who wrote *The Blunders of Big Wig; or, Paul Pry's Peeps into the Secret Sciences?* (8vo, pp. 52, Hearne, 1827.) It is a smart satire upon Lord Brougham and his "Society for the Diffusion of Useful Knowledge," such as might have come from the late Professor De Morgan, but too early, I think, for that man's hand.

A. G.

Who was the author of the novel *Reginald Trevor; or, The Welsh Loyalists: a Tale of the Seventeenth Century*, by Edward Trevor Anwyl, 3 vols. London, Newman, 1829, 12mo? "Anwyl" looks like an anagram. It would make "Wanly," for example, and looks more Christian like.

OLPHAR HAMST.

9, Henry Road, New Barnet.

A tragedy having the title *Plighted Troth* was published in or about 1842. The author of this (anonymous) drama was said to be Mr. Darley, brother of George Darley, author of *Ethelstone*, &c. Can any reader of "N. & Q." give any further information regarding the author of *Plighted Troth*? The play was performed, I think, at Drury Lane, when Mr. Macready was manager of that theatre.

R. I.

DR. THOMAS BAKER.—Can any reader tell me anything of a Dr. Thomas Baker, who went to the North Riding of Yorkshire between 1622 and 1678 with George Villiers, Duke of Buckingham? I wish to ascertain whether he was a Doctor of Divinity or a Doctor of Physic, and when he died. Any information on the subject will greatly oblige H. A. BAINBRIDGE, 24, Russell Road, Kensington.

BISHOP BARROW'S EPITAPH.—Being lately at St. Asaph, I went to the cathedral mainly to see the tomb of Bishop Barrow, who died in 1680, the inscription on which is said to favour the presumption that the Church of England accepts the doctrine of the efficacy of prayers for the dead. The epitaph is given at length in Pennant's *Tour in Wales*, ii. 134, 135. The following words—

"O vos transcentes in domum Domini, domum orationis, orate pro conservo vestro ut inveniat requiem in die Domini"—

are wanting in the inscription on the present tomb, which is evidently quite modern. Apparently, somebody has been at pains (and expense) to falsify a bit of history. Can you, or any of your readers, throw any light on this not very creditable transaction?

CECIL MONRO.

Hadley.

[Kippis, in his *Life* of the bishop, gives the above epitaph, but *miserordiam* in place of *requiem*. Writing in 1778, he states that this inscription, which was preceded by the following—"Exuvie Isaaci Asaphensis Episcopi, in manum Domini depositæ, in spem lætæ resurrectionis per sola Christi merita"—was written by the bishop himself, and that the brass plate on which it was engraven was reported originally to have been placed over the west door of the church, but afterwards removed and affixed to the lower stone of the tomb. As the cathedral is in course of restoration under the care, we believe, of Mr. Gilbert Scott, would not the recovery and replacement of the brass plate be worth an effort? According to Kippis two inscriptions in his time appeared on the tomb, and both commenced with the words we have given above; but in one the following passage occurred in place of that which at the time gave such offence to the Presbyterians and has now, according to

our correspondent, utterly disappeared: "Obiit dictus reverendus pater festo Divi Johannis Baptistæ, anno Domini 1680, ætatis 67, et translationis suæ undecimo."]

BOW AND ARROW PRACTICE.—In the very curious court roll of the manor of Burton in this county (Herefordshire), which has been kindly placed at my service, I find the following entry:—

"An^o 15^o Jacob. Ra.

"Item Jur p^e presentant ut sequitur, viz^t. That all the inhabitants within the manor of Burton haue made default and not obserued the statute of the 33th of Henr. 8 made for the use of Artillery. And that they nor any of them haue not kept bowe & arrowes nor caused their sonnes and servants to shoote accordinge to the said statute. Therefore they and euery of them are amerced in vi^s viij^d a peece s^cum formam statuti in eo casu facti."

Has this statute been repealed, or are all non-Toxophilites still liable to a fine?

C. J. ROBINSON.

Norton Canon.

CHANDOS FAMILY.—Anne Clements, born about 1742, is said to have been connected with the Chandos family. Can any of your readers trace the connection? Her family are said to have resided in Surrey about one hundred years since.

W. M. H. C.

"THE CAKE IS NOT WORTH THE CANDLE."—The meaning of the above sentence is clear enough; but I have met with it so frequently of late both in magazines and newspapers that I am induced to ask whence it is derived?

W. E. H.

CHRISTCHURCH, DUBLIN.—Are the cellars or vaults under this old cathedral, formerly used, circa 1633, "as ale-houses, wine-taverns, or tobacco shops, where they are pouring either in or out their drink offerings and incense whilst we above are serving the high God," as Lord Deputy Wentworth, "Black John," writes to Archbishop Laud—still in existence? and to what purpose are they now devoted? These vaults are probably the most ancient structures in Dublin, existing, as they have done, since the times of the "Ostmen."

H. H.

Portsmouth.

COSMO DE MEDICI.—Would any of your readers inform me where I can find a notice of the visit of Duke Cosmo de Medici to Exeter Cathedral?

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

CROWN LANDS, AND LAPSED ESTATES TO THE CROWN.—It was not unusual in former days for English sovereigns to grant crown lands to certain families for military services, to them and their heirs male. The implied condition was expressly understood that, failing male heirs, the lands lapsed again to the crown. We have several instances on record in our peerage where the title has become extinct. Can any instances be adduced where the lands have again reverted to the crown?

I am not aware that, prior to the time of William III., Parliament were even consulted by the sovereign—at all events, they did not oppose such grants. We, however, find that William III. attempted to follow former precedents, as he is said to have made grants of crown land to the Earl of Portland, consisting of four-fifths of the county of Denbigh. The extravagance of this gift induced its recall at the instance of Parliament, the Commons being jealous of the diminution of the royal revenues, and several bills were brought in to prevent the alienation of crown lands. Can any of your numerous correspondents say if the lands spoken of are still held by the crown, or if they have been alienated by subsequent gifts to other families? J. B. P.

Barbourne, Worcester.

DEKER.—How much is a deker? It is a measure or weight. I have found it used in reference to hides in the possession of a tanner in the middle of the sixteenth century. CORNUB.

EAST INDIA SHIPPING.—Where can I find a list (complete or otherwise) of all the ships despatched from the port of London to the East Indies by the East India Company between 1630 and 1680? The records which contained the information required were at the East India House up to 1860, when they were sold, with many other most valuable and priceless records, shortly after the transfer of the government of India from the East India Company to the Crown. The records of the Corporation of London, the Cocket Office at the Mansion House, and the Custom House, contain no information on this subject; neither does Hardy's List, which begins in 1707. CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

FAMILY PORTRAITS AND WILLS.—The undersigned would be much obliged for information of the existence of any portraits of the families of Lake of Canons, Middlesex; Legh of Lyme of Cheshire; or Cole of Newlands, co. of Dublin; or of any of their wills or marriage settlements. D.

WALTER FROST*: AMBROSE GIBBONS: ANDREW KNOX.—Can anyone give me further information respecting Walter Frost, Secretary of the Commonwealth, and licenser of the press?

Of what family was Ambrose Gibbons or Gibbins, who was the agent of Sir Ferdinando Gorges, and Capt. John Mason, and who went to New England in 1630?

Can any one refer me to any memoir of Andrew Knox, one of King James I.'s Bishops of the Isles? C. W. T.

HEBLETHWAYTE FAMILY.—In Dugdale's *Visitation of Yorkshire*, 1663, it is stated that Thomas Heblethwayte was slain at Manchester in the

service of King Charles I., A.D. 1641. I should be glad of particulars of place and time &c. here referred to. Also for any pedigrees &c. of the Sedbergh branch of the family from about 1580, and of the Norton branch from about 1680 downwards to the present time.

G. OSBORNE BROWNE

The Vicarage, Shireoaks, Worksop.

HERALDIC.—I have two old seals, one of silver bearing my family coat, and coloured; the other of copper, the paternal coat, which is uncoloured. Can I be informed when the colouring of seals was first instituted? J. M. C.

Blechynden, Southampton.

LIFTING DAY IN WALES.—A writer in the *Montgomeryshire Collections* of the Powys-Land Club, speaking of lifting or "heaving" day in a village on the Welsh borders, says:—

"'Pull ye, haul ye,' Monday and Tuesday were observed thirty years ago, at the 'beginning of April';" and that "the custom was originally meant, it is said, to represent the crucifixion of our Saviour—the dressing (in gay ribbons) being intended to set forth the clothing of our Lord with the purple robe; the lifting, the nailing upon the cross; the kiss, the betrayal; the reward, the thirty pieces of silver."

I can well remember when "heaving day" was observed on the Welsh border on Easter Monday and Tuesday, but always thought it referred to the Resurrection. And so Hone's *Everyday Book* and Chambers's *Book of Days* tell us. Is there any authority for the Crucifixion theory? A. R.

LUXOR PAPYRUS.—The *Illustrated London News*, Sept. 17, 1853, says:—

"A roll of papyrus, purchased at the sepulchral diggings about Luxor, turns out to contain some papyrus at the Greek bar. They are three centuries older than the Christian era, and are said to be older than any known MSS."

What "diggings" does the writer allude to? And what has become of the valuable MSS.?

GEORGE LLOYD

Cramlington.

NUREMBERG COUNTER.—Copper coin, size of halfpenny, found nine feet below the surface at Stroud, bears on the obverse three crowns separated by fleur-de-lys and the legend—

"GLI . . . KVMPT . VON . GO . . . ISWAR."

The reverse has a ball surmounted by a cross, and the letters NVRE . . . AN . . . VLTES . . . Apparently a Nuremberg counter. What are the missing letters, and what is its value? H. M. F.

AN OLD JUG.—A curious old jug has been in the possession of my family ever since it was found. It is made of earthenware, and holds a pint, with the following inscription on each side of it:—

DRINCK . VN . EST . GOTS . NIT . FERCH .

* See 2nd S. vii. 259; xii. 191.

It was found on digging the foundation of the old town hall, St. Margaret's Hill, Southwark, where old St. Margaret's church stood. It has a fine old bearded face on the front of it (a full face), and four small profile faces on the sides. It is seven inches high, seven inches round the top of the mouth, and fourteen inches round the belly part. Can any one give me an idea of the age and value of this unique piece of antiquity?

SAXON.

[This is one of those stone pots, with a bearded mask on the neck, known as greybeards, two of which are figured at p. 124 of *The History of Pottery and Porcelain*, by Marryat, who says they are mostly of Flemish make and imported; and adds—"These vessels were called, in the reign of James the First, *Bellarmines*, in derision of Cardinal Bellarmine and in compliment to the King. Bellarmine's celebrated letter to the King, in which he sought to detach the English Roman Catholics from their oath of allegiance, having called forth a rejoinder from the pen of the royal author."

The inscription—which, if correctly transcribed by our correspondent, has probably been blundered by the potter—is apparently an injunction to drink, and in doing so not to forget God.]

RECITATIONS.—Will you kindly inform me where I can obtain the whole of the following recitations, viz. "Sheridan's Ride" and "How they brought the good News from Ghent to Aix"?

ARTHUR AMERY.

[1. "Sheridan's Ride," by T. Buchanan Read, is printed in Richard Grant White's *Poetry, Lyrical, Narrative, and Satirical, of the Civil War*, p. 251, New York, 1866. 2. "Good News from Ghent" is by Robert Browning, *Lyrics, Romances, Men and Women*, edit. 1863, p. 6, Chapman & Hall.]

ST. AUDEON'S ARCH "LUCK STONE," DUBLIN. When I was a boy there was an old stone bearing the rude figure of a cross built into the wall of that almost sole relic of ancient Dublin, "Audeon's Arch," which was well known by the name of the Luck Stone, and which was generally touched by the superstitious of all faiths when passing through that most unsavoury portal. It was, I understand, afterwards removed from the old arch, and placed in front of the new Roman Catholic church in High Street, from which Gilbert, in his *History of Dublin*, 1861, says it has recently disappeared. Can any Dublin antiquary inform me what has become of it?

H. H.

Portsmouth.

RICHARD SARGENT.—I should feel obliged for any information respecting this author, who was a solicitor, but appears to have retired to Hastings some twenty years ago.

OLPHAR HAMST.

9, Henry Road, New Barnet.

SILVER HOOKS.—In several inventories I have seen of the sixteenth century, which give an account of goods of women of the middle class, silver hooks are mentioned in connection with articles of dress and ornament. What were they for?

FLORENCE PEACOCK.

OLD SILVER RINGS.—I lately became possessed of a curious old silver beaded ring, on the inside of which are the following words, originally very deeply cut, but now much worn by the friction of the finger: "Jaspar, Melchior, Balthazar ✕." In reading a very interesting work on the Rosicrucians by Mr. Hargrave Jennings, he states, in chapter xxvii. p. 265:—

"The names of the 'three kings' or 'shepherds' who descried the Star of Annunciation in the East are Caspar, Melchior, and Balthazar. Caspar or Gaspar is the 'White One'; Melchior is the 'King of Light'; Balthazar, the 'Lord of Treasures.' Balthazar or Balthazar is the Septuagint spelling of Belshazzar."

I would be glad to know whether there are other instances of these three names being similarly used? and if so, when or by whom?

I have also in my possession another silver ring, which has on the outside an inscription, very rudely and deeply cut, evidently meant for "Ave Maria, gratiæ plena," &c. From its very rude workmanship and general appearance, I would imagine this ring must be very old. Any information either as to this or the preceding one will be very acceptable to me.

R. W. H. NASH, B.A.

Florinda Place, Dublin.

"SPHÆRA CUJUS CENTRUM," ETC.—Can any of your readers tell me the original source of the following sentence, applied sometimes to Nature, sometimes to God?—"Sphæra, cujus centrum ubique, circumferentia nullibi." It is sometimes attributed to Pascal, as it is found in his *Pensées*,* which were first published in or about 1669; but Sir Thomas Browne, in his *Religio Medici* (Pt. i. Sect. 10), published in 1643, quotes it from Hermes Trismegistus.

W. A. G.

Hastings.

STAR AND CRESCENT.—Why is the star associated with the crescent on the Turkish standard, and what is the origin of the device? Information will greatly oblige

B. J. M.

SUNDRY QUERIES.—The learned F. C. H., to whom your readers are so frequently under obligation, can no doubt tell me how to find what musical notation would have been "the use of Malines" for the canticles of the church in the fifteenth and sixteenth centuries. I am most desirous also to learn to what extent the custom prevailed of using the chapel at the eastern end of a south aisle (which answers to the Lady Chapel on the north) as the "Chapel of the Blessed Sacrament," and when such custom became common in England or abroad?

There is yet a further query, an answer to which would be a valuable favour; namely, is the

* In one of my editions, art. 1, "Disproportion de l'homme"; in the other, art. 17, "Connaissance générale de l'homme."

name of David known to archæologists as spelt during the middle ages "Davit"? and if this be so, to what language does such spelling belong? It appears like Flemish, of which I am wholly ignorant. I am informed that it is not known in this spelling as German. F.

"TAKING FRENCH LEAVE."—What was the origin of this expression, signifying quitting a place without permission? 3rd S. v. 494; vi. 17, leaves the matter insufficiently explained. W. P.

FATHER THOMAS WHITEBRED, S. J.—I have in my possession a small half-length portrait, on canvas (14 in. by 11 in.), of this Jesuit priest, found in a farmhouse near Courtrai, and said to have been formerly in the house of the society in that town. He is represented standing, his hands joined in prayer. On a table beneath a window at his right are a skull, an axe, some rope, &c. Immediately behind him hangs a doctor's cap. The portrait, though pleasing, has little merit as a work of art; it may, perhaps, be a copy of a better picture. I shall be glad to learn if any other portrait of this martyr is known.

W. H. JAMES WEALE.

Bruges.

Replies.

PEACOCK, PAJOCK, POLACK, ETC.

(4th S. viii. 122, 255.)

The claims of *Polack* seem no stronger than those of *paddock* or *puttock*, and equal claims only declare their own weakness. Perhaps they are less strong. In no one of the four passages in which *Polack* occurs, is it, in any quarto or folio, wrongly printed, while in the one instance of the plural, the only error is the substitution of *r* for *cks* or *ks*. *Polack*, too, is always spelled with a capital *P*, and *pollac* of the first four quartos is altered to *Pollar* in F 1-3 and Q 5-6, but the *p* of *paiock* is invariably small. It is also to the prejudice of *Polack* that, though its equivocal meaning were known to Shakespeare, it would be lost upon the audience; and in the far off and more romantically treated tale of *Hamlet*, Shakespeare seems to have avoided Danicisms and individualizing marks of time and place, almost as much as he has markedly and of purpose set before us thanes, kernes, and gallow-glasses in the opening scenes of the more historic tragedy of *Macbeth*, or reminded us of Herod of Jewry, soothsayers, Nilus, crocodiles, and the pyramids in *Antony and Cleopatra*.

On the other hand, the evidence for *paiock* as the representative of *peajock* is stronger than that for any of its corrivals, and strong enough, as appears to me, to establish it. It has possession, and possession of both sets of editions—namely,

of both quartos and folios. The latter argument, it is true, is of no great strength, for the *r* just spoken of, and such errors as "of a most select" (i. 3, l. 74), and "As stars" (i. 1, l. 117), run throughout the editions. Still the folios are often very different from the quartos, and in the second folio *paiock* is altered to *pajock*, a change which tends to show that the word was understood, and that the *j* form was considered the more correct. In the second place, we know from Mr. Dyce that *peajock* is a Scotch colloquialism for peacock; and, as its cognate *bubbly-jock* is both Scotch and Northern-English (Halliwell's *Dict.*) for the turkey-cock, it is a fair inference that *pea-*, or, in their broader speech, *pa-jock* is or was North English also. That it has not been found in any other Elizabethan author is doubtless because so colloquial or countrified a form would be unlikely to occur elsewhere, though chosen at the moment by Hamlet as more contemptuous and lowering.

Thirdly, as a bird of no note but for its gorgeous mantling, and one that takes its station from its outward seeming only, *peajock* conveys Hamlet's other description, "a king of shreds and patches," and yet, after his manner, is more reticent than *puttock* or *Polack*. It would be overlong to enter into the proofs, but from caution, or from caution and the inbred reverence which restrains him from railing against the Lord's anointed, and speaking evil of dignities, Hamlet, unless alone when his pent-up excitement masters him, never speaks against the king in other than ambiguous and hidden terms. Not a subject merely, but a dignity, the son of a king brought up as his heir, he would be more imbued with a belief in the divine right of kings than a mere subject. In like manner an examination of the play leads to the belief that one reason for his hesitancy was the feelings that made even Claudius declare that divinity doth hedge a king. The thought which has deterred others seems to have deterred him—that, whatever the man had been or was (and up to the trial scene Hamlet had only strong doubts against Claudius and his own disappointments), he had been placed among the rulers ordained of God, and among the anointed whom none should harm. Now, founded on this habitual reticence, we have in *pajock* a Shakespearean touch of nature. Before the trial-play, and during its progress, Hamlet's latent excitability breaks through his caution and respect, and he talks of the chameleon's dish and the mouse-trap. His speech and manner betray him. Afterwards there is the restless, but in some measure relief-giving, and more governable excitement of conviction; and force of habit not allowing him to complete the original rhyme of the ballad that Shakespeare supposes him to quote or chant, he chooses out of the animals *peajock* instead of *ass*, as not positively but only as it were negatively

contemptuous. It is obvious that something restrained him from the use of "ass," and the same would equally restrain his use of *paddock*, *puttock*, or *Polack*.

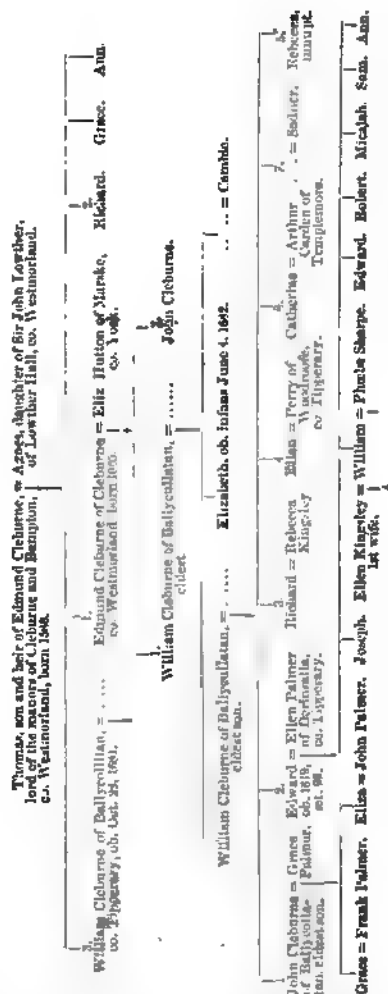
A fourth argument, which appears of weight to me, still further explains why Hamlet fixed upon *peajock*. His mind was chiefly racked, not by the varying belief in his uncle's guilt, but by doubts of his mother; and now that he is certified of the one, his feelings against her are intensified, though they are unspoken even to Horatio. This is seen in the words he allows himself to use with Rosenkrantz and Guildenstern immediately afterwards, and in his first words to herself. Hence, when he has spoken of the realm being dismantled of Jove himself, and is seeking a substitute for *ass*, his burdened and over-subtle mind, aided by the universal tendency towards classical allusions, makes him recur to Juno's favourite as characterising Jove's successor. The *peajock* supplants the eagle. On looking carefully at Shakespeare's carefully chosen words, we find indications of this in *Damon*, and dismantled as well as in *Jove*, these words having been chosen that the outward form of expression, as well as the inward thought, might lead Hamlet to his sought-for change, and guide the educated and thoughtful part of the audience to its full significance.

B. NICHOLSON.

BALLYCULITAN.

(4th S. vii. 122, 477.)

Sickness prevented an earlier acknowledgment of the kindness and courtesy of Mr. MAURICE LENTHAN, in affording me information concerning Ballacullatan and Kilbarrow. I should be glad to know how and when these estates, as well as those of Castletown (*quære*, was this ever called Castle Cleburne?), Burnadubber, Derrinsalla, Nye, and Springmount, co. Tipperary, came into the possession of the Cleburne family. That they held large possessions at one time in this county is certain; and I have been told that, on the occasion of a visit to Kilbarrow by some maiden ladies of the name, an old tenant, after expatiating with true Irish garrulity on the wealth and hospitality of the former owners, exclaimed to them: "As far as the eye can reach, hill and dale belonged to your family." The ladies referred to are still living, I believe, in the neighbourhood of Kascree. Some years ago they had the old vault of their ancestors repaired, and search made for coffin-plates, names, dates, &c., but none were found. Perhaps Mr. LENTHAN, or some obliging genealogist of the county, will correct the following table of descent of the Tipperary branch, and supply missing links:—



MR. LENTHAN's friend is in error about "Cleburne Castle in Cumberland." There is no such place. It has evidently been confounded with "Cleburne Hall, near Penrith, co. Westmoreland" (*vide Walker's Gazetteer*), erected in 1577 on the site of the ancient "Peel of Cleburne" by Richard or Raphe, the great-grandfather of William Cleburne of Ballyculitan, and who may have been the "Receiver General in Ireland" alluded to in the communication to Mr. LENTHAN. The title of "Sir" is improperly given to William of Ballyculitan, and to Edmund (not Edward) of Cleburne, as Neill has it in his *English Colonization of America*, p. 219. I would discuss the identity of the first Quaker Clibborn, and of Cleburne, Dean of Kildare, in whose history Archdeacon

Cotton was so much interested; but I have already trespassed too much on the space of "N. & Q."
NIMBOD.

CURIOUS ADDRESSES ON LETTERS.

(4th S. viii. 5, 163, 271.)

Some lines, beginning with exactly the same line as those recorded by W. C. and also forming the address of a letter, came under my notice some years ago (1856). They are, however, mere doggerel, and run as follows:—

"Postman, postman, haste away;
To A—s St. C—d M—t is your way;
66 is on the door,
Perhaps there may be something more.
As I cannot inform you better,
Ask for J. L— Junior and give him this letter.
N. W."

It would seem, therefore, that this first line, "Postman, postman, haste away," is a stereotyped and known form, though I had not previously met with it.

In Mrs. Markham's *History of England* (9th ed., John Murray, Lond. 1841, ii. 196) I find the following:—

"Mrs. M. Here is the direction * of a letter from a nobleman of Henry the Eighth's court to Lord Shrewsbury:—

'To the right honourable and our very good lord the earl of Shrewsbury, president of the king's majesty's council in the north parts.

'Haste for thy life, post—haste, haste, haste,—for thy life, post, haste!'"

And Mrs. Markham adds that the writer excused himself for "putting so much speed in the direction" by saying, "The only cause is that the posts be so slow."

It is probable, therefore, that our expression "post-haste" (in the sense in which we use it at least) did not come into use as early as the time of Henry VIII. When did it first come into use? or, in other words, when did the post first begin to haste? †

F. CHANCE.

Sydenham Hill.

The following is the address of a letter sent by post some twenty-five years ago, about Christmas, to an individual well known at Colchester, who, having been less successful in his vocation as a watchmaker than in his researches into the ancient history of his native town, was obliged in his later years to undertake the office of letter-carrier:—

"At Colchester, within the street called Crouch,
Dwelleth a 'Man of Letters,' William Wire.
Bid him not leave thee in his leathern pouch,
But read thee snug beside his own warm fire;
For, though of letters carrier he be,
It is not far he needs to carry thee."

G. O.

* Where did Mrs. Markham get this direction from?
[† See "N. & Q." 3rd S. i. 287.]

Perhaps the following may merit insertion in your columns. The letter of which it formed the address was posted by me for a friend (a member of the Dibdin family) some fifty years ago:—

"Midst corn and clover, grain and grass,
There lives and laughs one Mr. Vass;
'Tis not from Barnet very far—
Say on the left of Potter's Bar.
Should you arrive while he about is,
Pray stop and ask him how the gout is;
And beg him (mind the postage paid is)
To give this letter to the ladies."

The name and address were underlined in red ink. I may add that, on giving the letter in at the window of the old post-office in Lombard Street, the methodical clerk, without any remark on the oddity of the direction, merely said "Fourpence," which was the rate to Barnet in those antediluvian days.
G.

COOKESEY, ETC.: THROCKMORTON.

(4th S. viii. 73, 114, 186, 246.)

I am very loth, sir, to trouble you again upon this matter, but Sp.'s rejoinder leaves me no alternative. Let me assure that gentleman that I never made the singularly absurd statement he attributes to me, viz. that an individual with two baptismal names, one of them being the surname of his wife, lived in the fifteenth century. But unfortunately I, or the printer, omitted to insert a semicolon after the word "Olney" in the fourteenth line of my communication on p. 115. Sp. now asserts that I have been "misled by partial resemblances and coincidences more or less suggestive." He is pleased to consider the hypothesis he says I have woven thereupon "ingenious," though "apparently entirely fallacious," and he very properly prefers the dictum * of the illustrious Dugdale to mine. He has seen many pedigrees of Throckmorton, and in none of them does any Throckmorton appear to have married an Olney; and he asks me to refer him to some "original, reliable, and accessible documents, or approved published works," in order that he may verify my statements.

Now, sir, if any one has been misled by "partial resemblances," &c., it is most assuredly Sp. and not I. Archer (says he) bore three arrows; Throckmorton quartered three arrows; therefore, Throckmorton quartered Archer. It does not appear to have occurred to him that it was necessary for him to show how Throckmorton acquired the right to quarter Archer; but finding three arrows among the quarterings of Throckmorton, he jumps to the conclusion that they were the Archer arms.

* I am sorry that, at present, I cannot refer to Dugdale; but I do not think he anywhere asserts either that Throckmorton quartered Archer, or that the instruments represented in his engraving were arrows.

In 1613, upwards of forty years before the publication of Dugdale's *Warwickshire*, when Nicholas Charles, the "little known" (according to Sp.) deputy of Camden, visited the county of Huntingdon, Robert Throckmorton, of Willington, produced to him, in obedience to the usual summons, his escutcheon of arms. This escutcheon contained seven quarterings, the sixth of which was Gules, three bird-bolts argent. Surely I was justified in considering this achievement evidence of the fact that, in 1613, the charges in dispute were considered to be bird-bolts, and that the field of the coat was *gules* and not *azure*; and when I knew that such a coat was borne by Bosom, and that the Throckmortons were entitled to quarter Bosom through Olney, I ventured to assert, what I still maintain, that the arms quartered by Throckmorton are those of Bosom, and not those of Archer.

Sp. insinuates that William Bosom had neither a local habitation nor a name (!); and he declares that in none of the many pedigrees that he has seen is any match with Olney mentioned. Therefore he believes that no such marriage ever took place. Will he then kindly explain why the Throckmortons quartered Olney? and also, how they became possessed of the Weston-under-Wood estate in Buckinghamshire? Does he consider Lipscomb a "reliable" authority, and will he accept the dictum of Dr. Thomas, Dugdale's editor? Why, the match with Olney is asserted even in that very accessible work, Burke's *Peerage and Baronetage*!

One of the few pedigrees Sp. has not seen is that in the Add. MS. B. M., 14,311; another is that recorded at Lennard and Vincent's *Visitation of Warwickshire*, anno 1619; a third is that very copious one in Nash's *Worcestershire*; a fourth is in Betham's *Baronetage*; and a fifth he will find in Berry's *Buckinghamshire Pedigrees*, p. 20. These authorities are, I think, "reliable," I am sure "accessible," and I should hope convincing; but if Sp. is still sceptical, let him peruse the following inscription which Dingley found upon a monument in Fladbury church, and which Nash has printed in his *History of Worcestershire*:—

"Willielmi Bosom jacet hic Godyth inclita proles
Cui conjux erat pius armiger Olney;
Moribus ingenuis queis Margareta fit hæres,
Strenuus hanc Thomas Throgmorton nomine duxit.
Ut requies detur eis Christum quisque precetur."

MR. COOKES (p. 186) may like to know that the arms attributed to "Cokes of Tarbicke and Norgrove," in an old MS. armorial of Worcestershire in my possession, are—Barry of six argent and sable, in chief three mullets gules. I do not know the exact date of this MS., but I believe it was compiled prior to 1683, when the last visitation of the county of Worcester was taken; and therefore it is to be presumed that these were the

paternal arms of Cokes, for those allowed to the family at the visitation in question were the bearings of Jennetts.

The writer of the MS. has appended to his blazon the following remarks:—

"There are some that are of opinion that, instead of these mullets, there should be as many annulets gules; but this I can assure, that there are some who are descended of this family that beare it with the mullets."

The heraldic dictionaries ascribe to Cokes "Barry of six, argent and sable, in chief three annulets of the last"; and a similar coat, but in different tinctures, is said to have been granted in 1638 to "... Cooke, Chancellor of the Exchequer in Ireland."

Your correspondent has formed too exalted an opinion of Berry's *Encyclopædia*. Berry copied, not "the Records of the Heralds' Office," but Edmondson's *Complete Body of Heraldry*. Some of his additions were perhaps derived from the college records; but a great many were taken from county histories, &c.; and some of them were never borne by the families to which they are attributed.

The two coats, bearing a cross within a bordure, which he attributes to Cooksey of Worcestershire, are different versions of the coat of Greville.

H. S. G.

In explanation of my previous remarks on these families, I ought to mention that Robert Olney of Olney, sheriff of Bucks in 1453, and still living in 1485, married Goditha, daughter and coheir of William Bosom, Esq. Their sole heiress, Margaret, married Thomas Throckmorton of Coughton, co. Warr., Esq., and brought the Weston estates into that family.

So far all well; but these facts do not affect the quarterings as given by Dugdale, and they invalidate H. S. G.'s bestowal of Olney as a Christian or baptismal name on Thomas Throckmorton.

That the quartering given by N. Charles in the visitation of Hunts is one to which the Throckmorton family is entitled, I do not dispute; but that it supersedes the arrows at Coughton, I candidly own that I am unable to believe. Both charges belong to the Throckmorton family; but one only, namely that of the arrows, is represented at Coughton. SP.

THE FUNERAL OF QUEEN CAROLINE: HENRY BROUGHAM AND SIR ROBERT WILSON.

(4th S. viii. 281.)

This note reminds me of the tall, stately, martial figure and the smiling countenance of the late Sir Robert Wilson. I had the honour of his acquaintance in London in 1830-31, and I still possess some letters he kindly gave me; amongst others, one from Count Lavalette, whose life he

so chivalrously saved in Paris (1815), and who in his turn gave him later a helping hand by coming over to England, when Sir Robert was canvassing for the Middlesex or Southwark election. Lavallette's note refers to it.

I well recollect with what glee, when a boy at school in Germany (1820), I used to enjoy the accounts of the trial in the French *Journal de Francfort*, which our French usher used to lend us *sub rosa*. It is well known what an eloquently passionate part Henry Brougham took in this *cause tristement célèbre*, the trial of Queen Caroline; but it is, perhaps, not as generally known what an active hand Sir Robert Wilson had at the time of the funeral, or rather of the corpse being transferred to Harwich for embarkation. The MS. notes by Sir Robert, the verses in Brougham's own handwriting (which remind one of those on the death of Sir John Moore at Corunna), the very cutting facetiæ by Parodist Hone, with the spirited cuts by Geo. Cruikshank—"The Queen that Jack found," "The Man in the Moon," "The Political House that Jack built," the inimitable "Non mi ricordo!" and "A Slap at Slop,"—all these show how high and how low, how cast and how fast ran public spirit at the time on this *revata questio*. So, in order to avoid too great a popular demonstration, government had decided that the convoy should not go through London, but by the outskirts. This, however, Sir Robert Wilson and the friends of the queen rendered impossible and impassable by causing a great number of carts (it was market day) to be placed on the road so as to impede the progress of the procession, which had to pass through the City. For this piece of waggery Sir Robert was at once put on the retired list and half-pay, and it was only ten years later that his old brother-in-arms, the Duke of Wellington, at the accession to the throne of William IV., induced the king to reinstate him in the army with the rank he would have occupied had he not been set aside. P. A. L.

The following lines appeared on the death of the queen:—

"I ask no grave beneath the British sod,
Whose rulers poisoned every step I trod.
I seek no rest beneath the British fane,
Whose preachers pray not but from hope of gain.
Alike a stranger to their land and prayers,
In Brunswick lay this monument of cares."

Is the author known? and did the lines appear in the pages of the *Morning Chronicle*?

THOS. RATCLIFFE.

DARLESTON TALES (4th S. viii. 182, 270.)—It is a curious fact that some popular tales are widely diffused under certain variations of place and circumstance. This story of the watch and the

wiseacres of Darleston has its counterpart in the tale of "The Shapwick Monster," well known to the people of Dorset. In this version the object of curiosity and alarm was an unlucky crab that had fallen out of a fisherman's basket on his way over a lone common. A labourer, returning from his work, chanced to see the strange creature, and frightened at the sight, rushed off as fast as his legs would carry him to "Shapwick Town," and told all his neighbours of "the horrid zite as he'd a-zeen." They, armed with sticks and stones and various implements of rural and domestic use, quickly went forth to behold the wonderful phenomenon. But none of them had ever "zeen the like afore"; so, to resolve their doubts, they with one consent decided on calling in the old shepherd, the 'cutest man in the parish. But he, poor man, had been bedridden six years, therefore the difficulty arose as to how they could get him to the spot. At length it was suggested that he should be brought in a wheelbarrow. He consented, and now they all courageously approach the object of their curiosity. But the animal attempting to crawl away, inspired them with increasing terror, and the worthy shepherd himself exclaimed—"Tis a land-monster! Wheel me off! wheel me off! or we're all dead men!" At this juncture the poor fisherman came upon the scene in search of his lost crab, which, to their horror and amazement, he quickly picked up and restored to his basket, chaffing the good people of Shapwick not a little on their ignorant fears, whilst they, not a little ashamed, were glad enough to escape his raillery as soon as they could, but the joke has clung to them and their posterity ever since.

This story has been humorously told in rhyme, and published, cleverly illustrated by "Boscell Fox," but copies of it have become extremely scarce. W. S.

CURIOUS BAPTISMAL NAMES (4th S. viii. 64, 136.)—I have recently come across in parish registers "Timothie" for a female, and "Florence" for a male. Also, "Free-Love," "Cherubin," "Chatharine," "Allis," "Cicill."

Why Free-Love should be more essentially a female's name, or Cherubin a male's, I cannot say.

T. FELTON FALMER.

Appleby Magna, Atherstone.

"ILL NEWS, MADAM," ETC. (4th S. v. 534.)—Massinger's *Picture*, Act II. Sc. 1.

W. G. STONE.

Dorchester.

"ALAS! POOR YORKE" (4th S. viii. 144, 215.)—In the church at Carnaby, near Bridlington, East Yorkshire, is a loose stone inscribed simply thus:

ALAS
POOR
WARD.

W. C. B.

SHOEING THE GOOSE (4th S. viii. 205.)—The expression in Rabelais (livre I. chap. xi.) referred to by T. T. W., is "ferroit les cigales," which, however, is exactly equivalent to "ferroit les oyes." See Cotgrave, *sub* "Ferrer," who interprets the phrase: "To spend the time in trifling; to undertake a foolish business; to lose time altogether." This seems to be always the meaning of "shoeing the goose," though both Halliwell and Wright interpret "to be tipsy." In a fragment (*temp.* Hen. VI.) given in Furnivall's *Early English Poems*, &c. (Philological Society, p. 144), we have:—

"For whoso chateryt lyke a py
And tellethe alle that he herethe and seethe,
He schalle be put owte of company,
And scho the gose, thus wysdum vs lerethe."

In "The Parliament of Byrdes" (Hazlitt's *Popular Poetry*, iii. 179) it occurs thus:—

"And who wyl smatter what euery man doose,
Maye go helpe to shoo the goose."

Hazlitt says that it is used by Occleve, and quotes from Skelton's *Colyn Clout*:—

"What hath lay men to do,
The gray gose for to sho?"

John Heywood has it in his *Dialogue*, &c. (part ii. chap. iii.):—

"Who medleth in all thyng, maie shooe the goslyng";
and has also the following epigram upon it:—

"Of common medlers.

"He that medleth with all thyng, may shooe the goslyng:
If all such medlers were set to goose shoyng,
No goose nede go barfote betwene this and Grèce,
For so, we should haue as many goose shoers as géece."

This epigram connects the phrase with another proverb, by no means uncommon:—

"It is as great pity to see a woman weep as a goose to go barefoot."—See *A. C. Mery Tulys*, Hazlitt's reprint, p. 22.

It is worth observing that Puttenham, in his *Arte of English Poesie* (Arber's reprint, p. 297), changes this latter proverb into—

"A woman will weepe for pitie to see a gosling goe barefoote."

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

Merely to correct an error into which T. T. W. has been led by an English translation of Rabelais, I have to observe that the above phrase does *not* occur in the original, which is as follows (*Gargantua*, l. i. ch. 11):—

"Escorchoyt le regnard, disoyt la patenestre du cinge, retournoyt a ses moutons, tournoyt les truves au foin, battoyt le chien deuant le lion, mettoyt la charrette deuant les beufz, se grattoyt ou ne lui demangeoyt point, tiroyt les vers du nez, trop embrassoyt et peu estraingnoyt, mangeoyt son pain blanc le premier, *ferroyt les cigalles* (he would shoe grasshoppers with iron), se chatouilloyt pour se faire rire, seruoit treshien en cuisine, faisoyt gerbe de feurre [paille] aux dieux, faisoyt chanter *magnificat* a matines et le trouuoit bien a propous," &c. &c.

T. J. BUCKTON.

HAIR GROWING AFTER DEATH (4th S. vii. *passim*.)—Those who are interested in the fact, or reputed fact, that the human hair has been observed to grow after death, will find a treatise thereon, entitled "De Capillorum in Cadaveribus Augmento," in L. C. F. Garmann *De Miraculis Mortuorum*, 4to, 1709, pp. 1—86.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"**MÉMOIRES DE CASANOVA**" (4th S. vii. *passim*; viii. 70, 129, 169, 270.)—I have received a letter from England asking me to indicate the precise title under which Alfred Meissner's articles in the *Vienna Presse* were reprinted. I think it more convenient to answer at this place than by private message to the inquirer, as other correspondents may be happy to learn the information, which I was unable to give at the time, because I had not then got possession of the volume. I have received it since, and here is the exact title: *Rococo-Bilder. Nach Aufzeichnungen meines Grossvaters.** Von Alfred Meissner. Gumbinnen, Wilhelm Krauseneck, sm. 8vo. The price of this neatly printed volume, with an index to facilitate researches, is one thaler.

I avail myself of this opportunity to correct some errors which occur in my first article on this subject (see p. 169.) The author of that interesting book, *Die geschichtlichen Persönlichkeiten in Jacob Casanova's Memoiren* ("the historical personages in the *Memoirs of Jacob Casanova*,") is not Berthold, but Barthold. Let me add that this work appeared in 1846 (Berlin, Duncker, 2 vols.), and also, for curiosity's sake, that the London Library in St. James's Square has a copy of it, although it does not possess the *Mémoires* themselves.†

H. TIEDEMAN.

THE SERPENT ON CRESTS (4th S. viii. 167, 253.) The serpent is the emblem of eternity, or sometimes of the Eternal Spirit. My crest (a serpent issuing from a crown, which is pierced by three arrows) is, I have been told, a symbol of royal martyrdom, some ancestor having adopted it, I presume, in veneration of his patron saint, who may have been a royal martyr.

HENRY F. PONSONBY.

ORIGIN OF LIVERPOOL (4th S. viii. 202.)—MR. MACLACHLAN, as I think, connects this name with its real significance—the Scotch east coast dialectic term *liver*, to discharge a ship of its cargo. This is possibly allied to Old Norse *leifar*, what remains, from Old Norse *leifa*, to leave or deposit. The river name Mersey, on which the town is

* *Rococo-portraits. From Annotations of my Grandfather.* By Alfred Meissner.

† The *Ib.* underneath the verses given at p. 170 must of course be *A.* for *Actatis*. Chassanæus should be Chassonæus.

seated, is Norse. COL. J. A. R.'s derivation of the name Liverpool, given in the same number of "N. & Q.," from Gaelic *liobh*, is a self-evident absurdity. We know, on the authority of evidence not to be gainsaid, that Lancashire was a Norse settlement, and that the people of the east coast of Scotland, where the term suggested by MR. MACLACHLAN is still in use, are Danish or Scandinavian, but we do not know that any individual of the Scottish Gael ever set a foot on the bank of the Mersey. The stream called *Liver*, in Argyllshire, like the *Liffey*,* which flows by Dublin, probably contains the Scandinavian personal name *Leif*. *Ey*, or *e*, *a*, *er*, are terms which enter into the composition of river-names designated by the Northmen. *Er*, properly *ár*, is the plural form of Norse *á*, signifying water, a river. It is capable of proof that the Northmen distinguished rivers by imposing their individual names.

A MIDDLE TEMPLAR.

BURNSIANA (4th S. vii. *passim*; viii. 32, 55, 161, 165, 234.)—Though not a Scotchman, I am of kin with Scotchmen, and have always maintained the reading in "Auld Lang Syne" alone consistent with the sense, though no copy in my possession ever exhibited it, of "guid-willie" instead of "guid willie-waught."

By the bye, on referring to the Burns in Dove's Classics, I find it correctly given there, and feel bound to say thus much to the credit of that edition.

But I wish to note another reading and interpretation in a line on the "Haggis," for which I am indebted to a deceased brother-in-law—a man of Aberdeen, and a devoted admirer of Burns. The line is, as usually printed:—

"Your pin would serve to mend a mill."

The idea being, I conclude, that the skewer which bound the haggis together would serve in time of need to mend a mill—a very poetical exaggeration indeed.

But my informant insisted that the reading should be—

"Your pin would serve to turn a mill,"—

for that "pin," which he pronounced *peen*, meant *juice*; and that the line proclaimed the liquor included in the bag to be enough to set a mill a-going.

May I ask: 1. Does *pin*, in the dialect of Aberdeen, signify *juice*? 2. Do any editions exhibit the reading suggested? 3. Whether it is

* Seated on the Liffey is the town of Leixlip (now spoken *Leisslip*), which takes its name from a cataract in immediate proximity called the "Salmon Leap" (Old Norse *Lax lipr*=salmon leap). It is worthy of note, the tendency of the letter *x* in topographical names to become softened to *s*. Another example of this is found in the Scotch river-name Lossie, in old records called "Loxa"—Old Norse *Laxá*, salmon river.

usual to close the orifice of the haggis with a wooden peg? I have seen it sewed with thread?

SCOTO-PHILUS.

In the paragraph called "The Text of Burns," it is hazarded that Shelley might easily have had his celebrated lines suggested to him by an old magazine poem beginning—

"Come, gentle sleep! image of death,"—

might he not rather have remembered his Virgil,

"Tum consanguineus Leti sopor" (*Æneid*, 6, 278)—

when he wrote—

"How wonderful is Death—

Death and his brother Sleep!"

ELLIS RIGHT.

CONINGSBY FAMILY (4th S. viii. 165, 253.)—In answer to query No. 3, the language is either Spanish or Portuguese. If Spanish, the orthography is obsolete, and the *ne* is a mistake for *no*. Thus corrected, the meaning runs—"Soldiers, be doers, not talkers." If it be Portuguese, I will not attempt to explain it, since of the orthography and grammar of that language I know nothing.

HERMENTRUDE.

"THE SEVEN WHISTLERS" (4th S. viii. 68, 134, 196, 268.)—During a thunder-storm which passed over this district on the evening of September 6, on which occasion the lightning was very vivid, an unusual spectacle was witnessed; immense flocks of birds were flying about, uttering doleful affrighted cries as they passed over the locality, and for hours they kept up a continual whistling like that made by sea-birds. There must have been great numbers of them, as they were also observed at the same time, as we learn by the public prints, in the counties of Northampton, Leicester, and Lincoln.

The next day, as my servant was driving me to a neighbouring village, this phenomenon of the flight of birds became the subject of conversation, and on asking him what birds he thought they were, he told me "they were what were called 'The Seven Whistlers,' and that whenever they were heard it was considered a sign of some great calamity, and that the last time he heard them was the night before the great Hartley Colliery explosion; he had also been told by soldiers that if they heard them they always expected a great slaughter would take place soon."

Curiously enough, on taking up the newspaper the following morning, I saw headed in large letters—"Terrible Colliery Explosion at Wigan," &c. &c. This I thought would confirm my man's belief in "The Seven Whistlers."

A. S.

Kettering.

It strikes me as curious that MR. PEARSON should hear on a Lancashire moor a tradition or superstition so similar to that which I have heard on the Bosphorus with reference to certain

of birds about the size of a thrush, which fly down the channel, and are never seen to ther on the land or water. I was informed a man who rowed the caique that they he souls of the damned, and condemned to ual motion.

VIATOR.

PHILIP FITZWARYN (3rd S. vii. 55; 4th S. .O.)—The second part of the Patent Roll Hen. VI. speaks of a college founded for the of Richard Whityngton and Alice his wife, nders; and also for the souls of Dominus m Whityngton and Domina Joan his wife, o Fitzwaryn and Matilda his wife, re- of the said Richard and Alice. In the James Lord Audley a bequest is left to Fitzwaryn and Philip his uncle. (*Test. Vet.*) Philip Fitzwaryn and Constance his wife living 40 Edward III. (*Rot. Pat.*), and in 9 Rich. II. (*ib.*) I think it will be found Philip was the son of Fulk, second Lord ury, and Margaret, daughter of James Lord y. Sir William's title of "le frère" does I understand it, mean that he had a brother t name, but that he was the brother of the and that there was another Sir William, ly his uncle or cousin, from whom it was ary to distinguish him.

ard Whittington was the famous "thrice ayor of London." Of what family was his lice? I suspect the relationship with the ury,ns came through her. According to the Fitzwaryns were descended from Gua- Metz, a member of the royal house of Lor- with whom I have never met in any Lorraine ee), and his wife Malet, daughter of Wil- ord of Whittington. There was a William ury, who died before 1290, whose wife survived him, and had licence to marry she would. Were these the ancestors of d or Alice Whittington? The relationship n them and Philip would in that case be emote. Eva was a family name with the ury,ns.

HERMENTRUDE.

ARTH'S PORTRAIT OF DR. JOHNSON (4th S. 16, 217, 268.)—The artist, who related to anecdote about Hogarth, did not say that etch was made by him upon his thumb- which I am persuaded he would have men- had it been so. I quite understood him to hat Hogarth made it on paper of some sort.

F. C. H.

OR GHYLL (4th S. viii. 77, 217.)—I am that Haldórsen gives "*gil*, hiatus, fissura m, alveus; also, *at gilia*, diducere, alveum "; but this does not prove either that *gil* is l from *at gilia*, or that the Keltic *glen* is l from Norsk *gil* (with the definite article , *gil-inn*). Such a derivation is not reason- On the other hand, there being a tendency

to affix *n*, as in *tarn*, *durn* (conf. *Durnford*) for *tar*, *dar* (i. e. *dur*, *dur*), we can easily see how *gil* = water, may become *giln*, *glen*. I cannot prove that *gil*, a ravine, is Keltic; but inasmuch as the names used for rivers, ravines, glens, wadies are found etymologically connected, I do not see that *gil*, a ravine, may not be the same word as *gil* in Gilford, which is, without doubt, the same as the first syllable in Guildford, Culford, Ilford, Alford, Elford—in all which names the first syl- lable is, in my opinion, merely an inversion of the Keltic *lli*, a stream, with a prefix in the three first names. Gill may be, as MR. DIXON says, a common surname in Craven, but it is not peculiar to that part of England. It is merely another orthography of Will, Bill, Quill, from William.

R. S. CHARNOCK.

Gray's Inn.

P.S. The word *glenn* is found in Irish chronicles two hundred years before the Northmen appeared in Ireland (see "Chron. Scot." in *Chron. et Mem. of G. B. and I.*, p. 75).

AN OLD ENGRAVING (4th S. viii. 222.)—I have a similar engraving to the one described by MR. LASHAM, mine differing only in size, which mea- sures twenty-one inches by seventeen inches, and published by W. Dicey, Bow Churchyard, but no date. As to its merits or value, I know nothing; but should feel much obliged to be informed.

ROB. EARLE WAY.

111, Union Road, S.E.

BISHOPS CALLED PRÆSULES (4th S. viii. 262.)—William Taylor's opinions are too well known to expect from him anything respectful of Christian bishops. When he tells us that "On the eve of great festivals, and after the close of the love feasts, the young people danced on a stage in the choir," and goes on to say, with provoking sup- pression of truth, that "Scaliger thinks that the bishops were called *præsules*, *a præsiliendo*, because they set up the dance" (*Historic Survey of Ger- man Poetry*, i. 149), this Deistical writer would leave it to be inferred that the title of *Præsul* was thus conferred *at first* upon Christian bishops, because they set up the dances at the love-feasts. He ought in common fairness to have explained the real origin of the term. It was a pagan title, connected with a college of priests at Rome, who were called *Salii*, and held their feasts on the first of March in honour of the god Mars. The first elder who presided over the rest was called *Præ- sul*. The *Salii* certainly celebrated their feasts with dances, and their name was most probably thence derived—qu. *a saliendo*? But the title of *Præsul* signifies *qui aliis præest*, and it is much more probable that it was given to bishops on this account. The Christians, it is well known, adopted pagan titles, and adapted them to Chris-

tian offices; as they called the pope *Pontifex maximus*, and all the other bishops *Pontifices*. And so in the case before us the title of *Præsul* was given to bishops, because they were the heads of the Christian priesthood, as the pagan *præsules* were the heads of the priests of Mars. The eminent Canonist Ferraris thus explains the term: "Episcopus dicitur *Præsul*, quia in Concilio præsidet"; and cites Cap. *Quod translationem, de temporib. Ordinat.* See Ferraris, *ad verbum* "Episcopus," art. i. n. 3. F. C. H.

"THE FELON SOWE" (4th S. viii. 258.)—There is no doubt that the "Felon Sowe" first appeared in Whitaker's *History of Craven* (p. 418); but was the MS. from which he printed it a genuine antique, or was it a modern forgery? A reference to it, if it be now in existence, would settle the matter. If the ballad be really old, it is far too curious for us willingly to permit the stain of bastardy to remain upon it. CORNUB.

THE TWO-HEADED NIGHTINGALE (4th S. viii. 240), "more prodigious than the child, at the Swan by Charing Cross, with *two heads*" (Hickeringill's *Gregory, Father-Greybeard*, 1673, p. 28). W. C. B.

CARDEN ARMS (4th S. viii. 262.)—The arms of Carden, Bart., of Templemore, co. Tipperary, are thus described in Burke's *General Armory*, London, 1842: Argent, a masle gules between three pheons sable. Crest: A pheon, sable. Motto: "Fide et amore." J. MANUEL.
Newcastle-on-Tyne.

WAS DR. JOHNSON A SNUFF-TAKER? (4th S. viii. 264.)—Was the author of the article in *Chambers's Journal* thinking of Frederick the Great?—

"Frederick the Great took a profusion of snuff from a leathern pocket in his waistcoat. His manner of doing this was remarkable, almost peculiar to himself, not quite."—*A Pinch—of Snuff*, p. 134 (London, R. Tyas, 1840).

T. W. C.

Many probably of the snuff-takers of Dr. Johnson's time took it out of their waistcoat pockets, instead of a box. I have been told that it was no uncommon thing for gentlemen who so indulged to have the waistcoat pocket lined with *tin* for that express purpose. I cannot presume to say whether such was the Doctor's habit; to him, I should imagine, the *tin* would have proved more "fragrant" than the *pinch*. F. PHILLOTT.

I have always understood that the Doctor's own reply to the above query was—"Sir, had the Almighty intended my nose to be a dust-hole, he would have turned it upside down."

C. R. P.

FALLOW = FARF (4th S. viii. 263.)—If CHIEF ERMINE will consult my *Cleveland Glossary* (of

which several copies were sent to Stockton), he will find an answer to his query under the word "Faugh," *faughing*. And THOMAS DONSON will find "Kemp" (4th S. viii. 264) explained in the same volume. J. C. ATKINSON.

Danby-in-Cleveland.

PEDIGREE OF TUNSTALL OF THURLAND CASTLE (4th S. viii. 264) is given in Baines's *History of Lancashire* (4 vols. 4to), iv. 616. L. L. H.

HELVETIUS (4th S. viii. 139, 271.)—I venture to think, dear Mr. Editor, that your learned correspondent MR. T. J. BUCKTON's classical criticism would have lost none of its pith and value in the eyes of the readers of "N. & Q." had he, instead of calling "blockheads" (!) such men as Helvetius (*De l'Esprit*) and Voltaire ("qui n'en manquait pas"), simply corrected the former's *lapis calami*, and stated, without "laughing in his sleeve," that "*Res est sacra miser*" is to be found in Seneca, the philosopher's fourth epigram. P. A. L.

UMBRELLAS (4th S. viii. 128, 271.)—I remember being told by my great-aunt that it used to be a great sight to see the sexton hold the parish umbrella over the vicar of St. Mary Redcliffe, Bristol, when it rained, during a funeral. My aunt died in 1852, and was then upwards of eighty years of age. C. W. PENNY.

Wellington College.

There has recently been published at the office of the Commissioners of Patents for Inventions *Abridgments of Specifications relating to Umbrellas, Parasols, and Walking Sticks, 1780-1866*. Many of these patents are very curious, and the introduction contains a carefully written history of umbrellas. The price of this little blue book is only 10d. JOHN PIGGOT, JUN.

The following extracts from Governor Ryk Van Tulbagh's "Prael and Praacht" regulations or sumptuary laws for the Cape Colony, dated 1752, bearing on the subject of umbrellas, are worthy of a place in their history.

Art. 6 says, as regards large umbrellas, "It is ordered that no one less in rank than a junior merchant, or those among the citizens of equal rank, and the wives and daughters of those only who are or have been members of any council, shall venture to use umbrellas."

Art. 7 provides "That those who are less in rank than merchants shall not enter the castle in fine weather with an open umbrella." H. H.

Portsmouth.

VARRO ATACINUS: "CREDIMUS ESSE DROS"? (4th S. viii. 305.)—Bishop Jer. Taylor quotes the line, and the reference in Eden's edition (iii. 451) is to Burmanni *Anthol. Lat. Epigram. lib. ii. ep. 87*, tom. i. p. 205, Amst. 1759, 4to. R. MARSHALL.

ETYMOLOGY OF "LEFROY" (4th S. viii. 185, 200.)—**BILBO** ought to be handcuffed. Wedderburn is topographical, also Swinburn; *burn*, *burne* = *down*, a rivulet. For the rest, cf. *Wedmore*, *Wedder-lea*; *Swin-don*, *Swins-ford*. As to *Le Froy* (qu. *Le Froid*), about equal to our Frost. I hold that *Le* must be the French article. *Pace*, **DR. CHARNOCK**—Is not *Hum* in *Humfrey* = *ham* or house, i. e. home; *frey* = *frid* or *frith*, peace?

VERBUM SAP.

I cannot agree with **BILBO** that the surnames *Lefroy*, *Wedderburn*, and *Swinburne* are respectively derived from two Norsk personal names. *Wedderburn* is more probably from a geographical name. *Wedderburn* is the appellation of castles in Forfar and Berwick; and *Wedder* is found at the commencement of other local names in Scotland. The first part of the name is the Keltic *auddhur* (whence the *Adur*, *Adour*, *Adder*, *Haiter*, *Otter*, *Atter*[t], *Eider*, *Oder*), water; perhaps one of the earliest corruptions from *ssap*. Instead of making *Swinburne* a compound of two Norsk names, your correspondent would have been nearer the mark had he translated it "youthful bear"; metaphorically, "youthful hero." Conf. the Erse personal names from *cu*, a dog, gen. com, metaphorically used for "hero." The surname *Swinburne* may sometimes be from *Swinburn* in Northumberland, so called from a stream. *Swin*, *Swine* are names of rivers, not only in England, but also in Continental Europe.

R. S. CHARNOCK.

Gray's Inn.

BRASS LOCKET (4th S. viii. 202.)—From the description given by your correspondent of the locket, I should pronounce it to be very like a medal, if it be not actually a medal rather than a locket, with the head of the Saviour on the obverse, and the head of the Blessed Virgin Mary on the reverse. This sort of medal is well known, and is usually worn around the neck by Catholics, laymen and women, and is worn also attached to rosaries, &c., by religious men and women, or those who are devoted by vow to an exclusively religious life. I have seen very many of them; they vary, too, as to the figures with which they are impressed, some bearing the heads of saints, &c. There are lockets so impressed, and are used as reliquaries. **MAURICE LENIHAN, M.R.I.A.**

Limerick.

The locket found at Bristol is an article very common among Catholics. C. (1.) does not say whether it opens. If it does, it was a reliquary to hold sacred relics; if not, it was simply a pious memorial, a sort of double medal of our Saviour and the Blessed Virgin Mary. **F. C. H.**

A DUBLIN TRADITION (4th S. viii. 203.)—The tradition referred to by H. H. was current many

years ago, and was believed in. If I do not err, I remember to have read the circumstance in one of the Dublin newspapers when I was very young. **MAURICE LENIHAN, M.R.I.A.**

PERCY OR PERCEHAY OF CHALDFIELD (4th S. viii. 102, 157, 210.)—It is unnecessary to account for the termination *hay* in *Percehay*, which is an easy corruption from *Percy*. Conf. the name *Moxhay*, a probable corruption of *Moxey* or *Moxy*, i. e. *Moggy* or *Moggie*, a nurse-name of *Margaret*; *Wilday* for *Wildey*, *Wildy*, *Wildie*. The *Percy* family is said to have been originally from *Perce*, a town of France, dep. Manche.

R. S. CHARNOCK.

Gray's Inn.

FIVE ORDERS OF FRIARS (4th S. viii. 202.)—As to the number of orders of friars, there were, previous to the second council of Lyons in 1274, many more than five. Since that council, which abolished all mendicant friars, except the *Dominicans*, *Franciscans*, *Carmelites*, and *Augustinians*, no other friars have been formally acknowledged as such; though in some places others have been tolerated. Among these were the *Crucifers*, alluded to in the citation from Erasmus, though it does not appear to which order of them he refers. There was an order of *Crucifers* in Italy, which existed till 1658, when it was abolished by Pope Alexander VII. Another order of *Crucifers* was in Syria, and was said to have been founded by St. Cyriacus, the Bishop of Jerusalem, who is reported to have shown St. Helen where to find the holy cross. Another order of them existed in Portugal, and another in Belgium, and this probably is the one mentioned by Erasmus.

F. C. H.

"*Cruciferorum*," i. e. the Friars of St. Cross, called *Crutched* or *Crossed Friars*. Have they any other distinctive name, personal or topographical, indicative of the name of their founder, or the place where they first originated? **A. H.**

SIR THOMAS KYTSON (4th S. viii. 203.)—He lived at Hengrave Hall, in Suffolk, a fine old Tudor mansion, where his descendant, Sir Edward R. Gage, Bart., now resides. He was 61 when he married Joan Paget, and the union was a short one, as she died childless in 1558, and Lord Paget's letter proposing the marriage (which is printed in the *History of Hengrave*) was only written in the previous summer. In 1560 Kytson took another wife, Elizabeth, daughter of Sir Thomas Cornwallis, of Brome, in Suffolk, and by her had a son, who died young, and two daughters. Of these Margaret, the eldest, married Sir Charles Cavendish of Welbeck Abbey. He had no issue by her, but by his second wife was father of the Duke of Newcastle. On the death of Margaret Cavendish her sister Mary became heiress of

Hengrave, and marrying Thomas, first Earl Rivers, had several daughters and coheirs, of whom the third, Lady Penelope D'Arcy, inherited the Kytson estates. She married Sir John Gage, Bart., of Firle, and whilst her eldest son, succeeding to Firle, was ancestor of the Viscounts Gage, the second, Edward, inherited his mother's estate, and was the first baronet of Hengrave, being so created in 1662. GORT.

DIALS (4th S. vii. *passim*; viii. 274.)—The Italian peasants make a cheap dial. A large nail (a "ten-penny") is fixed into a white stuccoed wall, and its shadow is observed at different hours, and its extremity is figured from the church clock, or from some well-regulated watch. These dials are not *quite* correct, but they make an approach to the truth, and serve in lieu of better time-markers. I have assisted in the making of one or two.

JAMES HENRY DIXON.

THE AUSTRIAN LIP (2nd S. iii. 405.)—Some years ago, as I was copying in the Berlin Picture Gallery a portrait of Charles the Bold, my learned friend Dr. Waagen coming up to me said: "I was here not long ago with Archduke Maximilian (the accomplished and lamented late Emperor of Mexico), when, looking at this portrait, he pointed at the thick under lip, and smiling said, 'Da ist unsere dumme österreichische Lippe.'" It will be remembered that Mary of Burgundy, the only daughter and heiress of Charles, married Maximilian of Austria, and she, in all likelihood, was the originator of the "Austrian lip." P. A. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

Calendar of State Papers and MSS. relating to English Affairs existing in the Archives and Collections of Venice, and in other Libraries of Northern Italy. Vol. IV. 1527-1533. Edited by Rawdon Brown.

Calendar of State Papers. Domestic Series of the Reign of Elizabeth, Addenda 1566-1579, preserved in Her Majesty's Public Record Office. Edited by Mary Anne Everett Green.

Calendar of State Papers. Domestic Series, of the Reign of Charles I., 1638-1639, preserved in Her Majesty's Public Record Office. Edited by John Bruce, Esq., F.S.A., and W. Douglas Hamilton, Esq., F.S.A.

Everything betokens a busy publishing season; this will bring a pressure on the brief space which we can devote to such matters for notices of books of popular interest. We desire, therefore, to call attention to the labours of the intelligent and diligent workers at the Record Office and elsewhere, who, under the directions of the Master of the Rolls, and in their quiet unostentatious way, are performing so much good preliminary work for the future historians of England. The three Calendars, whose titles we have just transcribed, all bear on their very titles evidence of their value and utility. In a brief but instructive Introduction to his Calendar of Venetian Papers, Mr. Rawdon Brown vividly and effectively pictures the state of affairs in Europe during

the eventful years to which his volume relates; and then, seeing that the original documents noted in the book will not be themselves generally accessible, calendars them with considerate fullness, and renders them easily available by a very complete Index. Mrs. Everett Green's Calendar contains the Addenda of Queen Elizabeth's reign from the year 1566 to 1579. These Addenda consist of papers discovered in the Exchequer sacks, which have been sorted during the last fourteen years; of the Conway Papers, given to the Office by the Marquess of Hertford; of misplaced dated papers, and of undated papers whose dates have at length been established; of unofficial papers addressed to residents abroad, or of similar papers written by residents abroad or English Catholic fugitives; of papers relating to the Channel Islands, and of the Border Correspondence. The collection is very miscellaneous, but, as Mrs. Green shows in her pleasant Introduction, contains much that is interesting and valuable.

The third Calendar on our list is one commenced by the late Mr. Bruce, and has been very judiciously completed by Mr. W. Douglas Hamilton, to whose assistance in the preparation of the preceding volumes that accomplished scholar and excellent man has borne frequent and generous testimony. It is clear that Mr. Hamilton is desirous of treading in the steps of the Gamaliel at whose feet he was brought up, and the present volume affords evidence that he is fitted for the task. Though the papers calendared in it belong to the end of 1638 and the beginning of 1639, they are very numerous. Their special value is pointed out by Mr. Hamilton in his Introduction, who rightly remarks that they contain, among other things, a vast fund of biographical information.

Satan's Invisible World discovered, by George Sinclair, Professor of Philosophy and Mathematics in the University of Glasgow, 1654-1696. Reprinted from the Original Edition published at Edinburgh in 1688. Accompanied with a Bibliographical Notice and Supplement, &c. (T. G. Stevenson, Edinburgh.)

This reprint, of which the impression is extremely limited, is from the first edition of one of the most curious books ever written by a learned professor, and one of the most popular circulated for many years in Scotland, and which continued to be reprinted as late as the year 1814. The first edition is of extreme rarity. It is here carefully reproduced in fac-simile under the editorship of the worthy publisher, who has made it for all literary purposes vastly superior to the original by an interesting biographical and bibliographical introduction, by printing with it the additional relations which appeared in the edition issued in 1764, and by some very curious supplemental notes.

BOOKS RECEIVED.—*The Fair Maid of Perth, or St. Valentine's Day. By Sir Walter Scott, Bart. (A. & C. Black.)* The story in this new volume of the "Contemporary Waverley" formed the second series of the Chronicles of the Canongate. It was very successful, and to the present time is a great favourite with many readers.—*A Biographical Guide to the Divina Commedia of Dante Alighieri, by Frances Locock (Bentley),* containing as it does a brief account of the numerous historical and mythological persons mentioned in the *Divina Commedia*, cannot fail to be useful to all students of Dante; and as the names are arranged alphabetically, it is adapted to all editions of that great work.—*Patents for Invention. Abridgments of Specifications relating to Umbrellas, Perisols, and Walkingsticks, A.D. 1780-1866. (Patent Office.)* We commend such of our readers as desire to know something of the origin and history of umbrellas, &c., to refer to the Introduction to this little volume, which contains

great deal of curious information brought together with great industry and intelligence.

WE proceed, in conformity with our promise of last week, to lay before our readers a few notices of the books in preparation for the coming Season; and we think they will agree with us, that great as may be the material progress of England, it is fully equalled by its literary activity, and that the reading world of next year will not faint for lack of food:—

MR. MURRAY'S quarterly list of forthcoming works commences with a new volume of what is called "The Speaker's Commentary," "The Holy Bible; with an Explanatory and Critical Commentary, and a Revision of the Translation. By Bishops and other Clergy of the Anglican Church." Edited by Canon Cook, M.A. The second volume will contain "The Historical Books": Joshua, by Rev. T. E. Espin, B.D.; Judges, Ruth, Samuel, by the Bishop of Bath and Wells; and Kings, Chronicles, Ezra, Nehemiah, Esther, by Rev. G. Rawlinson, M.A.—"Aristotle," by George Grote, 2 vols. 8vo.—"Narrative of the First Exploratory Journey to High Tartary, Yarkand, and Kashgar," by Robert Shaw, British Commissioner in Ladak.—"At Home with the Patagonians," by George C. Musters, R.N.—A Second Series of "Ephemera," by Lord Lyttelton.—"Rude Stone Monuments in all Countries; their Age and Uses," by James Fergusson, F.R.S., with 200 illustrations.—"The Life and Times of Henry Cooke, D.D., President of Assembly's College, Belfast," by his Son-in-Law, J. L. Porter, D.D.—"History of British Commerce from the Conclusion of the Seven Years' War to the Present Time," by Professor Leone Levi, F.S.A.—"Round the World, by a Boy," edited by Samuel Smiles.—"St. Chrysostom; his Life and Times," by Rev. W. R. W. Stephens, M.A.—"Christianity viewed in Relation to the Present State of Society and Opinion," by M. Guizot.—"Character," by Samuel Smiles.—The Third Volume of the "Marquis De Beauvoir's Voyage Round the World."—"Essays on Cathedrals," by various Writers, edited, with an Introduction, by J. S. Howson, D.D., Dean of Chester. Uniform with the "Church and the Age."—"The Works of Alexander Pope," edited, with Notes, by Rev. Whitwell Elwin. Vol. VIII. containing 350 unpublished Letters.—"A Biography of Lord Byron, and a Critical Essay on his Place in Literature," by Carl Elze. Translated from the German.—"The Supplementary Despatches of the late Duke of Wellington," edited by his Son. Vol. XIV.—"The Civil and Political Correspondence of the late Duke of Wellington," edited by his Son. Vol. IV.

MESSRS. LONGMANS' announcements for the present season include "Miscellaneous and Posthumous Works of the late Henry Thomas Buckle, edited, with a Biographical Notice, by Helen Taylor," 3 vols.—"Memoir of Pope Sixtus the Fifth," by Baron Hübner, translated by Hubert E. H. Jerningham.—"Essays on Historical Truth," by Andrew Bisset.—"Popular Romances of the Middle Ages," by George W. Cox, M.A., and Eustace Hinton Jones.—"The Royal Institution: its Founder and its First Professors," by Dr. Bence Jones.—"The Imperial and Colonial Constitution of the Britannic Empire," by Sir Ed. Creasy, M.A.—"The Miscellaneous Writings of the late John Conington, M.A., including a complete Prose Translation of Virgil's Works, with an Introductory Memoir by H. J. S. Smith, M.A.," edited by J. A. Symonds, M.A.—"The Leaders of Public Opinion in Ireland: Swift, Flood, Grattan, O'Connell," by W. E. H. Lecky, M.A.—"Hartland Forest; a Legend of North Devon," by Mrs. Bray.—"The Daughters of the King and other Poems," by Walter Sweetman.—"Jottings during the Cruise of H.M.S. Curaçoa among the South Sea Islands in 1865," by Julius Brenchley, M.A., F.R.G.S.—"The Pentateuch

and Book of Joshua Critically examined," by the Right Rev. John William Colenso, D.D., Bishop of Natal, Part VI.—"The Popes of Rome and the Popes of the Oriental Orthodox Church: an Essay on Monarchy in the Church, with especial reference to Russia," by the Rev. Cæsar Tondini, Barnabite.—"Mankind: their Origin and Destiny,"—"A History of the Gothic Revival," by Charles L. Eastlake, F.R.I.B.A.—"Three Centuries of Modern History," by Charles Duke Yonge; and by the same author "Lectures on English Literature."

MESSRS. MACMILLAN & Co. announce, among many other novelties—"Historical Essays," by E. A. Freeman, M.A., D.C.L.—"Old Testament Legends, or Traditionary Lives of the Old Testament Patriarchs, Prophets, and Kings," by the Rev. S. Baring-Gould, M.A., 2 vols. cr. 8vo.—"Raphael of Urbino and his Father, Giovanni Santi," by J. D. Passavant, formerly Director of the Museum at Frankfort, with twenty illustrations.—"A Portfolio of Cabinet Pictures," after Turner, Callcott, Constable, and Birket Foster, reproduced in Colours by R. Clay, Sons, & Taylor.—"The Ministry of Nature," by the Rev. Hugh Macmillan.—"The Theory of Political Economy," by W. Stanley Jevons, M.A., Professor of Logic and Political Economy in Owens College, Manchester.—"A Treatise on the Origin, Nature, and Varieties of Wine," being a complete Manual of Viticulture and Enology, by J. L. W. Thudicum, M.D., and August Dupré, Ph.D.—"Experimental Mechanics," Lectures delivered at the Royal College of Science for Ireland, by R. S. Ball, M.A., Professor of Applied Mathematics and Mechanics, with numerous illustrations.—"Patty," by Katherine S. Macquoid, reprinted from *Fraser's Magazine*.—"The Southern States since the War," by Robert Somers.—New and cheaper edition of "Crabb Robinson's Diary," 2 vols.—"The Philology of the English Tongue," by John Earle, M.A., Professor of Anglo-Saxon at Oxford.—New and complete edition of Canon Kingsley's "Poems," containing "The Saint's Tragedy," "Andromeda," and "Miscellaneous Poems."—"Behind the Looking-Glass, and What Alice Found There," by the Author of Alice's "Adventures in Wonderland," with fifty illustrations by Tenniel.—"Moonshine," Fairy Tales by E. H. Knatchbull-Hugessen, M.P., with illustrations by W. Brunton.—"A Christmas Cake in Four Quarters," by Lady Barker, author of "Stories About, &c.," with illustrations by Jellicoe.—"Nine Years Old," by the Author of "St. Olave's," illustrated by Frölich.—"The Pleasant Tale of Puss and Robin, and their Friends Kitty and Bob," told in Pictures by Frölich, and in Rhymes by Tom Hood.—"The Lost Child," by Henry Kingsley, with eight illustrations by Frölich.—"Little Lucy's Wonderful Globe," pictured by Frölich and narrated by the Author of "The Heir of Redclyffe," with twenty-four illustrations.—"A Book of Golden Deeds of All Times and All Countries," gathered and narrated anew by the Author of "The Heir of Redclyffe," new edition, with twenty-four illustrations by Frölich.—"A Storehouse of Stories," Second Series, edited by the Author of "The Heir of Redclyffe."

MESSRS. BENTLEY announce for the forthcoming season:—"The Life of Archbishop Parker, forming the New Volume of 'The Lives of the Archbishops of Canterbury,'" by Walter Farquhar Hook, D.D.—"Holbein and his Time," by Professor Woltmann, translated by F. E. Bunnett, with sixty beautiful illustrations from the chief works of Holbein.—"Lives of the Princes of the House of Condé," by H.R.H. the Duke d'Aumale, translated by the Rev. R. Brown Borthwick.—"Letters and other Writings of the late Edward Denison, M.P. for Newark," edited by Sir Baldwyn Leighton, Bart.—"Letters of Mary Russell Mitford," Second Series, edited by Henry

Chorley.—“Letters from India,” by the Hon. Emily Eden.—“The Fortunate Islands,” by M. Pegot-Ogier.—“Twenty-Five Years of my Life,” by Alphonse de Lamartine,” translated by the Right Hon. Lady Herbert.—“Memories of the British Museum,” by Robert Cowtan.—“Jerusalem: the City of Herod and Saladin,” by Walter Besant, M.A., and E. H. Palmer, M.A.—“Wanderings in War Time,” by Samuel Capper.

MESSRS. HURST & BLACKETT announce among their forthcoming new works:—“The Literary Life of the Rev. William Harness, Vicar of All Saints, Knightsbridge, and Prebendary of St. Paul’s,” by the Rev. A. G. L’Estrange, 1 vol.—“Queen Charlotte Islands: a Narrative of Discovery and Adventure in the North Pacific,” by Francis Poole, C.E., edited by J. W. Lyndon, with map and illustrations.—“Hannah,” by the Author of “John Halifax,” 2 vols.—“Prairie Farms and Prairie Folk,” by Parker Gillmore, 2 vols. with illustrations.—“Wilfrid Cumbermede,” by George MacDonald, LL.D., 3 vols.—“The Cities of the Nations Fell,” by the Rev. John Cumming, D.D., 1 vol.—“The Lady of Lyndon,” by Lady Blake, 3 vols.—“Mine Own Familiar Friend,” by the Hon. Mrs. Montgomery, 3 vols.

MESSRS. HENRY KING & Co. will shortly publish:—“Pleasure: a Holiday Book of Prose and Verse.”—“Eastern Experiences,” by Lewin B. Bowring, Principal Commissioner of Mysore and Coorg, illustrated with Maps and Diagrams.—“Western India before and during the Mutiny,” by Major-General Sir George Le Grand Jacob, K.C.S.I.—“The European in India,” by E. C. P. Hull. With a Medical Guide for Anglo-Indians, by Dr. Mair.—“The Secret of Long Life,” dedicated by Special Permission to Lord St. Leonards.—“Songs of Two Worlds,” by a new Writer.

MESSRS. RIVINGTON’S list is a long one:—“Dictionary of Doctrinal and Historical Theology,” by Various Writers, edited by the Rev. John Henry Blunt, M.A., F.S.A.—“The Psalms translated from the Hebrew,” with Notes, chiefly Exegetical, by William Kay, D.D.—“The Athanasian Creed Vindicated,” by J. S. Brewer, M.A.—“The Sayings of the Great Forty Days,” by the Bishop of Salisbury.—“The Two Brothers, and other Poems,” by Edward Henry Bickersteth, M.A.—“Commentary on the Book of Isaiah, Critical, Historical, and Prophetical,” by the Rev. T. R. Birks.—“The Life of S. Francis de Sales, Bishop and Prince of Geneva,” by the Author of “A Dominican Artist.”—“Historical Narratives,” from the Russian, by H. C. Romanoff, Author of “Sketches of the Rites and Customs of the Greco-Russian Church.”—“The Holy Catholic Church; its Divine Ideal, Ministry, and Institutions,” by Edward Meyrick Goulburn, D.D.—“Fables respecting the Popes of the Middle Ages,” a Contribution to Ecclesiastical History, by John J. Ign. Von Dollinger. Translated, with Introduction and Appendices, by Alfred Plummer, M.A.—“A Glossary of Ecclesiastical Terms: containing Brief Explanations of Words used in Dogmatic Theology; Liturgiology; Church History and Antiquities; Christian Art, Music, and Symbolism,” &c. &c. By various Writers. Edited by the Rev. Orby Shipley, M.A.—“A Shadow of Dante: being an Essay towards studying Himself, his World, and his Pilgrimage,” by Maria Francesca Rosetti.—“A Selection from the Spiritual Letters of S. Francis de Sales,” translated by the Author of “Life of S. Francis de Sales.”

MESSRS. HATCHARD announce for early publication:—“Christian Exhortation; or, Sermons Preached in Country Churches,” Third Series, by the Rev. R. Drummond Rawnsley, M.A.—“Scripture and Science not at Variance,” by the Ven. Archdeacon Pratt, M.A.—“Sunlight for the Sick Room: Meditations, Prayers, Hymns,” &c., large type.—“The Kings of Israel and Judah,” an entirely

new book, by the author of the “Peep of Day.”—“Our Family Likeness, Illustrative of our Origin and Descent,” by the Very Rev. the Dean of Carlisle.—“The Tower of the Hawk, some Passages in the History of the House of Hapsburg,” by the author of “Chillon,” &c.—“Gleanings from Nature; or, a Garden Tour with Aunt Beattie,” by Bertha E. Wright.—“My First Year in Canada,” by the Right Rev. Ashton Oxenden, D.D., Bishop of Montreal, &c.—“The Last Days of Jerusalem, a Song of Zion,” by S. W. Fulham, author of “Rome under Pius IX.”; and “The Life of Christ,” by Sir George Stephen.

MESSRS. JAMES PARKER & Co.’s list for the coming season contains—“The Last Twelve Verses of the Gospel according to St. Mark vindicated,” by John W. Burgon, B.D., with fac-similes.—“Sermons preached before the University of Oxford”: Third Series, from MDCCCLXIII. to MDCCCLXX. By Samuel, Lord Bishop of Winchester.—“The Church’s Work in our Large Towns,” by George Huntington, M.A.—“Sermons on the Poorer Classes of London, preached before the University of Oxford,” by Canon Gregory, M.A.—“The Principles of Divine Service; or, an Inquiry concerning the True Manner of Understanding and Using the Order for Morning and Evening Prayer, and for the Administration of the Holy Communion in the English Church,” by the Venerable Archdeacon Freeman, M.A.—“The Complete Poetical Works of the Rev. John Keble, M.A., late Vicar of Hursley.”—“Letters of Spiritual Counsel and Guidance,” by the late Rev. J. Keble, M.A., Vicar of Hursley.—“Memoir of the Rev. John Keble, late Vicar of Hursley,” by the Right Hon. Sir J. T. Coleridge, D.C.L. Third Edition, with Corrections and Additions.—“Musings on the ‘Christian Year’ and ‘Lyra Innocentium,’” by Charlotte Mary Yonge.—“A Library Edition of the Annals of England: an Epitome of English History, from Contemporary Writers, the Rolls of Parliament, and other Public Records,” revised and enlarged.—“An Explanation of the Thirty-nine Articles; with an Epistle dedicatory to the Rev. E. B. Pusey, D.D.,” by A. P. Forbes, D.C.L., Bishop of Brechin.—“The Inner Life,” Hymns on the “Imitation of Christ,” by Thomas à Kempis. Designed especially for use at Holy Communion. By the Author of “Thoughts from a Girl’s Life,” “Night and Eventide,” &c.

MESSRS. SAMPSON LOW & Co. announce:—“Fairy Tales,” by Hans Christian Andersen, illustrated by twelve large designs in colour after original drawings by E. V. B., the text translated by H. L. D. Ward and A. Plesner.—Carl Werner’s “Nile Sketches,” painted from Nature during his Travels through Egypt, a series of water-colour drawings in perfect facsimile of the originals, large folio, with preface and descriptive text by Dr. A. E. Brehm and Dr. Dumichen.—“Illustrations to Goethe’s Faust,” by Paul Konewka, author of “Illustrations to Shakespeare’s Midsummer Night’s Dream,” “Falstaff and his Companions,” &c., the English text from Bayard Taylor’s translation.—“St. George’s Chapel, Windsor,” Eighteen Views, printed in permanent pigments, with descriptive letterpress by John Harrington.—“Gems of Dutch Art,” Twelve Photographs from the finest engravings in the British Museum, by Stephen Thompson, with descriptive letterpress by G. W. Reid, Keeper of the Prints, British Museum.—Viardot’s “Wonders of Sculpture,” uniform with “The Wonders of Italian Art,” &c., numerous illustrations.—“Twenty Years Ago, from the Journal of a Girl in her Teens,” edited by the author of “John Halifax, Gentleman,” with illustrations by Sydney Hall.—“The Adventures of a Young Naturalist,” by Lucian Biart, with 117 illustrations on wood, edited and adapted by Parker Gillmore.—A new Volume of “Essays,” by J. H. Friswell, uniform with “The Gentle Life.”—“The Home Theatre,” by Mary Healy.—“Jack

and His Fortunes," a Story of Adventure, by Swbridge, numerous illustrations.—"Den Burton, and Bred at Sea," by W. H. G. Kingston, with ions by Sydney Hall.—"Under the Blue Sky," es Mackay.—"Outlines of the Life of the Lord rist," by Rev. D. Mercier.—"Under the Palms," ie of Verse, by T. Stead, Ceylon Civil Service.

A. BLACKWOODS will publish a new work by George "Story of Provincial English Life," in eight monthly "Our Poor Relations," by Col. E. B. Hamley, th illustrations from designs by Ernest Griest.— d volume of "Memoir of the Life and Times of Lord Brougham, written by himself"—"Ancient for English Readers," edited by the Rev. W. Collins, M.A.—"An Etymological and Pronounce- tionary of the English Language, for Use in and Colleges, and as a Book of General Reference," 2 and 3 of "The War for the Rhine Frontier, s Political and Military History," by Col. W. , translated from the German by John Lay- edham.—"Lilies Lee and other Poems," by James ne.—"Domestic Verses," by D. M. Muir (Delta), dition.—"Elements of Agricultural Chemistry," late Professor James F. W. Johnson, a new ed- iced and brought down to the present time by rkinson, B.A., F.R.S., Clifton College.

AND SWIFT'S LETTERS.—Students of our literary and more especially such of them as are inter- the life and writings of Pope, will be glad to d no less than seventy letters written by Pope d Orery disclosing the secret history of the pub- of the *Pope and Swift Correspondence*, have been ally discovered at Lord Cork's by the Rev. W. and will appear in the eighth volume of his edition s, which will likewise contain about 280 other shed letters.

CAL REVISION.—The Revisers of the New Testa- mpany met on Tuesday at the Jerusalem Cham- their 11th session. Eighteen members were present he Bishop of Gloucester and Bristol, who presided; op of St. Andrews, the Dean of Rochester, Arch- Buckeridge and Lee, the Master of the Temple, Blakesley, Lightfoot and Westcott, Professors Eadie, Milligan, Moulton, Newth, and Roberts, lary Humphreys, Mr. Hort, and Mr. Scrivener. spans set for seven hours, and completed the re- of the 11th chapter of St. Mark's Gospel.

PHILOLOGICAL.—"A New Series of this monthly aphical and Literary Journal, containing cri- tiques of all extracts from rare, curious, and valu- l books, is announced for publication by Bouton York. Among the contents of the first number found —Historical and Biographical Notices of end of the Wandering Jew; "Pasquillon Tomi 344; "The Divine Pymander" of Hermes Mer- imegastus; Historical Notice of the Early Por- Christ; Trich-Roden, oder Colloquia Dr. Martin s, 1796; Literary Forgeries, Ancient and Modern; ny other papers of interest.

MINSTER PLAY.—Old Westminster will be glad that the *Andria* of Terence is in rehearsal by the Scholars for representation on the usual nights hristmas.

CRYSTAL PALACE AQUARIUM.—As we believe ter *Fraser's Magazine*, "N. & Q." was the first to call attention to the beauty and interest of t, or as they were then called *Vivaria*, and cer- bly first to bring before the public Mr. W. Alford labours upon the subject, it was with peculiar

satisfaction that we read in *Nature* of Thursday the 12th his very striking account of the magnificent Aquarium at the Crystal Palace, which has been erected under his superintendence, and which he is certainly justified in regarding as a trophy to the zeal, intelligence, and in- dimitable perseverance with which he has laboured for years to bring to perfection this beautiful application of scientific and mechanical knowledge, and to the promo- tion of the study of a most interesting branch of Natural History—the study of Natural History generally being perhaps the most elevating and humanising which can be pursued. We heartily congratulate Mr. Lloyd on his success.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

PAYNE COLLIER'S HISTORY OF DRAMATIC POETRY AND THE STAGE.

3 Vols.

WATSON'S HISTORY OF ENGLISH POETRY.

WAGNER'S ART TREASURES.

Wanted by Mr. J. Piggitt, Junr., The Elms, Utting, Maldon, Essex.

NOVERBY'S BRITISH ORCHIDS.

GOD IN THE GENERATION OF THE RIGHTeous. (A small book con- taining memorials of the Baird family.) 16mo.

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—SEVEN LAMPS OF ARCHITECTURE.

PICKWICK PAPERS, 1837.

MANNING AND BRAY'S SURREY. 2 Vols.

Wanted by Mr. Thomas Dent, Bookseller, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

C. D. R.—*Anne Hutchinson was the founder of the Antinomian party in the New England colonies, and died in Winchester, co. New York, in August, 1613. Her Life by George F. Ellis is printed in the Second Series of Jared Sparks's Library of American Biography, xvi. 169-370. Consult also Ripley and Dana's New American Cyclopaedia, ix. 396.*

GAUDENTIUS.—*Before again discussing in our pages the origin of the Prince of Wales's feather, we would recom- mend our correspondent to peruse a work by the late Dr. Wm. Bell, entitled New Readings for the Motto of the Prince of Wales, Parts I. and II. Consult also "N. & Q." 1st S. iii. 106, 168; 3rd S. iv. 209, 317; x. 8, 39, 73, 97; 4th S. vi. 199, 239.*

R. PASSINGHAM (Bath).—*We doubt whether there is any list of the creations of peers or baronets made by James II. after his abdication, except the one in "N. & Q." 2nd S. x. 102. Consult also 2nd S. iii. 112, 219; ix. 28; x. 215, 337.*

ALFRED W. SMITH (Bath).—*The orders of the tri- coloured flag of France at the Revolution were red, blue, and white. Consult "N. & Q." 2nd S. vi. 184, 198, 214; vii. 192, 218.*

E. GRIFFITHS (Mollleston House).—*Robert F. Herrey, whose Concordances are in English, is unknown to fame. See "N. & Q." 4th S. vii. 142.*

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, OCTOBER 23, 1871.

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Notes.

LATION OF THE LATIN FUTURE TENSE.

BY'S "LATIN GRAMMAR" AND THE "SATURDAY REVIEW."

Saturday Review (October 7) contains the
part of a critique on Mr. Roby's *Latin*
war, with especial reference to the origin
verbal inflexions.

he portion devoted to the future tense, both
and critic appear to me to have gone
, and to have unnecessarily complicated
seems simple and obvious when brought to
ht afforded by comparative philology. To
the matter clear it will be necessary to quote
passages on which I propose to comment.
oby says (*Grammar*, p. 194):—

a future indicative is in consonant, in *i*-verbs,
a-verbs, a modified form of the present subjunc-
The first person singular is the same, the other
have long *i*, where the present subjunctive has
g. fut. *reges*, *reget*; present subjunctive, *regas*,

is *i* probably arises from suffixing *i* to the present
tive of these verbs—e.g. *regimus*, *reg-i-i-mus*,
as just as *amemus* present subjunctive was formed,
is formation would not do for *a* and *e* verbs, be-
n *a* verbs such a form (*amemus*) is already used for
ent subjunctive, and in *e* verbs (*mememus*) would
tial with the present indicative. Accordingly in
a verbs there is a different mode of forming the
indicative—viz. by suffixing *ib* to the present
with the final vowel of which it is contracted; a.g.
mo-ib, *amab*; 1st person plur. *amab-imus*, *mon-e*,

mon-e-b, *moneb*; 1st person plur. *moneb-imus*. A similar
future (besides the ordinary form in *a*, *es*, *et*) is not
unfrequently formed from *i* stems in early writers (Plau-
tus, Terence, &c.); a.g. *aperibo*, *adgregibor*, *largibere*,
opperibor, *acibo*, &c.

On this the *Saturday Reviewer* remarks:—

"Of all the tense formations Mr. Roby's account of
the future indicative seems to us the least satisfactory."

After quoting the passage given above, he adds
with considerable force—

"Surely the existence of such forms as *aperibo*, *largi-
bere*, *adgregibor*, *opperibor*, *acibo*, &c., points to a theory
of the future tense which has more uniformity about
it—viz. the supposition that it originally contained the
letter *b*, and gradually dropped it when the necessity of
distinguishing the future from the imperfect was added
to that of distinguishing them both from the imperfect."

He then propounds a theory of his own:—

"The letter *b* seems to us to connect itself with the
preposition *ad*, as denoting *not present*; with nouns, de-
noting absence in point of space; with verbs, absence
in point of time. And in process of time, whilst the imper-
fect tense kept always both the medial *b* and the final *a*,
the first future dropped in some cases the one letter and
in some the other. There is so much uncertainty in all
these cases, that we have the less hesitation in throwing
out this suggestion, which, as far as we know, is alto-
gether new."

I think it may be shown that it is not at all
necessary to resort to so far-fetched an hypothesis
for the solution of the question at issue. The
expression of the simple unconditional future
appears to have been one of the last tenses
adopted in the Aryan tongues. The Teutonic
branches never possessed a future tense until a
comparatively late period of their history. Neither
in the Gothic version nor the Anglo-Saxon ver-
sion of the Gospels will there be found a single
instance of a true future tense. The equivalents
for the Greek are either the present tense or a
circumlocution. At the breaking up of the Roman
empire the Latin inflexions had become so disor-
ganized that new futures had to be created in all
the Romance tongues. We have therefore under
our own eye, as it were, the mode of forming the
future tense in German, English, French, Italian,
Provençal, &c. The methods are curiously dif-
ferent. The German future expresses either ob-
ligation, "*Ich soll lieben*," I am to love, or
tendency, "*Ich werde lieben*," I become (to) love.
The English expresses obligation in one of its
forms, "I shall love," or intention, "I will love"—
i. e. I purpose or intend loving. The Romance
tongues took hold of a use of the verb *habere*
which had grown up in the Low Latin in such
expressions as "*venire habet*," he will come,
"*amare habeo*," &c., which from the sixth century
almost entirely supplanted the older inflexional
forms. "*Amar-e ha-beo*" became corrupted into
"*aimer-ai*." The very auxiliary itself became a

"*Habeo etiam dicere*," "*Habeo ad te scribere*,"
"*Habeo convenire*," will be found in Cicero.

compound, "habere habeo" became "avoir-ai" = "aurai."

Now it is only natural to look for some process, if not identical, at least analogous to this, in the earliest formation of the inflexional future tense, and to the Sanskrit we naturally turn for enlightenment. The Sanskrit language is not the parent of Greek and Latin, but it is at least their elder sister, and has preserved the original articulations and framework, so to speak, of its forms with much less of change and contraction than the kindred tongues.

In Sanskrit there are two verbs expressing existence, *Asm-i*, I am; *Bhú*, I be, or become.

In the formation of the first future (Parasmai forms) grammarians differ as to the exact mode,* but all agree that it is a combination of the modified root with the auxiliary *asmi*. Thus, *ráj*, to rule, makes its first future *ráj-it-asmi*, the *it* not belonging to the root, but being an insertion marking certain conjugations. So far as the root and the auxiliary are concerned, the Latin *reg-am* is identical with the Sanskrit, the *am* being the equivalent of the Sanskrit *asm-i*, Anglo-Saxon *eom*, English *am*, Latin *sum*, originally *asum* or *asm*. *Regam*, then, means "I am to rule," exactly corresponding with the French *regir-ai*, I have to rule. The change from *a* to *e* in the inflexions of *regam* has its analogy in Sanskrit in cases where the initial and final consonants of the root are single, as in *reg* or *raj*.

Thus far as to the Latin future in *am*. Now as regards the future in *bo*, *ama-bo*, *monc-bo*, &c., from the references made by Mr. Roby to the earlier Latin forms, it appears most probable that the future in *bo* preceded that in *am*. This is the opinion of Bopp, than whom there can be no higher authority. He says:—

"It appears certain that the third and fourth conjugations did all form their futures originally in *bo*; futures in *am*, however, are, according to their origin, of the subjunctive mood." †

This is confirmatory of Mr. Roby's view, the ideas of the potential and future being very closely connected together. Again:—

"The idea that the Latin futures in *bo*, and the imperfections in *bam*, contain the verb substantive, and in fact the root from which arise *fui*, *fore*, has been expressed for the first time in my system of conjugation. If it is generally admitted that grammatical forms may possibly arise through composition, then certainly nothing is more natural than in the conjugation of attributive verbs, to expect the introduction of the verb substantive." ‡

"Latin futures, like *amabo*, *docebo*, have already in my system of conjugation, as compounds with the root *fu* (Sanskrit *bhú*)—the *f* of which in the interior of a word becomes *b*—and *bo*, *bis*, *bit*, &c., been compared with the Anglo-Saxon *beo*, 'I will be'; *bys*, 'thou wilt be'; *bydh*, 'he will be.' §

"The Anglo-Saxon *beo* is not properly a formal future, but a present, answering to the German *bin*, Old High German *bim*, and to the Sanskrit *bhavamī* (root *bhū*), which is principally used with a future meaning; while *eom* = *asmi*, Gothic *im*, remains devoted to the present."*

I prefer quoting the exact words of the great modern master in comparative philology to giving expression to the ideas in my own words.

Professor Max Müller, no mean authority, arrives at the same conclusions:—

"The Roman had no suspicion that *amabo* was a compound; but it can be proved to contain an auxiliary verb as clearly as the French future."

"There is no doubt that in the Latin *bo* of *amabo* we have the old auxiliary *bhú*, to be, and in the Greek future in *σῶ*, the old auxiliary *as* (*asmi*), to be." †

It is certainly a curious and interesting fact that in the *am* of *regam* we may recognise our own familiar English verb *am*, and in the *bo* of *amabo* we have the *beo* or *be* of our own mother tongue.

Sandyknowe, Wavertree.

J. A. PICTON.

ON THE SITE OF THE INTERVIEW BETWEEN ROBERT EARL OF ESSEX, K.G., AND HUGH EARL OF TYRONE, ON SEPTEMBER 7, 1599.

Many years ago ‡ I pointed out what I believed to be the true site of this very celebrated interview, viz. at a ford (since bridged over) called "Anagh-Clint," on the river Lagon, where at present passes the road between Carrickmacross and Ardee, on the borders of the counties of Monaghan and Louth, and the provinces of Ulster and Leinster. I was led to this identification by carefully comparing the locality with the very interesting and minute account of Essex's northern journey, printed originally in the *Nugæ Antiquæ*, and the name "Bellaclinche," which is there given, as that of the site in question. In the neighbourhood, however, a place, still called "Essexford," near the Glebe of Killany (albeit there is no river there), is generally pointed out as the true site. Having lately, through the kindness of the Marquis of Bath, examined a very well preserved and curious survey of the barony of Ferney, made by Thomas Raven in the years 1634 and 1635, I find the very name of this ford is there given, spelt "Bella Clint," and laid down as a ford at the exact position of the present bridge. Assuming, therefore, that the account in the *Nugæ Antiquæ* is correct (and as it was written at the time by one who was present, it has certainly great claims to be so considered), this appears to me to settle the question.

Nevertheless it is fair to observe, that in this very survey (1634-5) "Essex foord" is marked at the other site, at a tiny streamlet or ditch between the church land of Killany and the town

* See Williams' *Sanskrit Grammar*, p. 138; Bopp's *Comparative Grammar*, ii. 876.

† *Comparative Grammar*, ii. 891.

‡ *Comp. Gram.* ii. 745.

§ *Ib.* ii. 889.

* *Comparative Grammar*, ii. 891.

† *Lectures on Language*, 1st Ser. pp. 217-18.

‡ In a foot-note at p. 109 of my *Account of the Territory or Dominions of Ferney*, 4to, London, 1845.

land of Garlogobben; and in a much later survey of 1736 this is supposed to have been "the place where the Earl of Essex and Tyrone are said to have had an interview in the time of y^e Irish Rebellion in Q. Elizth Reign," as I have already noted in my *History of Fernsey*, p. 204. Now this, at first sight, appears to be fatal to my theory: for here is a place called "Essex ford" within thirty-six years of the time when the remarkable event occurred, which I have taken as the heading of this paper, viz. the interview between Essex and Tyrone on the 7th of September, 1599. It is to be remembered, however, that nothing is said in the older survey of the interview with Tyrone. "Essex ford" are the only words on the map. It is the later survey of 1736 which has added the historical allusions: and considering the absence of a river at this latter site, and the very name of the ford in question being preserved in the ancient survey, I have no doubt but that I correctly ascertained the scene of this, I fear I must say, treasonable interview at the present Anagh Clint.

What, then, could have given the name of "Essex ford" to the Killany site? To some Earl of Essex it must have alluded; and if not to the "favourite" earl, I suspect that it refers to his son, the third earl, afterwards too well known as "the Parliament general," who built the castle of Carrickmacross, called "Essex Castle," about the year 1631; and who, as it appears by the "Strafford Letters," certainly resided there soon after that period. "Essex ford" is on the present Dundalk road, and was perhaps named from having been the place where Lord Essex first entered upon his own estate, when he came to live there in his castle of Carrickmacross, about the year 1632. EV. PH. SHIRLEY.

Lower Eastington Park.

THE COMPLETION OF ST. PAUL'S CATHEDRAL.*

A reference to the volumes below mentioned will prove that this is a matter of great interest to very many of the readers of "N. & Q.," and, doubtless, a general interest in the discussion has been created by the papers that have appeared from the pens of Messrs. FERGUSON, STREET, FERREY, and SOMERS CLARKE amongst others. May I then be allowed to renew the subject, seeing that recent operations within the cathedral have evoked murmurs—I allude more particularly to Messrs. Lupton's and Shone's letters in *The Builder* and *City Press*—which, from what I can gather, are but the faint expression of a widespread and growing dissatisfaction, and to which, therefore, as such, the Committee will do well to give heed. If, however, the Committee should

feel disposed to prove intolerant of criticism, let me here ask whether it is not a fact that universal condemnation has hitherto attended every late alteration of, and addition to, Wren's work? The Committee having acknowledged the error of their ways by deciding, as far as possible, to undo what has been done within the last ten or fifteen years, confidence might very well have been restored, had it not been for the recent erection of part of the old organ-screen as an ~~inner~~ portico in the north transept, by which the proportions of the doorway have been utterly ruined and the spaciousness of the transept considerably encroached on. The unfortunate part of the business is, that this erection has been sanctioned by the Committee when they already had a similar error staring them in the face in the opposite transept. However, the columns with their superstructure must be removed—they never can be allowed to remain; but the new doom can stand, as they very well betoken and answer their purpose. Why, then, cannot the old organ-screen, modified to suit the altered circumstances of the case, be restored to its original use—that is, be divided and made to support the organ in its new position on either side of the vestibule? It would take the place of the old return-stalls which it is proposed to place here, and for which there is no need whatever, as the necessary seats for the Dean and Canons could be provided by reverting to the old custom obtaining previously to the alterations, viz. of the Minor Canons sitting in a line with the Lay Vicars, an arrangement which, in the good ordering of the services of the church, had a decided advantage over the present one. The labels "Minor Canonicus I." Minor Canonicus ii., up to "xii." are but the creation of yesterday. Were this suggestion carried out, one of the chief features of Wren's church would be preserved—the vestibule of the choir, enriched in appearance as it would be, by the organ being divided against its walls; and then on the eastern side of this vestibule, as it should be, not its western one, could be erected the light screen in harmony with and as a connecting link between the marble columns forming the substructures of the two organs. The erection of stalls in the vestibule, and of a screen on its west side, would, I am convinced, prove disastrous to the general effect of the interior of the Cathedral. Y. C. E.

"LES SUPERCHERIES LITTÉRAIRES DÉVOILÉES."*

We are all liable to commit errors, and it is perhaps not surprising that a few have crept into this splendid work, for which we have to thank so many bibliographers—first Quézard, and then the enterprise of MM. Gustave Brunet and Pierre

* 4th S. vi. 579, 585, 587, 597; vii. 185, 241, 344, 391, 404, 480, 552.

* 2nd edition, 1869.

Jannet; and for the second part the son of the celebrated A. A. Barbier. Nor should one overlook the publisher of the work.

I have made a few notes, in the course of perusing the *Supercheries*, about the English authors and works therein named; and as probably all the subscribers also take "N. & Q.," I could not select a better medium for these notes.

The circulation of the *Supercheries* is, for a work of the kind, so large—especially being in every library of any importance—that it is the more desirable to note mistakes when found. The lamented death of the author renders it one of the chief merits of the second edition that it is a reprint of the first. There has been no softening-down process. We have additions and corrections from the editors, but no suppressions:—

Vol. i. col. 148: *Le Couvent de Sainte Catherine* . . . d'Anne Radcliffe . . . 1810. Quérard says this work is translated from the English, as stated on the title-page, though it is not by Anne Radcliffe, as stated by the translator. It is a very common thing with translators to give a work to an author to whom it does not belong. I have met with several instances of this with works translated into English, but am unable at present to recollect titles. Can any of your readers give the English title, and name the real author of the above work?

Col. 315: "Amy Lothrop," according to the plan of the *Supercheries*, should have come under "Lothrop"; "Susana" should be "Susan" Warner.

"Boz": Quérard says that under this name Charles Dickens published most of his works. If this is so, it reveals the curious fact that the British Museum has not the first editions of Dickens's works, for the only novel I find under "Boz" is *Oliver Twist*.

Col. 596: "Burney (Miss)," *apocr.* [Mistress Elisabeth Bennet]. *Les Imprudences de la jeunesse, par l'auteur de "Cécilia," trad. d'angl. n° 1788, &c.* *Juvenile Indiscretions* is no doubt the work referred to. Watt, in his *Bib. Brit.*, gives this work under "Mrs. A. M. Bennet." I am frequently puzzled to know where the learned French bibliographers get their information. I do not know any Elisabeth Bennet. An Elizabeth Bennett wrote two novels—*Faith and Fiction* . . . 1816, and *Emily; or, the Wife's First Error* . . . 1819; but the work above is in the eighteenth century. It is curious that Watt seems not to have known any Bennet with two *ts*.

Col. 749: "Clark," *ps. anglais* [Richard Phillips]. A reference to the volumes of "N. & Q." would have enabled the editors to give a correction of this article. I refer to "N. & Q." because it is to be seen in every library, and not because other sources of information were not available. Sir R. Phillips wrote under the name of "Clarke." Galt wrote under that of "Clark."

Quérard's spelling of Phillips is not correct, though it is under the article "Common Sense."

Col. 800: "Criticus," *ps. angl.* [Sir Barnes, l'un des rédacteurs du "Times"]. But for the explanation showing who Sir Barnes was, I should have been unable to guess who was meant. Thomas Barnes was never knighted. How does an error like this occur? Quérard surely did not invent the *sir*. It is probably not to be expected that the editors should have referred to an excellent little work—*A Brief Biog. Dict.* by Rev. C. Hole, 1866, which would have given, as it always does, correct information under "Barnes."

Col. 822: "Curren Bell" should be under "Bell." For "Aston" read "Acton."

Col. 924: *Rimualdo* is the title of W. H. Ireland's novel, not *Rinaldo*, I believe, though I cannot find the work in the British Museum.

OLPHAR HAMST.

SIR HENRY WOTTON.

I wish to appeal to the readers of "N. & Q." in defence of an honoured name, against what seems to be a most unjust aspersion. Sir Henry Wotton's reputed character is one to be almost revered. He was not perfect, but no reader of Izaak Walton's *Lives* can fail to imbibe some feeling of regard for old Izaak's friends, of whom Sir Henry Wotton, angler, ambassador, and provost, was one. During his embassy, or rather one of his embassies at Venice (1604-1624), he was, it appears (date not specified), brought into contact with the Countess of Arundel, daughter and heiress of the Talbots; married in 1606 to Thomas Howard, Earl Marshal 1621, and afterwards Earl of Norfolk; but then living abroad, as Catholics, in a state of semi-proscription.

In an article entitled "Lady Alatheia Arundel," in the October number of *London Society*, this intercourse is brought out very much to Sir Henry's discredit, culminating in this language:—

"It is possible, however, that the Lady Arundel's presence in Venice acted as a check on the ambassador's political intrigues."—P. 369.

And it is implied, not asserted, however, that this honest man's intrigues were directed against the crown or throne of England. This inference is a thing impossible, but the facts stated may take another colour.

Sir Henry was the Protestant representative of a leading Protestant power; and his manifest duty was to oppose the emissaries of Rome, ever on the alert to draw England again within the fold. Further, Venice was herself struggling for very existence against the whole influence of papal Europe. Excommunicated, she still resisted; till the pope succumbed, and withdrew the fiat—a clemency which Venice derided as weakness. Here was a community of interest between Sir

Henry and Venice, and I hold that Sir Henry's conduct in supporting the republic was patriotic and praiseworthy. In 1618 the Marquis Bedmar, Spanish ambassador at Venice, so far committed himself by conspiring against the republic that he was expelled from Venice. There is no such charge against Sir Henry, who was deservedly a favourite in Italy. His main defect was that of being too free-spoken—he was "open" to a fault. See his description of himself as an ambassador: "an honest man sent to lie abroad for the benefit of his country." This man intrigue against England? Impossible! A. H.

HORSE RACES ON LEITH SANDS, SEPT. 5, 1723.

This advertisement of the Edinburgh horse races for Sept. 1723 is taken from the *Edinburgh Evening Courant*—a journal which still flourishes in full vigour, notwithstanding its great age. These races were held till recently on the Sands of Leith, of which burgh the magistrates of Edinburgh were superiors or overlords.

Leith, Portobello, Newhaven, and Musselburgh have since the first Reform Bill been united to the effect of returning one member of Parliament. Musselburgh is now the place where the Edinburgh races are held, and where there has been made an excellent racecourse:—

"Edinburgh, September 5th, 1723.

"On Thursday the 10th of October, a silver plate given by the town of Edinburgh, to the value of 50*l.* sterl. will be run for on the Sands of Leith, by any horse, mare or gelding, each of them to carry seven stone *trois* weight, allowing the whip, saddle and bridle to be part thereof; and those that are above or below 14 hands high, is to give and take half a stone for each inch, the best in three heats, each heat to be twice round the Sands.

The horses are to start before one a clock afternoon.

No jostling or crossing to be allowed, and all disputes are to be determined by the Lord Provost and magistrates, who are to be with the flags at the starting and distance posts.

The distance post is to be tenscore yards from the starting post.

The rider, after each heat, is to take off his saddle himself, and to carry it with him the moment he dismounts, to the scales, and is to be allowed in weighing one pound for waste.

Half an hour is allowed at the end of each heat for rubbing.

If any horse, mare, or gelding, wins the first two heats, if they are challenged by any of the rest, who saved their distance, they are obliged to run again, and if they save their own distance they win the race; if distanced, they lose it.

If three single horses win each of them a heat, the horse that wins the last heat wins the cup.

If any horse, mare, or gelding, runs on the wrong side of any of the posts, or runs down any of them, they are to run back the same way, and to run right, or else they are adjudged as distanced.

If the water comes in upon the course, the posts are to be brought in during the time of rubbing, at the direction of the judges.

The flag at the starting post to be dropt the moment the first horse's head is seen to be past it, at the end of each heat.

The flag at the distance post to be dropt at the same time with that at the starting post, and all the horses who are not seen to be past the distance post at that time, are judged as distanced, and have no right to run again.

The horses which are to run for this cup, being three at least, must be at Leith on Thursday the 8d of October, before twelve at noon, and entered there at the clerk's office 48 hours before the race, and pay two guineas each.

N.B. There will be a second plate of 20*l.* sterling value, run for, some time in November next; the conditions whereof will be published some time after the first race."

J. M.

GOETHE'S TRANSLATORS.—A recent translator of Goethe's *Faust* (Mr. Bayard Taylor) has brought a general charge of inaccuracy against Mr. Hayward, and other previous translators, on the solitary ground of their having (as he says) mistaken *Lied* for *Leid* in the third stanza of the dedicatory verses. They have been guilty of no mistake. All the editions prior to Goethe's death have *Leid*. The passage stands thus in the complete (duodecimo) edition of Goethe's works published, with his last corrections, in 1828, two years before his death:—

"Mein Leid ertönt der unbekannten Menge,
Ihr Beifall selbst macht meinem Herzen bang,
Und was sich sonst an meinem Lied erfreuet,
Wenn es nocht lebt', irrt in der Welt zerstreuet."

Change *Leid* in the first line into *Lied*, and you have the inelegant recurrence of the same word in the third line. The fastidious Goethe would never have tolerated "Mein *Lied*" in such close juxtaposition with "meinem *Lied*"; and I have a strong conviction that the *Lied* of the later editions is a misprint. The question which I wish to submit to the learned and accomplished public represented by your valuable journal is—When, or in what edition, the alteration first occurred?

A TRANSLATOR.

The Athenæum Club.

TWINKLING: TWINK-LINE.—A writer in *Land and Water*, Oct. 7, 1871, has the following:—"He broke cover in a twink-line, the hounds flying after him" (p. 232). This way of writing the word "twink-line" is to me so new and strange, that I am disposed to note it in these pages with the query, What is the correct way of writing the word, and what is its derivation? I have always been used to write it and see it written "twinkling." It is so used in those two great storehouses of the English language, the English version of the Scriptures (1 Cor. xv. 52) and Shakspeare, who also uses the phrase "twinkling of an eye" (*Merchant of Venice*, ii. 2. See also *Two Gentlemen of Verona*, ii. 6; *I. Henry VI.* v. 3; *Lear*, i. 2; *Romeo and Juliet*, ii. 2.) The word "twinkling" is occasionally abbreviated to "twink"—a word which has also Shakspearian

authority for its usage, *sc.* "in a twink she won me" (*Taming of the Shrew*, ii. 1). "Twinkle, twinkle, little star," might also be quoted as a familiar use of the word, especially as it would appear to suggest its true etymology from the Saxon and Teutonic. There is (or was) a cant phrase "Like winking," signifying rapidity of action, which would appear to be an abbreviation of "twinkling." But whence "twink-line?"

CUTHBERT BEDE.

HERALDIC.—In a recent visit to the sadly dilapidated church of Iluddington, co. Worcester, one of the few things I found entire was a large representation of the royal arms (1702) emblazoned, as I believe, in a rather unusual manner. The four quarterings were: 1. England impaled with Scotland (half of the bordure of the latter being cut off); 2. France; 3. Ireland; 4. Hanover.

W. M. M.

SNATCHES OF OLD TUNES.—CORNUB. (p. 285) has struck the key-note of my memory; I immediately recollected the refrain of his "Turban'd Turk"—a ballad of I forget how many stanzas, each with the continual close of—

"But none can love like an Irishman."

Another ballad, presenting the Irish character in its lowest and rudest aspect, worse than Dean Burrough's "The Night before Larry was stretched," or even than "Lord Altham's Ball," has abided on my remembrance—I am almost ashamed to say—during the last fourscore years. If its grossness is admissible into the repertory of "N. & Q.," CORNUB. and other poetical antiquaries will perhaps be pleased in adding it to their collections:—

"Come all you boys who want a wife,
Come down to de Quay and stick for your life;
For we are de boys of de holy ground,
And hand in hand we'll dance around.

"And if your Moll she will not walk,
Take out your knife and give her a chalk; *
For we are de boys, &c.

"And when we do to trial trudge,
We'll laugh at de jury and — at the judge;
For we are de boys, &c.

"And when we do come to de shelf,†
Den every lad must kick for his self;
For we are de boys of de holy ground,
And we dance upon nothing, and twirls around.

"And when we are brought to the college, boys,‡
It's in our entrails we learn the laws;
For we are de boys of de holy ground,
And it's down in our bowels the knowledge is found."

E. L. S.

"GREAT EVENTS FROM LITTLE CAUSES SPRING."
This reminds one of Pascal's admirable phrase,

* Chalk, stabbing or cutting.

† Shelf, the drop at the gallows.

‡ The Surgeons' Hall in Dublin, where the bodies of convicted murderers are brought for dissection.

although it may not be altogether historically correct:—

"Rome même alloit trembler sous lui, mais ce petit gravier, qui n'étoit rien ailleurs, mis en cet endroit, le volla mort, sa famille abaissée et le roi rétabli."

P. A. L.

DR. JOHNSON TOUCHED BY QUEEN ANNE.—In a large pretentious book just published, entitled *The Newspaper Press*, by James Grant, a statement made by the late Dr. Robert Chambers in his *Book of Days* is very positively contradicted. Chambers says that Samuel Johnson was but thirty months old when he was touched by Queen Anne for the king's evil. Mr. Grant says Johnson was five years of age, "not two and a half years, as is stated in the *Book of Days*." No authority is given for this contradiction. Johnson himself relates the incident as occurring in Lent 1712. Mr. Wright, in a note published in Croker's *Boswell*, says that on March 30, 1712, two hundred persons were touched by Queen Anne, and Johnson, it is presumed, was one of the number. Now, as Johnson was born on September 18, 1709, Chambers's statement is substantially correct: the touches was just thirty months and twelve days old. (See Croker's *Boswell*, one-vol. edition, pp. 7, 812.) I cannot conceive what motive can have prompted this gratuitous and unfounded assertion, injurious to a good book and to the reputation of a late worthy member of the literary body. SCOTUS.

THE DEATH OF HAMLET.—There is a curious proof of the custom of fencing matches being frequently played before the English court in the trial of Lord Sanquhar for the murder of John Turner, "a master of defence," in Whitefriars (who had by a chance thrust blinded Sanquhar), 10 James I., 1612. In his confession Lord Sanquhar states, that on the King of Denmark's visit in 1603 he (the prisoner) heard that Turner was at Greenwich Palace playing there for prizes before the two kings, and that he sought him up and down the court in order to run him through. *Hamlet* was written, however, as early as 1602, in anticipation perhaps of the speedy arrival of a Danish queen at Whitehall.

WALTER THORNBURY.

MANGONEL. The following quotation is from Col. Yule's edition of Marco Polo. It is valuable in respect to the word *mangonel*, quoted as the origin of "gun":—

"The Greek word *μαγγανον*, 'a piece of witchcraft,' came to signify a juggler's trick, an unexpected contrivance (in modern slang a *jam*), and so specially a military engine. It seems to have reached this specific meaning by the time of Hero the younger, who is believed to have written in the first half of the seventh century. From the form *μαγγανικόν* the Orientals got *manganik* and *manjānik*, whilst the Franks adopted *mangona*

* Speaking of Cromwell's death.

and mangonella. Hence the verbs *mangonare* and *quangonare*, to batter and crush with such engines, and eventually our verb 'to mangle.' Again, when the use of gunpowder rendered these warlike engines obsolete, perhaps their ponderous counterweights were utilised in the peaceful arts of the laundry, and hence gave us our substantive, 'the mangle,' (It. *mangano*)!—Vol. ii. pp. 121, &c.

The form *mangona* approaches nearest to the right form.
A. H.

MARKET CROSS OF PEEBLES.—As so many of the memorials of ancient times have been sacrificed of late years to the thirst for improvement, I am not surprised that ANGLO-SCOTUS (4th S. vii. 330) should have expressed his belief that this cross had been ruthlessly destroyed. He will, however, be glad to know that in this case it has luckily been preserved, though no thanks to the town council of Peebles, who, I am told, sold it for an old song to the late Sir John Hay of Haytown. Sir John placed it in his grounds for preservation, and when Mr. William Chambers founded his institution in Peebles, and expressed a wish that it should be placed in the centre of the institution, it was at once handsomely given up; and though not in its original position, it is at all events saved from the hands of the Vandals.

C. T. RAMAGE.

Queries.

"AND FROM SUDDEN DEATH."—Is there any and what authority for interpreting the word "sudden," in the above passage from the Litany, as "unprepared" in a spiritual sense? From the context the meaning would seem rather to be "happening without previous notice."

N. U. C.

[The version of the Latin Prayer Book of the Anglican Church (printed in London 1730) gives the words "subitanea et improvise morte." Both these words also are found in the Litany of the Salisbury Missal (cf. Palmer's *Origines Liturgicæ*, i. 295), and in the Roman Missal. (Cf. *Annotated Book of Common Prayer*, i. 51.) The expression now found in our English Litany was objected to both at the Hampton Court and the Savoy Conferences, but after mature consideration was retained. Hooker, *Eccles. Polity*, book v. § 546, says, "This prayer importeth a twofold desire—(1) for some convenient respite; (2) if that be denied, then at least that although death unexpected be sudden in itself, nevertheless in regard of our prepared minds it may not be sudden." Dr. Bennett (*Works*, vol. iv. p. 299) devotes an appendix to the consideration of this expression, and maintains that it means a prayer against "a sudden visitation," and stoutly asserts the propriety of it: "For this is certain, that 'tis highly reasonable for us to pray against that which is generally speaking, and with respect to the far greater part, a great evil." Wheatly, p. 174 (ed. 1722) is yet more plain as to its literal interpretation—"Sudden death" such as happens sometimes by violence, as by stabbing, burning, drowning, or the like—or else on a sudden, and in a moment's time, without warning . . . If we consider that by such means we

may leave our relations without comfort, and our affairs unsettled, and may ourselves be deprived of the preparative ordinances for death, prudence as well as humility will teach us to pray against them." Dr. Comber, in his *Short Discourses*, 1681, from whom Wheatly borrowed his remarks, defends the sentence: "Whoever considers his own unfitness to dye, will fear that sudden, may be unprepared death to him, and therefore will pray against so great an end."

The prevailing opinion seems to be that the words in the Litany are taken to have a literal meaning, and to contain a prayer against what is popularly meant by a "sudden death." N. U. C., however, will find some authority for his proposed explanation of the word "sudden," as "unprepared in a spiritual sense." Dr. Nichols, in appendix of *Notes on the Common Prayer Book*, p. 80, gives to the exception of the Puritans to this expression this answer: "When we pray against sudden death, we pray against unprepared death. The substance of that clause is, that sudden death may in no case prevent us of the glorious inheritance prepared of God for the saints."]

BATTLEWIG.—The usual name in Lincolnshire and Nottinghamshire for the earwig is *battlewig*. What is the etymology of this word? E. M. B.

BEARDS.—Some of your contributors may be able to cast light on a point of curious interest, in which a date is implicated that may be of consequence in determining an archaeological difficulty. I am anxious to hear of examples which may help to fix the period, within a year or two, when the use of beards became general in the sixteenth century, after the long and total absence of that human ornament. The brasses of John Feld, 1477; Thomas Playters, 1479; Sir Humphry Stanley, 1506; John Lementhorp, 1510 (and many others equally well known), are of the same character in this respect: one of them presenting the effigy of an armed gentleman entirely beardless, but with long hair overhanging the ears, and almost reaching the shoulders. I have some reason for considering that beards were already in use on the Continent (especially in Flanders) at the dates when the above brasses were made in England, and I should be much obliged if any evidence can be adduced to settle the point.
GIRALDUS.

[Stowe, in his *Annals*, edit. 1631, p. 571, in his account of the reign of Henry VIII. under 1585, says: "The 8th of May the king commanded all about his court to poll their heads, and to give them example he caused his own to be polled, and from thenceforth his beard to be knotted and no more shaven." The practice of wearing the beard continued to a late period, as appears from the portraits of Paulet Marquess of Winchester, Cardinal Pole, and Bishop Gardiner, all ornamented with flowing beards, in the reign of Mary I. In the reign of Elizabeth beards of different cut were appropriated to different characters and professions. The soldier had one fashion, the judge another, the bishop different from both.]

BRIOT.—SIR CHARLES DONVILLE begs to ask the history of a sort of dish, looking like pewter, and called by dealers "briot."

Santry, Dublin.

CURTIS (T. J. HORSLEY).—Under this name the *Biog. Dict. of Living Authors* (1816) names several novels, from 1801 to 1805, of which he is the author. I am not able to find the name, or any of the novels mentioned, in the British Museum catalogue, nor in the index of the *Monthly Review* up to 1816. Watt, in the *Bibliotheca Britannica*, has the same information, but spells the name *Curties*. Allibone mentions the name, and follows Watt in the spelling. Can you give me any information as to the author? He seems to me a very uncommon one.

OLPHAR HAMST.

9, Henry Road, New Barnet.

"THE EARLY FRENCH VERSION OF THE FOUR BOOKS OF THE KINGS" (Twelfth Century).—This translation has a curious interpolation after 1 Sam. ii. 5. The verse is translated:—

"Ki primes furent saziez, ore se sunt pur pain luéz; é li fameillus sunt úsasiez. puis que la baraigne plusurs* enfantad, e cele ki mulz óut enfanz úfebliad."

Then comes:—

"Li antif judéu aferment que morz fud li einznes fiz Feuénne, quand nez fud Samuel, ki fud fiz ala bonuréc Anne; é pois chascun an quant enfant óut Anne perdi alcuñ Feuénne."—Karl Bartsch, *Chrestomathie de l'Ancien Français*, p. 44.

I venture to translate this passage as follows:—

"Old Jewish writers affirm that the eldest son of Peninnah died when Samuel, the son of the blessed Hannah, was born; and afterwards every year, when Hannah had a child, Peninnah lost one."

It is very probable that this curious conceit occurs in a Chaldee paraphrase on the Books of Samuel. Would some correspondent, skilled in Hebrew lore, search, and, if found, contribute it to the pages of "N. & Q."? E. M. B.

F.S.A.—In *The Life of Handel*, by V. Schœlcher, 1857, at p. xii., we find the following note upon the name of "John Crosse, F.S.A., F.R.S.L., and M.G.S.":—

"The English *savans*," says M. Schœlcher, "having a mania for putting the alphabet after their names, as the initials of titles which no foreigners and few Englishmen seem to understand, I have deemed it expedient to attach an explanation to the hieroglyphics here used, F.S.A., Fellow of the Society of Arts," &c.

I suppose this was not done on purpose to illustrate his text; but M. Schœlcher is wrong, and his translator, Mr. James Lowe, has endorsed the error—F.S.A. stands for Fellow of the Society of Antiquaries. This is a slight error, but is worth noticing in a work so excellent and so much read here and in Germany. Do any "savans" put the initials for Fellow of the Society of Arts after their names? OLPHAR HAMST.

JOHNSON GRANT.—This gentleman, who died in 1845 (see Allibone) published *God is Love* . . . freely translated from *M. d'Eckartshausen*, &c.,

* So the Latin Vulgate, *plurimos*.

1817. In 1857 a work with the same title, *God is Love*, &c., was published by Darton; and numerous editions of that and several other anonymous religious works, "by the author of *God is Love*," have been published since, all attributed to Johnson Grant. Unless there were two gentlemen of that name, I am unable to explain the above. Perhaps you will be able to clear this up for me.

OLPHAR HAMST.

9, Henry Road, Barnet.

[There is a memoir of the Rev. Johnson Grant, with a list of some of his works, in the *Gent. Mag.* for April, 1845, p. 444.]

HALL'S "DIALECT AND PROVINCIALISMS OF EAST ANGELIA."—Will any reader kindly supply fuller particulars of the above work, if it is still in existence? W. H. S.

HOTEL DE VILLE, BRUSSELS.—On the beautifully painted ceiling of the council chamber of the Hotel de Ville at Brussels there is a great peculiarity in two of the figures: one a cherub with a trumpet which appears pointed towards an observer, no matter in what part of the room he stands; the other a lady who appears reclining almost horizontally to an observer at each end of the room, but in the centre, opposite the figure, she appears in a sitting posture. Has this been noticed and accounted for? T. J. REEVE.

Newhaven.

DR. SAMUEL JOHNSON.—Somewhere I have seen the following, but I cannot now recall the book where it is. If anyone can favour me with the title I would be obliged. Dr. Johnson ordered dinner for two, to be ready on a certain day. When the day arrived it proved to be wet, which made the Doctor and his friend hurry on. They arrived at the country inn before the hour appointed, and the Doctor went forward into the kitchen to put his coat before the fire, where he found a lad, with a scabbed head, basting the meat for dinner. The Doctor, however, determined not to taste, &c. &c. You will by this outline be enabled to form an idea of the story.

J. ENTWISLE.

40, Edward Street, Stockport.

EDWARD MOXON'S "SONNETS."—May I ask whether the *Sonnets* of the late Mr. Moxon were not published during his lifetime? I am under the impression that I have seen them; and I presume that the volume entitled *Sonnets*, by Edward Moxon (London: Moxon, Son, & Co., 1871), which is noticed in the *Saturday Review* (p. 507), is only a re-issue. But the reviewer says:—

"A man who can keep poems in his desk for nearly forty years, and die without publishing them, cannot, at all events, be charged with presumption."

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[*Sonnets*, by Edward Moxon, Part I., 1830; Part II 1835, certainly appeared; but as there is no bookseller's

imprint on the title-pages, it would seem they were privately printed. In the *London Catalogue of Books* the price is four shillings. Mr. Moxon died on June 3, 1858.]

J. MUST is author of *The Martyr of Hadleigh*, a poem, 1839; London, 12mo. Is this a dramatic poem?
R. I.

LORD NELSON.—In a letter to Lady Hamilton, speaking of a medal he had given her, and which was stolen from her, he says:—

"I should not wish it to be brought into a court of law, as the extraordinary nature of the medallion will be noticed."

What could it be?

P. A. L.

PLOUGHING IN ANGLO-SAXON TIMES.—Lappenberg states that—

"many horses were bred, every man being obliged to have two to his plough: hence it is not surprising that the pirates of the North were so soon able to transform themselves into cavalry, after their landing on the coast."—*England under the Anglo-Saxon Kings*, translated by Thorpe, ii. 358.

Mr. J. F. Morgan, in his *England under the Norman Occupation* (p. 52), has the following passage, which seems to contradict Lappenberg's statement, unless the use of horses in ploughing was given over for two or three centuries:—

"Horses were put to the harrow, as is shown in the Bayeux tapestry; but were not used in ploughing, on this side of the Channel, until about the thirteenth century."

E. M. B.

ROBESPIERRE.—Robespierre has generally been considered to have been descended from an Irish family who settled at Arras during the troublous times of the Williamite wars. Have the name of the family and its genealogy ever been traced?

H. H.

Portsmouth.

A ROMAN RING, now in my possession, has been found at Little Totham, Essex. It is of very pure gold, unornamented, but having on the flattened upper surface this inscription:—

O . V . N .

V S L

There are no dots between the three last letters; but as these are more worn than the upper ones, the dots may have been worn out. Could any of your correspondents suggest an interpretation of the inscription?
JOHN PIGGOT, JUN., F.S.A.

ST. LEONARD'S, BRIDGENORTH.—The great width of the nave of St. Leonard's church, Bridgenorth, is said to exceed most, if not all, parochial churches in that capacity, being upwards of forty feet exclusive of the two aisles. The massive tower is in the course of reconstruction, an exact copy of its predecessor. The restoration is under the superintendence of Mr. Slater. Are there any other aisles of like dimension and width known?
THOS. E. WINNINGTON.

CAPTAINS AND LIEUTENANTS OF SANDGATE CASTLE.—The name of Sir Basil Dixon occurs in 3rd S. iv. 177. Should it not be Sir Basil Dixwell, Bart.? He was at one time Captain of Sandgate Castle, and Governor of Dover Castle.

I am anxious to obtain a list of the captains and lieutenants of Sandgate Castle. The registrar of the Cinque Ports informs me that "the register does not seem to have been kept very regularly." I have discovered three not mentioned in his list: for one I am indebted to "N. & Q." June 16, 1866, namely, Admiral Sir Thos. Allin, Bart., Comptroller of the Navy, Master of the Trinity House. I imagine the captaincy of the castle must have been honorary, the active duties being performed by a lieutenant:—

Captains.—George Stenner, Esq.; Richard Chalcrofte, Esq.; Sir Basil Dixwell, Bart.; Sir Thomas Allin, Bart.; William Evelyn, Esq.; Sir J. W. Brydges, Knt., M.P.

Lieutenants.—Stephen Gibbes, Gent.; Thomas Gibbes; Richard Marshall, Gent.; John Prageil, Esq.; Isaac Rutton, Esq.; John Jordan; John Rolfe, Gent.; William Mount; William Simmonds; John Jas. Simmonds, Esq.

R. J. FYNMORE.

Sandgate, Kent.

A SHROPSHIRE TOAST.—In the Birmingham papers lately, a case is reported in which a woman left her husband, who, however, saw her off by the train when she did so. The woman, in her evidence, says: "He saw me off at the station, and wished me the 'Shropshire toast.' It has a very low interpretation." Now the only "Shropshire toast" at all known is, "To all friends round the Wrekin." To what did the woman refer, and what was the interpretation?

A. R.

HISTORY OF SOUTHWARK.—Many years since a most elaborate prospectus was issued by Mr. Ralph Lindsay and Mr. Thomas Allen, stating that there was "preparing for publication the History, Antiquities, and Topography of the Town and Borough of Southwark, &c. &c., to be printed by John Nichols & Son, 25, Parliament Street." It could scarcely have been issued without some considerable preparation of materials, notes, &c. Now it would be a great pity, if this is so, that the labour should be lost. Can any of your readers give any information as to the existence, and if so, the "whereabouts" of such materials? I need not urge how large a field of most interesting history and topography Southwark fills, and how important it is that such materials should not be lost. Will you kindly put this before your readers? Haply we may get an answer.
W. RENDLE.

Weverbyn, Forest Hill, S.E.

TOMB OF ROBERT COURTHOSE IN GLOUCESTER CATHEDRAL.—Can you explain the meaning of

one of the shields on this tomb—"Gules, a lion sejant on a chair or, holding a battle-axe proper?"

G. B. A.

[The shield bearing the lion sitting in a chair, &c., is the one assigned in all manuscripts to Alexander the Great, one of the nine worthies, all of whose arms are said by Sandford to have been carved upon the tomb of Robert Courthorne. For an example of the shield in question, see Harl. MS. 1048, fol. 48.]

WILLIAM UPCOTT.—In 1828-9, whilst residing in London, I used to go every morning from the West End (Portland Place) to a celebrated banking house in Bishopsgate Street Within, shortening the way through courts, lanes, and alleys, and making what the French call *l'école buissonnière* at every print or bookseller's shop. I one day hit upon a neat copy of Voltaire's works, with notes and corrections in his own handwriting. I purchased it on condition these notes should prove to be authentic; and being at that time unversed in such matters, I was advised to consult Mr. William Upcott as the most competent authority. Having sent him in Finsbury Square one or two of the volumes, I was at once favoured with a very civil answer; saying that he had at that very moment before him a whole volume of unedited autograph letters of Voltaire, and did not hesitate to say that the notes in my volumes were by him. Mr. Upcott ended by saying that, if I would take the trouble of calling upon him any evening, he would do himself the pleasure of giving me more convincing proofs. I did so; and from that day many a pleasant, and I may say happy, evening have I spent at the public library close to Mr. Upcott, who kindly put before me one after another of his marvellous volumes of autographs, with fine portraits and biographical notes. Each letter was pasted on the edges, so that one could read the second page at the back. This seems to me to have been the only objectionable part; in case, for one reason or other, you wished to dispose of some of these valuable documents. In that respect I have found it preferable to sew the letter in the book slightly with white thread.

I was not in England when Mr. Upcott died and his splendid collection was sold. I see his catalogue was privately printed. I should like to know whether it is now obtainable.*

P. A. L.

Replies.

WAS JAMES I. EVER IN HEREFORDSHIRE?

(4th S. viii. 304.)

My friend C. J. R., in his somewhat hastily penned paragraph making this inquiry, puts me

in an apparently presumptuous attitude when he says "Mr. J. G. Nichols asserts his entire disbelief in the current tradition that he [King James] witnessed a morris-dance in Herefordshire." According to modern ideas, people might naturally ask, How can Mr. J. G. Nichols prove the negative that James I. never was in Herefordshire? C. J. R. should have stated where I have made this assertion, with some admission that it was not without preparatory investigation. I plead guilty to having made it, and that twice, at two very distant dates—first in 1828, in the Preface to my grandfather's *Progresses, &c. of King James the First*, and, forty years later, in my descriptive table of the contents of Dingley's *History from Marble*, written for the Camden Society in 1868. In both those places I showed the origin of the mistake, and set forth the grounds upon which I was able to contradict it. Its origin is a passage in Fuller's *Worthies of England*, in which, commenting upon the healthy air of Herefordshire, and the longevity of its inhabitants, he asserts that—

"The ingenious Serjeant Hoskin gave an entertainment to King James, and provided ten aged people to dance the Morish dance before him, all of them making up more than a thousand yeares, so that what was wanting in one was supplied in another,—a nest of Nestors not to be found in another place."

Dr. Fuller does not say this happened in Herefordshire, so that the aged natives of that county might possibly, though not probably, have been brought to court, or to the King's presence, somewhere out of Herefordshire. But the local name of Morehampton was supplied by the Baronet-ages, *tit.* Hoskyns, because Morehampton was the seat of Serjeant Hoskyns; and so the story, once concocted, has been frequently repeated.

Now the morris-dance in question, which, even before Fuller's time, had taken an historical position, but without any mention of the King, in Sir Walter Raleigh's *History of the World*, has itself its special and contemporary chronicle, having been made the subject of a pamphlet printed at the time under this title:—

"Old Meg of Herefordshire for a Mayd Marian, and Hereford Towne for a Morris-dance; or Twelve Morris-dancers in Herefordshire of Twelve Hundred Yeares old. London, 1609." 4to.

This pamphlet is very fully quoted in *The British Bibliographer*, vol. iv. pp. 326-328, and is wholly reprinted as No. I. of *Miscellanea Antiqua Anglicana*, 1816. All the persons of rank who were actually present on the occasion, which was the public races held at Hereford in 1609, are mentioned by name, but among them are neither the King nor Mr. Serjeant Hoskyns. The movements of King James I. throughout his reign have, further, been so thoroughly traced, that it may be maintained in perfect confidence that he never

* Frequently at book sales.—E.N.]

in Herefordshire, nor in Worcestershire or Leicestershire. His taste for hunting led him, on excursions, chiefly into the Midland counties as far as Merry Sherwood; or into Surrey, Hampshire, and Wiltshire. His only longer progress after his first journey into England in 1603, when he revisited his ancient kingdom in going through Huntingdonshire, Lincolnshire, Yorkshire, Durham, and Northumberland, returning through Westmerland, Lancashire, Cheshire, Staffordshire, Leicestershire, Warwickshire, and Oxfordshire.

JOHN GOUGH NICHOLS.

OLD ENGLISH DANCES.

(4th S. viii. 299.)

MR. NICHOLS'S interesting note he includes extract from Mr. Peter Whittle's *History of the Borough of Preston* descriptive of the entertainment to King James I. at Hoghton Tower. It contains various grotesque names, the meaning of which it is difficult to discover. A grand masque is mentioned, and a rush-bearing introduced. May not the reference to these distinctive customs in *one* sentence have some bearing on the subject of discussion? It is well known that rush-bearing is still practised in the north of England. At Ambleside in Westmoreland it is accompanied by the waving of flags and music, and in Cheshire ("N. & Q." 258) we read that it is attended by morris men fantastically dressed—men in women's dresses, one of whom has his face blackened, has with a large bell attached round his waist, and carries a ladle to collect money from the spectators.

The season for the celebration is usually between hay and harvest time. At Ambleside it is on the eve of the last Sunday in July. It will be noted that the characters who take part in the customs attendant on rush-bearing tally very well with those employed at all the local festivities of merry-making seasons as Christmas, Easter, and Whitsuntide. Those familiar to us with Jack-Green on May 1 are also identical, and, as I venture to think, the characters introduced to by Mr. Whittle. I recognise one in Tospot, a name that is introduced in some of the verses which are sung by the rustics at this time, and is termed "pace egging" time in Lancashire and Westmoreland. I witnessed a celebration of this amusement last Easter at Bouth near Preston, and obtained from a villager, who "was of a good manner born," the words of their song. The dancers were "masked" and quaintly dressed in costume caricaturing individuals of note. Do not knock at your door or make any noise for entering your residence, but simply

walk in, commence a dance, sing their song, and ask for ale or a trifling sum to buy eggs with. This they usually get. "Mine hostess" simply announced to me their arrival as a recognised fact, and inquired if I would like to hear the "pace eggers." Modern habits are fast abolishing old rural customs, and as this ere long may be abandoned, possibly the lines as still used may be worth preserving in "N. & Q." :—

"Here's two or three jolly boys all in one mind,
We have come a pace egging, and hope you'll prove
kind ;

Your eggs and strong beer we will not refuse,
Though we are pace eggers we are not to choose.

Chorus—Fal de ral, &c.

"The next that comes in is Lord Nelson, you see,
With a bunch of blue ribands tied down to his knee;
With a star on his breast like diamonds do shine,
I hope you'll remember it's pace egging time.

Chorus—Fal de ral, &c.

"The next that comes in is our bold Collingwood—
He fought for Lord Nelson while he shed his blood ;
He fought for his king and his country so good,
And fought for Lord Nelson while he shed his blood.

Chorus—Fal de ral, &c.

"The next that comes in is our jovial Jack Tar,
He has been away sailing during the last war ;
He has arrived from the sea old England to view,
And has come a pace egging with us jovial crew.

Chorus—Fal de ral, &c.

"The next that comes in is our *Tospot*, you see,
He's a valiant old fellow in every degree;
He has a hump on his back, and he wears a pigtail,
And all his delight is in drinking mulled ale.

Chorus—Fal de ral, &c.

"The next that comes in is our Betsey Brownbaggs,
For the fear of her money she wears her old rags ;
So it's mind what you're doing, and see that it's all
right—
If you give nowt we'll take nowt ; fare thee well and
good night.

Chorus—Fal de ral, &c.

"So it's here we go round by five in a row—
Five as nice a young fellows as ever you sow ;
Neither money or eggs we will not refuse,
For though we're pace eggers we are not to choose.

Chorus—Fal de ral, &c.

"So it's ladies and gentlemen, sit by the fire,
Put your hands in your pocket—it's all we desire—
Pull out your purse,
Give us a trifle, you'll not be much worse.

Chorus—Fal de ral, &c."

The caricatures vary with the times; for though there have been "pace egging" songs from time immemorial this version can only date from the last century. Indeed my contributor said he could recollect as a boy hearing an older song. The "*Tospot*" referred to as having a humpback had a huge club, with which he beat time upon the stone floor. He appeared to be the buffoon of the party. As to Betsey Brownbaggs, a tall North-countryman in female dress, may she not be equivalent to the Dolly Wango mentioned by Mr. Whittle? May not, too, the "*Cap Justice*" be a caricature of the majesty of the law, similar to

the representations of Nelson and Collingwood? Tom Bedlo or Tom o' Bedlam is accounted for. He would be represented by the "Tom Fool" of the morris-dancers. As regards the extract from Aubrey, it was owing to the deficiency in the resources of the hospital that "Tom o' Bedlams," partially cured, were permitted to go at large, although they had a distinguishing mark upon them. Their dress is described by Randle Holme in the *Academy of Armory* (book ii. c. 3, p. 161):

"The Bedlam has a long staff, and a cow or ox horn by his side; his cloathing fantastic and ridiculous, for being a madman he is madly decked and dressed all over with ribands, feathers, cuttings of cloth, and what not, to make him seem a madman or one distracted, when he is no other than a wandering and dissembling knave."

The latter part of this description refers to what was a natural consequence. The affliction endured by the poor creatures became personated by vagabonds and rogues, who, wandering about the country, gained subsistence by imposing on the credulous. The mention of the "horne of an oxe" as worn about their necks is illustrated by Shakspeare in *King Lear*, where the distracted Edgar pitifully exclaims, "Poor Tom, thy horn is dry!"

"Bedlam beggars" were not acknowledged by the hospital after the seventeenth century. In the year 1675 appeared an advertisement in the *London Gazette* cautioning the public against giving them alms, and stating that no solicitations on the part of discharged patients were recognised by the hospital. Concerning "Huckler," or dancing the huckler, more may yet be found. MR. NICHOLS traces mention of it in 1617. While giving name to a dance, the word savours of *huckle*, the hip; *huckle-backed*, round-shouldered, and may have had reference to personal peculiarities.

Let us hope, therefore, that Mr. Whittle did not altogether invent the characters he gives, for may be they have originated in the local revels of certain districts; and while not ancient dances, as supposed by Mr. Whitaker, the entertainment offered to King James included a combination of amusements peculiar to Lancashire and the North of England.

JOHN EDWARD PRICE.

53, Beresford Road, Highbury New Park.

May not "dancing the huckler" be a mistake for "hunker"? There was an old dance called "Cutty Hunker Dance," a burlesque on dancing. It was performed by two dancers, sometimes a woman crouching down to an almost sitting posture, leaning the body forward and grasping her knees tight with both arms, and then leaping from side to side all round the room in the most grotesque fashion imaginable. I remember seeing this dance performed in Elgin, sometimes by mendicants (women), for a fee fifty years ago.

J. M.

NEW TITLE-PAGE TO "REMAINDERS" OF EDITIONS (4th S. viii. 318.)—I beg leave to controvert your assertion that "authors have no control over these tricks of trade," and to protest against the imputation of "trick" either to "author" or "trade." It is frequently done by an author himself, believing that his book had missed recognition because the title had failed to indicate its purpose. This I know from having been myself the agent, in an act of this kind, of an author whose name, if I should write it, would repel all such editorial "courtesies" as "trick." Is the right of amendment, common to all other earthly things, only forbidden in the matter of title-pages?

THOMAS KERSLAKE.

Bristol.

[Even the fact that Mr. Kerslake, a man of the highest standing in the book trade, has himself "been an agent in an act of this kind," does not alter our opinion of the impropriety of the practice alluded to. We will not do Mr. Kerslake the injustice of supposing that he would seriously mean to defend the act of *selling as a new book an old book with a new title-page*, without any intimation to the purchaser that it is the book formerly sold under one title with an altered, or, as Mr. Kerslake puts it, an "amended" title-page.—ED. "N. & Q."]

THE LATE THOMAS ROSCOE AND SILVIO PELLICO (4th S. viii. 278.)—Having known this most estimable gentleman and accomplished scholar in many languages for nearly the last fifty years; and as I have been in frequent correspondence with him for the last thirty-five years, since I left London, I hope I may be excused for joining in the regret felt at his death, although at the advanced age of eighty-one. When the *Memoirs of Silvio Pellico's Ten Years' Imprisonment* first appeared in Italian, the sensation produced by them was very great, and the occasion of their being translated by Mr. Roscoe was owing to my taking an early copy to him, supplied through the obliging kindness of the late Lady Mary Fox, who had just come from Paris, and spoke of the immense impression created by the affecting narrative of Pellico's sufferings and wrongs. I urged Mr. Roscoe, who, I knew, was an experienced translator from the Italian, to proceed with an English version without delay—a piece of advice which he was not slow to follow; and his translation was the first that appeared in England. To receive a letter from Mr. Roscoe was always a rich enjoyment, so full was it of a genial flow of kindly feeling and elegant literary and often poetical effusion, with which his fine mind seemed ever teeming. Adieu, dear friend! Thus, as life advances, the ties that bind us to it are gently broken.

JOHN MACRAY.

"THE TURBAN'D TURK," ETC. (4th S. viii. 285.) This song is entitled "The Irishman," and may be seen in a small thick 8vo volume, *Crosby's English Musical Repository*, published by R. Crosby

& Co., Stationers' Court, and printed by Oliver & Co., Edinburgh, no date. It probably belongs to the first few years of this century. Most of the songs are of a soldier or sailor kind, and they have generally a few bars of the air given. The following is the first verse of "The Irishman":—

"The turban'd Turk, who scorns the world,
May strut about with his whiskers curl'd,
Keep a hundred wives under lock and key,
For nobody else but himself to see;
Yet long may he pray with his Alcoran,
Before he can love like an Irishman."

W. H. P.

Belfast.

"KEMP" (4th S. viii. 264.)—This word, used in the meaning of "a fight," is, I should think, closely allied to the German word *Kampf*, "a fight," which becomes as a verb *kämpfen*.

HENRY GODEFROI.

"A het kemp," i. e. a hot fight. The Germans say, *ein heisser Kampf*, which is evidently the derivation.

P. A. L.

This word is found in Halliwell's *Dictionary*. Conf. A.-S. *camp*, a camp, contest, war; *cempa*, a soldier, warrior; G. *kampf*, combat, fight, *kämpfer*, combatant, wrestler, whence the name of the distinguished traveller, *Koempfer*.

R. S. CHARNOCK.

Gray's Inn.

This word is a very common one in the agricultural portion of Northumberland, especially the northern. Within the last fortnight, whilst on a short tour through the Cheviots, hearing some noise in a harvest field, and asking the reason, I was informed that they were "kemping," i. e. shearers on different rigs were *striving* with each other who should finish first. Jamieson, in his *Scottish Dictionary*, gives the word as meaning "to strive, to contend in whatever way."

WM. LYALL.

Kemp is a common Scotch word, meaning "to strive in whatever manner": in reaping, which will be foremost. It includes the idea of strength, and signifies a champion of uncommon size.

BILBO.

This word presents no difficulty, being simply the A. S. *camp*, Du. *kamp*, Ger. *kampf*, a fight, a contest. The spelling (with an *e*) suggests that it is, however, of Scandinavian origin; cf. Sw. *kämpe*, Dan. *kæmpe*, A. S. *cempa*, a fighter; whence, through the French, the English word *champion*. The Icelandic has *kapp*, strife, *kappi*, a champion. The Cleveland word *kemp*, to contend, is duly entered in Atkinson's *Glossary of the Cleveland Dialect*.

WALTER W. SKEAT.

"HYMNS ANCIENT AND MODERN" (4th S. viii. 264.)—Verses 2 and 3 of Hymn 253 supply the

answer to the query which verse 6 has provoked from J. BEALE:—

"Seraphim His praises sing,
Cherubim on fourfold wing;
Thrones, Dominions, Princes, Powers,
Ranks of Might that never cowers.

"Angel hosts His word fulfil,
Ruling nature by His will;
Round His throne Archangels pour
Songs of praise for evermore."

J. BEALE may also refer to Rom. viii. 38; Eph. i. 21, vi. 12; Col. i. 16, ii. 15; 1 Pet. iii. 22; and other passages which furnish authority for the use of the titles enumerated in the hymn.

ST. SWITHIN.

It is asked by MR. BEALE what are "those orders nine," in the hymn, of which he quotes these lines:—

"O the depths of joy divine!
Thrilling through those orders nine," &c.

They are, of course, the nine Choirs, or Orders of Angels—all of which are thus accounted for by St. Gregory the Great, in his 34th Homily on the Gospels:—

"We speak of nine orders of Angels, because we know from the testimony of holy writ that there are Angels, Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim, and Seraphim. For that there are Angels and Archangels, almost all the pages of the sacred writings testify. The Books of the Prophets, as it is known, often speak of Cherubim and Seraphim. Paul the Apostle also reckons up the names of four orders, when writing to the Ephesians, saying: 'Above all Principality, and Power, and Virtue, and Domination.' Who, writing to the Colossians, again says: 'Whether Thrones, or Powers, or Principalities, or Dominations.' When, therefore, to those four which he spoke of to the Ephesians are added Thrones, there are five Orders: to which, when Angels, Archangels, Cherubim, and Seraphim are added, assuredly there are found nine Orders of Angels."

F. C. H.

The meaning of "those orders nine," in No. 253, v. 6, of *Hymns Ancient and Modern*, appears plain enough, the hymn being for the festival of St. Michael and All Angels, and the nine orders of angels being previously mentioned. In Bishop Andrewes' *Devotions*, "Second Day," "those orders nine" are given as follows: "Angels, Archangels, Powers, Thrones, Dominions, Principalities, Authorities, Cherubim, Seraphim." Not possessing Andrewes' *Devotions* in Greek, I can only quote from Newman's translation. In the Roman breviary there is a section from a homily of Gregory the Great on the Gospels, commencing—

"Novem angelorum ordines dicimus, quia videlicet esse, testante sacro eloquio, scimus angelos, archangelos, virtutes, potestates, principatus, dominationes, thronos, cherubim atque seraphim."

He adds:—

"Esse namque angelos et archangelos pene omnes sacri eloquii pagine testantur: cherubim vero atque

seraphim sæpe, ut notum est, libri prophetarum loquantur."

As his authority for the names of four more orders, viz. "principatus, potestates, virtutes, dominationes," he quotes St. Paul, Ephes. i. 21; and for that of the fifth, "throni," the same apostle, Col. i. 16—thus making the nine. In the *Greek Horology* (edit. Venice, 1868, pp. 473, 474) "those orders nine" are mentioned; of course, under their corresponding Greek names, but in different order. I will not occupy your space by quoting at length. G. D. W. O.

"STOUP" (4th S. viii. 167, 290.)—There are several words of the same sound but of different derivations confounded together. The Dutch *stoep* originally meant simply the steps at the entrance of a house, but is applied by metathesis to the porch or benches connected therewith. It is equivalent to A.-S. *stap*, but is not found in the High German or Scandinavian.

Stoop or *stoup* as applied to a drinking vessel or liquid measure is common to all the Teutonic tongues. Dutch, *stoop*; Ger. *stauf*; A.-S. *stoppa*; Norse, *stop*. In Lancashire and the North of England *stoop* is employed in the sense of a post, especially to a row to mark a boundary. This no doubt is derived from *steopan*, to stop, obstruct, hinder. J. A. PICTON.

SAVONAROLA (4th S. viii. 264.)—In *Icones sive Imagines Virorum Literis illustrium*, &c., by Nicolas Reusner, I find the following:—

"Vrit amor me Christe tuus: dein perfidus hostis
Vstulat: in cœlo *Sauonarola* beor."

And by Nathanis Chytraei:—

"Quando sacerdotum corruptos tangere mores,
Et scelera ausus erat Papæ exagitare Superbi:
Innocuum vitâ & studijs Florentia tandem
Sauonarolam, Arno lacrymas fundente, cremari
Vidit & indoluit: quum nec Pietasq; Fidesq;
Reprimerent gemitus: quarum utraq; teste fideli
Flaminio, hac nimios testata est voce dolores:
Parcite, nil meritis immanes parcite flammæ:
Viscera nostra et enim tam sæuis ignibus ardent."

There are several other quotations in verse with his Christian name, Hieronymus, but these W. P. P. does not inquire after. P. A. L.

ERASMUS'S "NEW TESTAMENT" (4th S. viii. 222, 293.)—I append a copy from a very well preserved MS. now existing in the archives of my college, Corpus Christi, Oxford, of an entry on the above subject:—

"An: Dni. 1551.

Item for Paraphrases of Erasmus . . . vj^a vj^d."

It has often struck me that where these accounts have escaped destruction it would be extremely interesting, and might be historically useful, if during certain reigns or periods—such, e. g., as the reigns of Edward VI., Mary, and Elizabeth—each year's records could be brought together and

offered to the public, say by forties or fifties at a time, in weekly or monthly numbers.

The expense of printing the whole of any one volume, such as our own, would perhaps be more than some clergymen would like to meet; but I fancy that many of us throughout England would very gladly forward any such items as may be in their possession—say to yourself or any competent editor; and it certainly seems to me that the comparison of such documents, if presented *en masse*, for any one year from 1540 downwards, would lead to much valuable information. Our own parish records of this sort begin from 1542 and extend to 1656.

I cannot lay my hand on the indices of "N. & Q." just now. Might I ask you if the geography of the line in Goldsmith's *Deserted Village*—

"On *Torno's* cliffs or *Pambamarca's* side"—

has at any time been on the *tapis* in your pages? I cannot find those names in an ordinary gazetteer.

CHARLES BALSTON,
Rector of Stoke Charity, Hants.

GOTE = DRAIN (4th S. viii. 86, 155, 275.)—Jamieson (see viii. 86) is certainly not altogether correct in referring this word absolutely to the old Swedish *giuta* (mod. Swed. *gjuta*), which cannot either, as he says, have meant "to flow," but must have been = Goth. *giutan*, A.-S. *geotan*, N. H. Germ. *giessen*, which mean "to pour." He allows that *gote* and *gutter* have the same origin, and here he is probably right, for in Halliwell I find *goter* as an old form of *gutter*; but he has failed to see that *gutter* has come to us in the first instance from the French *gouttière*; and *gouttière* comes of course through *goutte* (a drop), from the Lat. *gutta*. If *gote* has the same origin as *gutter* therefore, it must also come from *gutta*, and so be akin to *gout* (in its two senses of the disease, and of drop, as in "gouts of blood.") * *Gutta* in Spanish and Portuguese has become *gota*, and this is very near to *gote*.

At the same time, I should be sorry to assert positively that *gote* has nothing whatever to do with *giutan* and its kindred forms; for I think that it is by no means improbable that *gutta* and *giutan* are themselves connected, although philologists do not seem to be quite agreed upon the point. The question is discussed in Diefenbach's *Comparative Dictionary of the Gothic Language*, s. v. "Giutan."

The Flemish and Dutch *goot* (from *gieten* = *giutan*, &c. "to pour"), to which, in the Abbé Olinger's *Flemish and French Dictionary*, I find assigned the meanings "tuyau, conduit, égout, gouttière," is certainly in Jamieson's favour. And

* Halliwell gives *gout* as also meaning "a drain," and Jamieson and some of the correspondents of "N. & Q." give *gout* as another form of *gote*. Cf. the Fr. *égout*, which is now generally allowed to come from *gutta*. See Diez and Scheler s. v.

so again is our *ingot*, if, as some suppose, it = the Germ. *Einguss* (from *ein-giessen**, "to pour in"); only this explanation of the word is doubtful.

The safest conclusion to come to is, I think, that in this word, as in many others, two roots, akin in meaning, have coalesced. F. CHANCE.
Sydenham Hill.

This word is in common use in South Lincolnshire, as your correspondent W. T. T. D. states. Thompson, in his list of provincialisms (*History of Boston*), gives "*Gout*, the outlet of a canal or sewer—the *go out*. Danish *gut*." The term is more generally applied to the outlet of a drain into a tidal river, where doors are fixed on to the sluices to prevent the tidal waters flowing into the drains. A hamlet on the river Nene, in the parish of Tidd, is called Tidd Gote, being a cluster of houses situated where a drain runs into the river.

W. E. FOSTER.

Knarsbro'.

I believe the etymology of *gote*, a drain, has not yet been mentioned. It is from the A. S. *geotan*, to pour, whence the Old Eng. *gote*, a drain; *goler*, a shower; *goler*, a gutter. Curtius considers *geotan* as cognate with the Lat. *fundere*, Gk. *χένν*, to pour. From the same root come the Eng. *gush*, Ger. *giessen*, Du. *gudeen*, Icel. *geysa*; from the latter comes the Icel. *geysir* (lit. a gusher), the well-known name for a boiling spring of water.

WALTER W. SEERAT.

1, Cintra Terrace, Cambridge.

"PLAIN LIVING AND HIGH THINKING" (4th S. viii. 285), which S. F. says is quoted as Wordsworth's, is by that great poet. A nobler sonnet than that it was written in can hardly be found. It is No. XIII. of "Poems dedicated to National Independence and Liberty," and was written in September, 1802, in London, Wordsworth being oppressed with the "terrible luxury" of the rich. What would he say now? Its first line is—

"O friend! I know not which way I must look."

Its eight last include the quotation, and are well worth reading at the present time:—

"The wealthiest man among us is the best:
No grandeur, nor in nature or in book
Delights us. Rapine, Avarice, Expense,
This is idolatry, and these we adore:
Plain living and high thinking are no more.
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence
And pure religion breathing household laws."

HAIN FRISWELL.

CARVED MISERERE SEATS (4th S. viii. 205, 250, 272.)—The design of a fox preaching to geese

* The corresponding Dutch verb *ingieten*, past *ingoot* (or rather, *goot in*), past part. *ingegoten*, more nearly resembles *ingot*; but there is no Dutch substantive *ingoot*, and this is a serious objection to the derivation of *ingot* from a Teutonic source.

is a curious example of a religious satire; but it is not a "carving" on a miserere seat. It was drawn by Mr. Peck in 1730 from the *glass* in the great window of the north cross aisle of St. Martin's church, Leicester. (*Hist. of Leic.*, vol. i. p. 591, and plate xliii. fig. 1.) One of the seats in Worcester cathedral presents a much more complicated religious caricature. A monk sitting on a richly carved chair is writing in a book placed on a desk or lectern before him. With his left hand he gives some ball of fruit or food to a large bird that crouches before him; a smaller bird flying upwards is seized by a serpent which darts at the same moment from the monk's sleeve. There was some deep covert satire in this design; qu. what? Has it been noticed by Mr. Wright or any other writer? An etching of it is given in Carter's *Ancient Sculpture and Painting in England*, plate xcvi. fig. 3, with six others of the Worcester miserere carvings, where Mr. Gough, in his explanation, overlooked the minute details of the subjects, being reminded only, "by the eagle at his feet," of St. John the Evangelist. I look to MR. NOAKE to unravel this mystery in his promised paper.

I have hitherto discovered no miserere seats with inscriptions besides the three at Whalley.

As for the subject of a blacksmith shoeing a goose, applied by the motto at Whalley to meddlers and busy-bodies, I find that it occurs in York Minster, among the grotesque carvings on the capitals in the north aisle of the western portion of the choir, executed *circa* 1385. (See the *Guide to York Cathedral*, by Poole and Hugall, 4to, pp. 106, 110.)

JOHN GOUGH NICHOLS.

MR. J. G. NICHOLS will find a remarkable example of a miserere chair in the church of St. Germans, Cornwall; or may see a truthful figure of it in the *Ancient Crosses and other Antiquities in the East of Cornwall*, by J. T. Blight.

T. Q. COUCH.

Bodmin.

VAPEREAU: "DICTIONNAIRE," ETC. (4th S. viii. 201.)—I think one of the funniest mistakes in this useful work, in spite of its defects, occurs in the article under the name of "[George Jacob] HOLYOAKE," who is described as "John Holyoake, English theologian" (!) It is difficult to understand how such an entry could have been copied into Phillips's *Dictionary of Biographical Reference* without correction.

T. O. H. R.

TOWERS AT THE EAST END OF CHURCHES (4th S. viii. 205.)—There is a tower at the east end of the north aisle at Patching, Sussex, and at the east end of the south aisle at St. George, West Grinstead, Sussex.

JOHN PRESSOT, JUN.

PAINTING OF "THE BLIND BEGGAR" (4th S. viii. 204.)—This painting was purchased by the late

Miss Jane Clark for 1000*l*. or 1000 guineas, at the sale of the effects of Redpath, not of Roupell.

LATCAUMA.

PRINTERS' ERRORS AND TYPE BOXES (4th S. vii. 509; viii. 51, 189, 270, 290.)—In the *Daily News* of July 18, in the present year, the heading on the first page was "The Daily News. London, Monday, July 18, 1871." On all the other pages it was "Tuesday, July 18, 1871." July 18 was on a Tuesday, and not on a Monday. It is singular that this misprint, in so very conspicuous a place, should have escaped notice. Query: Was it not noticed before all the copies were struck off?

If it will not be giving ESTE too much trouble, I shall be very glad to receive the sketch of the "early cases" which he so kindly (p. 270) offers me.

F. CHANCE.

Sydenham Hill, London, S.E.

"CONTRA VERBOSOS NOLI," ETC. (4th S. viii. 285.)—*Catonis Disticha*, lib. i. dist. 10.

E. BROCK.

7, Cornwall Terrace, Colney Hatch.

SIRE AND DAM (4th S. viii. 202.)—EBORACTUM notes that these words are evidently derived from the French *sieur* and *madam*. I agree with him that the word "sire" is from *sieur*, but the word "dam" is palpably from *dame*, not as he believes from *madame*. It is also plain that the word "filly" is derived from *fille*.

I should feel obliged if EBORACTUM or any of your readers could tell me the derivation of the word "colt."

(GEORGE C. N. PRESSK.)

Miscellaneous.

NOTES ON BOOKS, ETC.

The Condition of Catholics under James I. Father Gerard's Narrative of the Gunpowder Plot. Edited, with his Life, by John Morris, Priest of the Society of Jesus. (Longmans & Co.)

"Gunpowder plot," says the boys, "shall never be forgot," and if there were any danger of such a catastrophe, here is a substantial volume to remind us what there is to be said in behalf of the plotters. Father Gerard, who undertakes the brief on behalf of his fellow-Jesuits, Garnet and Teesmond, will probably not carry conviction into the minds of all. But there must be many amongst the readers of "N. & Q." who are qualified to find out for themselves the weak places in his armour, and if they hesitate in undertaking the task, they may perhaps be belied by the pleasure of reading Gerard's valuable and most interesting autobiography, from which Mr. Morris has judiciously selected long extracts to form the preface of his volume. It is not every day that we can read a book describing from personal experience the interior of a torture-chamber, and telling how the writer, being a tall and heavy man, contrived to escape along a single and almost horizontal rope from the parapet of the Tower of London, and to feel at the same time that it is all true. Yes! that it is all true; that we cannot read the tale as we read a novel from Mudie's, though in the interest which goes to make up a popular story there are few books in Mr. Mudie's library to compete with it. Behind the

misery which was inflicted, behind the heroism with which it was endured, lies the great mystery of our country's national life—a mystery which cannot be solved in Father Gerard's simple way, of thinking everybody to be altogether wrong except those who thought as he did. The rights of the religious conscience and the rights of political authority were far too hopelessly confused to be disentangled in so easy a way. It is not so long since Mr. Froude placed before us his picture of the Elizabethan Jesuits. If there are those who doubted the correctness of the portrait which he has drawn with an unsympathizing hand, they have now an opportunity of comparing with it, if not exactly what a Jesuit was, at least what he imagined himself to be.

The Last Twelve Verses of the Gospel according to St. Mark vindicated against recent critical Objectors, and established by John W. Burgon, B.D., Vicar of St. Mary's the Virgin, Fellow of Oriel College, and Greenham Lecturer in Divinity. With Fac-similes of Codex B and Codex L. (Parker.)

There can be no doubt that this is an important contribution to the textual criticism of the New Testament Scriptures. Griesbach's denial of the authenticity of the last twelve verses of the Gospel of St. Mark has been followed more recently by Dr. Trögeler, Dr. Tischendorf, and Dean Alford, as the learned editor of the work before us contends, on very insufficient grounds. To vindicate the genuineness of this important passage, or, to use the writer's own words, that "St. Mark's last twelve verses shall no longer remain a subject of dispute among men," is the object which Mr. Burgon has proposed to himself in the work before us; and in the confidence that he has proved that this part of the Gospel has been declared to be spurious on wholly mistaken grounds, he dedicates the book to Sir Roundell Palmer, thereby submitting his arguments to "a practical judicial intellect of the highest stamp." The work is one which must receive the earnest attention of all who study critically the text of the New Testament.

Monuments and Monumental Inscriptions in Scotland. By the Rev. Charles Rogers, LL.D., F.S.A. Scot., Historiographer of the Historical Society of Great Britain. (Published for the Grampian Club.)

The Historiographer of the Historical Society of Great Britain is as untiring and industrious as—but we will name no names, lest by so doing we give offence. It is but the other day we called attention to *Scotland, Social and Domestic*, produced by the Grampian Club; and now we have to bring under the notice of our readers another volume of nearly 550 pages, which contains the first portion of a book in which Dr. Rogers proposes to preserve a record of the most remarkable monuments and tombstones in Scotland. He commenced his work by addressing a circular letter, accompanied by a schedule, to the whole of the parochial clergy of Scotland. A similar appeal was also made to the schoolmasters, and assistance invited through the Scottish press. Though many parochial functionaries appear not to have responded very cordially to these appeals, he has had, on the other hand, occasion to rejoice in many intelligent and obliging coadjutors. The name of Mr. David Laing figures prominently here, as in every work undertaken in the interest of history or literature, and is followed by that of Dean Ramsay and of other distinguished scholars. If not a perfect collection of all the monuments &c. in the districts included in the present volume, it is a very rich one; and as it includes the counties of Edinburgh, Linlithgow, Haddington, Berwick, Roxburgh, Peebles, Selkirk, Dumfriesshire, Kirkcudbright, Wigton, Ayr, Renfrew, and Lanark, and the names of those commemorated are duly indexed,

it will be seen that the volume is one calculated to interest a very wide class of readers beyond those students of general and family history for whose use it is more particularly intended.

The Accounts of the Churchwardens of the Parish of St. Michael, Cornhill, in the City of London, from 1456 to 1608. With Miscellaneous Memoranda contained in the Great Book of Accounts, and Extracts from the Proceedings of the Vestry from 1563 to 1607. Edited from the Originals by W. H. Overall, F.S.A., Librarian to the City of London. Printed with the Consent of the Vestry for Private Circulation by Alfred James Waterlow, Churchwarden from A.D. 1853 to 1855, and from A.D. 1865 to 1868.

It was a lucky day for the parishioners of St. Michael's, Cornhill, when they elected as Churchwarden a gentleman whose interest in the church and parish to which he belongs has induced him, in the true spirit of his great fellow-parishioner John Bow, to print for private circulation this handsome and interesting volume. When we explain that the "Great Book of Accounts" in which the churchwardens have recorded their receipts and payments, commences in 1456, the 35th of Henry VI., and extends (with one *actus maxime defendendus*, namely, between 1476 to 1547) down to 1608, the 6th of James I., and that the Minutes of Vestry commence in 1563, and are carried down to the present time, and that these interesting records, down to 1608, are here laid before them under the superintendence of the City Librarian, to whom Mr. Waterlow acknowledges his obligations for the Introduction, Notes, and Index, as he does to Mr. Edwin Roffe for the transcripts, we have said enough to convince our antiquarian friends what an amount of curious illustration of civic, parochial, and social history may be gathered from its pages. If the spirit which Mr. Waterlow has shown should induce other intelligent churchwardens of City parishes to follow his example, what a monument to London's glory would be thus built up.

BOOKS RECEIVED.—*Miscellaneous* by John Addington Symonds, M.D. Selected and edited with an Introductory Memoir by his Son. (Macmillan.) Dr Symonds, as these Miscellaneous clearly show, was obviously an accomplished man, possessed of a singularly versatile and elegant, as well as powerful and scientific intellect, and we know of no memorial which those who enjoyed the advantages of his professional knowledge could more desire to possess than this, for which they are indebted to the filial piety of his son.—*The Herald and Genealogist*. Edited by John Gough Nichols, F.S.A. Part XXXVIII. Sept. 1871. (Nichols.) Full of new and curious information respecting the Countess of Coventry, Gregory King, the family of Kerr of Scotland, the Penns, Fairfaxes, &c., his new number of *The Herald and Genealogist* well maintains the reputation which the learning and accuracy of its editor has secured for it.

MUSÉE. BEIL & DALRY announce "Choice Pictures & Voluques," reproduced from Seventeen Rare Engravings in the British Museum, with a Memoir by George Cumberland, and Descriptions by G. W. Reid, Keeper of the Prints.—The Works of William Hogarth, Reproductions by the Woodbury process, from early impressions of the original Plates, with Descriptions by Cosmo Monkhouse; and also "Charles Lamb's Essay on Horserace."—A Second Edition of "Antique Gems and Rings," by C. W. King, M.A., greatly enlarged and illustrated with more than 800 Woodcuts.—"The Art of Sketching from Nature," by Philip H. Delamotte, illustrated with 1 Woodcut and 25 Progressive Examples in Chromo-graph, carefully reproduced from Water-colour Draw-

ings by Prent, E. W. Cooke, R.A., Girtin, Varley, Dawkins,irket Foster, G. Thomas, and the Author.—"The World's Pictures": a series of Photographs of the Fifteen most celebrated Paintings in the World, from the best Engravings.

Messrs. STRAHAN & Co. announce, in addition to a Library Edition of the Works of the Post-Laureate, to be completed in five volumes, "Tennyson's Songs," being a Collection of Songs and Ballads from his published Works.—"Sundays in the Temple," by C. J. Vaughan, D.D., Master of the Temple.—"History of Religious Thought in England," from the Reformation to the End of Last Century, by the Rev. John Hunt, Author of "An Essay on Pantheism." Vol. II. From the Restoration to the End of the Deist Controversy.—"The Drama of Kings," by Robert Buchanan. "The Haunted Crust," and other Stories, by Katherine Saunders, Author of "Gideon's Rock."—"Music and Morals," by the Rev. H. E. Hawkins.—"Billy Buttons, and other Character Sketches," by Norman Macleod, D.D., Editor of "Good Words."—"Works of Fancy and Imagination," being a Collection of Poetical and other Works, by George Macdonald.

The following is the list of forthcoming works to be published by JOHN RUSSELL SMITH.—"The History and Topography of Harrogate and the Forest of Knaresborough," by William Gaisings.—"Rustic Sketches, being Rhymes and Skits on Angling and other subjects, with a Glossary of the South Western Dialect," by G. P. R. Palmer.—"History of the Church of St. Mildred in the Poultry, London," by Thomas Milbourn, Architect. With engravings.—"The Poetical Works of George Sandys." Edited by the Rev. Richard Hooper.—"Shakespearean Fly-leaves and Jottings," by E. Hall.—"Epitaphs in the County of Middlesex," by F. T. Codsick. Vol. II., containing the six remaining cemeteries in St. Pancras parish.

MR. PARKER of Oxford—shall we say the eminent antiquary or the eminent publisher—has been honoured by Her Majesty with the Companionship of the Bath, in recognition doubtless of his services to archæology generally, but mindful at the same time of the light thrown by him on the Architectural History of Windsor Castle.

THE new "Dictionnaire de l'Académie," which is now being prepared, will consist (says *The Athenæum*), like the earlier editions, of two volumes, but of much larger size, and with greatly increased contents. It is expected that the first volume, down to the letter E inclusively, will be completed about the middle of 1872, and it will be about three or four years before the second is published. The work is brought out under the direction of M. Patin, who has for his principal collaborateurs, amongst the Academicians M. de Sacy, M. Sautou, M. Camille Doucet, now relieved from his duties as dramatic censor, and M. Mignet, the author of the "Histoire de la Révolution Française." This new edition will be the seventh edition of this famous dictionary. The first edition was begun in 1639, and published in 1694; the second, of 1718, was almost entirely the work of Dacier; the third, in 1764, of the grammarian D'Olivet, who modified the spelling of 3,000 words in 20,000; Voltaire worked at the fourth; the sixth was published in 1804.

SCOTTISH MANUSCRIPTS.—The late Dr. Robert Chambers bequeathed to the Advocates' Library in Edinburgh a manuscript in ten volumes entitled "The Lyon in Mourning." This curious collection of manuscripts originated in the painstaking enthusiasm of the Right Rev. Robert Forbes, a bishop in the Scottish Episcopal Church, who was settled as a minister of that communion in Leith at the time of the Rebellion in 1745. Falling under suspicion as a Jacobite, dangerous to the Hanoverian

dynasty, he was for a time confined to Edinburgh Castle, and liberated on the restoration of tranquillity in 1746. He then commenced to write the history of the Rebellion. Fixed inside the boards of several volumes are certain much-prized relics, such as a piece of the prince's garter, a piece of the gown which he wore when obliged to disguise himself in a female dress, a piece of the apron-string which he had worn, received from the hands of Flora Macdonald, and a piece of the waistcoat which was given to him by Macdonald of Kingsburgh. The work is a quarry of authentic information regarding one of the most moving incidents in history.—*Globe*.

"DONNINGTON CASTLE" is the title of a "Royalist Story," with notes, which is announced for publication by Messrs. Longmans. As the author, Colonel Colomb, is peculiarly versed in everything connected with the history of the time, the work is expected to prove of more than ordinary interest.

STUDENTS and admirers of our provincial dialects should secure a copy of a humorous ballad called "Slaadburn Faar; bein t'adventures o' Jack an Nelly Smith o' Girston, when they gang'd to Slaadburn Faar an back agaan." It is published at Skipton (it probably may be procured from Mr. Russell Smith, who is a diligent collector of dialect books), and is one, we believe, of what is intended to be a Complete Collection of Songs, Tales, &c., in the Dialect of Craven.

SPIRITUALISM.—There are two sides to every question; and to such of our readers as have read the paper by Mr. Crookes in *The Quarterly Journal of Science*, in which that gentleman details the experiments which in his opinion go to prove the existence of a New Force, we commend a very able article in *The Quarterly*, "On Spiritualism and its recent Converts," from the pen, it is understood, of one of the most eminent physiologists of his day. It will probably lead them to hesitate before admitting that Mr. Crookes has established his case; and will furnish them with many clever illustrations of the manner in which some of the curious phenomena exhibited by the Spiritualists are produced.

THE first meeting of the Society of Antiquaries for the session of 1871-72 takes place at Somerset House on the evening of November 23rd.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

JACOB GRETZER, DE FUNERE CHRISTIANO. 4to. Ingold. 1611.
SIR THOMAS MORE, DIALOGUE OF COMFORT AGAINST TRIBULATION. London, 8vo, 1647.
REV. WILL. LAW'S WORKS. 9 Vols. 1780, 8vo.
THE PSALMS OF SOLOMON.

Wanted by Rev. W. H. Seicell, Yaxley Vicarage, Eye, Suffolk.

VESTIGES OF THE NATURAL HISTORY OF CREATION. 1st, 2nd, or 3rd Editions.

LYSON'S DERBYSHIRE.

HUTTON'S HISTORY OF DERRY.

THE PRINCIPLES OF DESIGN AND COLOUR. Ackermann.

THE PORT'S PLEASANCE, by Eden Warwick.

THE ART-UNION. Vols. I. to VIII.

Wanted by Mr. George Clulow, 87, Caversham Road, N.W.

BEWICK'S HISTORY OF BIRDS. 2 Vols.

QUADRUPEDS.

CLAUDE'S LIBER VERITATIS. 3 Vols. folio.

EYTON'S HISTORY OF SHROPSHIRE.

CORYAT'S CRUDITIES. 4to, 1620.

GUILIM'S HERALDRY. Folio.

POETÆ CHRISTIANI VETERES. Venet. Aldus, 1501.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

ARMORIAL CHINA.—Any small Specimens with Arms or Monograms.

Wanted by Mr. J. J. Howard, 3, Dartmouth Row, Blackheath.

Notices to Correspondents.

CALCUTTENSIS is thanked for his interesting brochure. Where did he find the first of the three names? The two following have been noticed.

ANNE HUTCHINSON.—In our Notices to Correspondents last week, ante p. 343, there was an error which a valued correspondent thus corrects:—

"There is not, and never was, any such locality as Winchester in New York. Mrs. Anne Hutchinson removed in 1642 to a wild region bordering on the Hudson River, a portion of which is now Westchester county, in the State of New York; but I think no one pretends to know the precise neighbourhood where she and her children were murdered by the Indians the following year. If your correspondent desires to learn the pedigree of Mrs. Hutchinson, he will find it in a paper by Col. Chester, published in the *New England Historical and Genealogical Register* for 1866, xx. 355-367.

S. W. (Dublin).—The Hon. Judge Haliburton ("Sam Slick") died at Gordon House, Isleworth, August 7, 1865.

RANA E PALUDIBUS.—Some particulars of Dr. Robert Butts, Bishop of Ely, will be found in "N. & Q." 2^d S. i. 34; ii. 17, 478; and of his family in 2^d S. iii. 16, 74, 137; iv. 35, 257; viii. 435; ix. 61, 149, 185; x. 166. The bishop's first wife was a daughter of Rev. A. Pycher, Rector of Hawstead.

R. BOND (Tredegar).—The inhabitants of Gloucester must not be considered the only "peculiar people" for retaining the custom of Borough-English. Consult a list of the places in England where it still prevails in "N. & Q." 1st S. iv. 259. See also the First Report of Real Property Commissioners, 1839, Appendix 98.

ALCMEON (Bath).—The poems inquired after are not separate publications, and will probably be found in the collected works of each writer.

B. T.—Respecting the Iron Mask at Woolwich consult "N. & Q." 3rd S. v. 135, 202.

A. S.—For the saying respecting "Simon and Jude's rain," consult Brand's Popular Antiquities, i. 375, edition 1848.

SP.'s corrections to Haydn we have sent to the worthy Editor, who is always anxious to secure accuracy in his most useful book.

M. C. R.—Inquire at King's College.

W. E. H.—"The Cake," &c. There must be some error in your quotation that appeared last week (p. 327), as so many correspondents write to say that evidently the well-known French proverb, "Le jeu ne vaut pas la chandelle," must be the saying referred to.

G. W. CURSLRY (Cambridge).—The "Tom and Jerry" tavern sign is unknown to us. In what locality is it to be found?

A. B. GROSART.—Dame Europa's School is by the Rev. Henry William Pullen, M.A., Minor Canon of Salisbury Cathedral.

DRYASDUST.—Jonas Hanway was neither a knight or baronet.

ERRATA.—4th S. viii. p. 295, line 25, for "Cultismo" read "Cultismo"; and p. 27, for "Barataria" read "Barataria."

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d. or, free by post, direct from the Publisher, for 1s. 6d.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, NOVEMBER 4, 1871.

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Notes.

THE DURHAM MS. OF EARLE'S "MICROCOSMOGRAPHIE."

In the printed catalogue of the Hunter MSS. in Durham Cathedral library occurs the following entry:—

"130. Characters by Edward Blunt, written probably about the year 1636."

This refers to a little manuscript volume in calf binding, about 12mo size, doubtless one of those referred to by "Ed. Blount" in his address "To the Reader, Gentile or Gentle," wherein he says:

"I have (for once) adventur'd to playe the Mid-wife's part, helping to bring forth these Infants into the World, which the Father would have smothered: who having left them lapt up in loose sheets, as soon as his Fancy was delivred of them; written especially for his private Recreation, to passe away the time in the Country, and by the forcible request of Friends drawn from him, yet passing generally from hand to hand in written copies, grew at length to be a pretty number in a little Volume," &c. [Arber's Reprint.]

The Durham MS. is written in an exceedingly neat and small hand on the pages of the previously bound book, with margin lines ruled in red. At the top of the first page is written in a different hand "Edw. Blunt, Author," which has doubtless misled the compiler of the catalogue. The last written page has by way of colophon—

"finis.

December	Anno Do
this 14 th	mini
day	1637."

which shows it to have been written in the year previous to that of the first edition. It is curious that this date should have been overlooked when the catalogue was made. At the end of the *libellus* follow several blank pages ruled as above.

The edition which Mr. Arber has reprinted is the *editio princeps*, 1628, with additional characters from the editions of 1629 and 1633. Having carefully collated the Durham MS. with these, I am able, like Mr. Blunt, to "play the midwife's part" by giving to the world three entire "characters," as well as several curious passages which have been omitted in the printed editions. The MS. contains forty-six characters in all, and the order in which they are placed is peculiar to itself, being apparently in this, as in the printed copies, merely accidental and without any systematic arrangement. The verbal differences are very frequent, and I shall refer only to those which seem most important. Comparing the MS. with the edition of 1628 as reprinted by Mr. Arber, we find everywhere in the former "he" for "hee," "ye" for "the," "ye" for "than," and "ye" for "them." There are some evident blunders in the printed book which do not occur in the MS., as if the former had been done from dictation. I will now take the characters in the order in which they occur in the reprint, noticing the most important variations of the MS. as they occur:—

1. *A Child*. P. 22, for "staver," MS. has "stair."
2. *A young rure Praacher*. P. 22, "which taken vp at St Maries, hee viter in the Country." [Not in MS.] "The labour of it" (p. 22) "some one extraordinary" (p. 23). [Not in MS., but this instead—"Little instructions shall you haue, though great store of doctrines and many uses to small purpose: he patts much zeale into his booke, and belabours his tongue exceedingly. The only thing he makes himselfe in his sermons is faces, his action is all passions, and his speech interfections. He hath an excellent faculty in crying ah! and spits with a very good grace."] *Infra*, for "his Authors" "Catechisme," MS. has "he cites Pastilla for authors, Perkins* for fathers, and some Catechisme is his schoole diuinity."

For "is some sealous tradesman" read "are a Baker or a tallour."

3. *A Grane Divine*. P. 23, for "ballast" read "last blast." P. 24, after "Arts his way" insert "he thinkes he ought to become learned to learne so high a mystery, w^{ch} like ye dye of scarlet is not set well vpon a raw cloath, but requires a former tinctura."

Infra, for "faction" read "fashion"; for "then the spleene" read "ye his spleene." "He comes not vp" "nothing: but" not in MS., in which comes next "His tongue preaches on ye Sunday, and his conseruation is better ye an every day exercise."

4. *A more dull Phisician*, MS. *An ordinary Phisician*. P. 25, for "no man takes" "howsoever" read "their title is indifferent, for they are both called Doctours." For "statues" read "statutes": "which are rank't" . . .

* A then popular theological writer. See Watt, *MS. Brit.* There is a London edition of his Works in 3 vols. folio, vol. i. 1635, vols. ii. iii. 1631.

"he knows not," not in MS. Before "drugger" insert "lieutenant y^c." For "conster" read "construe." Pp. 25, 26, for "He tels you" "must not meet" read "He driues away y^e time if he cannot y^e malady, and is furnisht with an hundred merry tales for y^e purpose. He is no faithful friend, for he leaues a man gasping, and his pretence is, Death and he are enemies." *Infra*, for "If he be Patient" read "If he be a single man he shares wiues with his Apothecary, and because he is the Physitian, the husband is the Patient." The following sentence not in MS.

5. *An Alderman*, MS. P. 26, for "scale" read "seate." P. 27, "Hee is one" "his pace" not in MS. For "Doublet" read "suite," and omit "Scarlet."

6. *A discontented Man*, MS. 24. P. 27, for "wench" read "wife"; for "carelesnesse," "carefullnesse"; for "hanging," "holding." P. 28, for "fals into" "to bee," read "becometh"; for "commonly" "Friar," "for the most part."

7. *An Antiquary*, MS. 9. P. 28, for "Hee is a man" "worme-eaten" read "His life was in this age, his conuersation long before, and his acquaintance of some thousand yeares before he was borne. He is a great enemy to the maw of time, and fetches many a morsell againe out of his stomacke, when it is now all rotten and stinking. Old women should like him very well, for he is much enamoured of wrinkles, and loues all things, as Dutchmen doe cheese, y^e better for being mouldy and wormeaten." For "statue" read "statute"; for "you forty miles" read "two mile"; for "precious," "speciall." P. 29, for "the Bookes" "rarities all," "his patrimonie for a booke"; "Romane," "Greeke"; for "and you may" "Breeches," "and his hat is as auntient as the tower of Babel."

8. *Younger Brother*, MS. 12, *A Younger Brother*. P. 29, for "His elder" "heelles" read "He came something lag into the world, and let another slip before him to coossen him. For "beholds," "bends"; for "awe," "nod." P. 30, for "Annuity," "pension"; for "baits now and then," "may baile"; for "this vnnatural," "y^e wicked."

9. *A meere formall Man*, MS. 7, and omits "meere." P. 30, for "then" "man" read "y^e a manly mind in straw"; for "frame," "forme"; for "can excuse," "accuse." P. 31, for "faculty," "schollershippe."

10. *A Church-Papist*, MS. 11. P. 31, for "sear'd" read "feared"—"they are farre off, and," not in MS.; for "to keepe off" read "for feare of being presented by"; for "make amends" read "make God amends"; for "policy," "subtilty: "and indeed" "Sacrament," not in MS. P. 32, before "reseruatiō" MS. has "mentall"; for "zealous" read "iealous in her deuotion."

11. *A selfe conceited Man*, MS. 10. P. 32, for "well dones" read "quallities"; for "him to" read "himselue euen unto": "and whosoeuer" "commended and," not in MS. P. 33, for "flatterer is a dunce" read "parasite is a stale"; line 2, for "him to" read "a flatterer"; line 6, for "enemy" read "enuy."

12. *A Tauerne*, MS. 25. P. 33, "not plaid" "great chamber," not in MS.; for "brittle" read "brickle." P. 34, for "gun-power" read "gun-powder"; for "Jordans like swelling riuers" read "Jordan-like, &c."; for "Innes a Court" read "Innes of Court"; for "kindnesse" read "curtesy," and *vice versa*; for "Canary" read "Sherry."

13. *A too idly reseru'd Man*, MS. 26 *A Reseru'd Man*. P. 34, for "whispers you" "letters" read "neuer speakes aboute the audit of a whisper." P. 35, "He is one" "meane freely," not in MS. At end read "as they would doe with Hebrew letters, spell him first backward, and then reade him."

14. *A Sharke*, MS. 27. P. 35, "and that for money,"

not in MS.; last line, for "strait" read "straight." P. 35, lines 9, 10, for "curtesie" read "manners," and for "manners" "courtesy"; for "to assure his welcom" read "their beside good cheare."

15. *A Carryer*, MS. 28 *A Carrier*. P. 36, for "betweene Friend and Friend" read "betwixt the father and the sonne"; "Your Friends" "deliuer," not in MS.

16. *An old Colledge Butler*, MS. 29 *A Colledge Butler*. P. 37, for "hee charges" "payment" read "it is in his power to blot and deface his," &c. "He doubles" "as soone," not in MS.; "then *kekerman*," not in MS. P. 38, for "flyst" read "a sliced"; for "cees," "size." *

J. T. F.

Hatfield Hall, Durham.

[To be continued.]

THE TAX-ROLL OF NITHSDALE IN 1554.

I am not aware that an earlier Valuation Roll of any Scotch district has been published than the following, which has come into my hands by the kindness of a friend; and as it must be interesting to antiquaries, perhaps you will allow it to be preserved in your pages. It is the value which government placed on Nithsdale in 1554, when Queen Mary was in her twelfth year, and Scotland was under the regency of Mary of Guise. It is highly interesting to compare the value of Nithsdale in those early times with the gradual advance to its present prosperity, and this I have been able to do from having before me the Valuation Rolls of the years 1554, 1613, 1671, 1827, and 1871. In 1554 the valuation in Scots money was 1400*l.* = 116*l.* sterling; in 1613 it was 1184*l.* = 98*l.* sterling; having thus fallen in value 18*l.* sterling—showing, no doubt, the disturbed state of the country during the reigns of Mary and her son James. Then, in 1671, it was in merks 66,177 = 3676*l.* 10*s.*; and in 1827 it had risen in merks to 86,517 = 4806*l.* 10*s.* The gross value of the same lands in 1871, as shown by the County Valuation Roll, is 157,287*l.* This tax-roll, of which I give a copy, is contained in a small manuscript book of twenty-one pages written by a "Da. Imrie, St. Mungo." The penmanship is, so far as I can judge, of the end of the seventeenth century. The contents of the manuscript are as follows:—

"The Tax-Roll, 1613, for the whole shire of Dumfries, viz.: For Nithsdale, Annandale, Eskdale, Ewisdale, Wauchopdale, transcribed from an extract thereof under the sign manual of Mr Tho^s Gibsone, one of the principal Clerks of Session. To which is subjoined an older Tax-Roll of Nithsdale, viz.: That of the year 1554. Also, An Excerpt from the Tax-Roll of Annandale anno 1608."

At the beginning of the tax-roll of 1554 there is the following note: "From a copy in Sir Ja^s

* Notice the expression "paire of cards" for a pack; so "pair" of beads, drawers, organs, *minipins*, &c., the word used to express plurality, not as now duality. See "N. & Q." 3rd S. xi. 46, 207, 327, 466; xii. 515.

Johnstone's hands." I believe this Sir James Johnstone to be an ancestor of the present Sir Frederick J. W. Johnstone, baronet of Westerhall, father of the first baronet created in 1700. The father of the first baronet was Sir James Johnstone, Knight. He was in 1679 cited as nearest of kin to William Earl of Annandale. He died 1699. He is probably the same who was one of the commissioners appointed by the Act of Convention at Edinburgh, January 20, 1667, to rectify the valuations "within Shyre of Dumfries, Stuartry of Annandale, and the Fyve Kirks in Eskdale"; and whose name is attached to the roll of 1671, along with "Nithsdail, Queensberry, and Annandale." This, however, I merely give as a suggestion, as I have no proof of my statement. It is curious to observe how few rateable properties in Nithsdale there were in 1554. There were only fifty names, as follows:—

	Scots Money.		
	£	s.	d.
Caerlavroch	53	6	8
Garnsalloch and Dursquens	15	13	4
Tynwall	20	0	0
Duncow	20	0	0
Milnhead within Kirkmahoe	2	0	0
Lord Maxwell's Lands within the territory of Dumfries	5	0	0
Barony of Halywood	120	0	0
Terreglis	66	13	4
Kirkunzean	40	0	0
Torthorwall	53	6	8
Dalswintoun	41	0	0
Keltoun Maxwell	8	0	0
Kelwoodie, Charteris and Lowrie Lands	10	0	0
Glencrosh	2	10	0
Auldgirth	2	0	0
Kelwoodie Craigs	10	0	0
Barony of Sanquhar	120	0	0
Crawfordstoun	28	0	0
Kirkpatrick of the Gait	6	13	4
Barony of Glencairn	120	0	0
Auldgirth Dunduff	3	6	8
Monkland	40	0	0
Cloisburne	48	0	0
Brogburgh	10	0	0
Aleisland	2	0	0
Affleck, Sindrim, and Leyne	9	6	8
Kirkland of Dalgarno	5	0	0
The Ross	48	0	0
Drumlangrig	120	0	0
Tibberis	93	6	8
Dalgarnock	6	13	4
Over Glencrosh	2	0	0
Mortoun	40	0	0
Halydayhill	2	0	0
Enock	20	0	0
Carzeille and Kirktoune	10	0	0
Windiehillteris and Charteris	2	0	0
John McBrair's Lands	2	0	0
Conheath Rig	3	6	8
Laag	4	13	4
Aird	14	0	0
Dalgarno-Holm	13	0	0
Windyhills Grierson	5	0	0
Tibbers, called Messengers' Lands	6	13	4
Dunreggan and Barbouy	5	0	0
Laird of Kirkmichael's Lands	30	0	0

	Scots Money.		
	£	s.	d.
Durisleir	31	13	4
Hempsfield	40	0	0
Snaid	20	0	0
Ecclis	20	0	0
	1400	3	4

I gave above a comparative view of the rise in the value of property in Nithsdale from 1554. I am able to do the same for Annandale, though only as far back as 1608. I have before me the Valuation Rolls of 1608, 1613, 1671, 1827, and 1871. In 1608 the valuation of Annandale in Scots money was 1591*l.* 6*s.* 4*d.* = 132*l.* sterling; in 1613 it was 1499*l.* 4*s.* 4*d.* = 124*l.* sterling; in 1671, in merks, it was 55,678 = 3093*l.* sterling; and in 1827 it had risen, in merks, to 89,345 = 4963*l.* sterling. The gross value of the same lands in 1871, as shown by the County Valuation Roll, is 220,201*l.*

Again, if we take the whole value of Dumfriesshire in 1613, it was in Scots money 3068*l.* = 255*l.* sterling. In 1671 the value of Dumfriesshire, in merks, was 169,734*l.* 3*s.* 4*d.* = 9429*l.* sterling; in 1827, in merks, it was 237,956 = 13,219*l.* sterling. In 1871 the Abstract of the Valuation Roll shows, including railways, that the whole real value is 507,434*l.* 6*s.* 5*d.*

In regard to this old roll in 1554, I would draw attention to the little notice paid to ecclesiastical parishes in these matters of civil concernment. It is baronies almost alone that are thought of, or, if not, the lands of proprietors.

We have, I believe, all the baronies enumerated; and as this does not include all the lands, then we have the individuals mentioned, as "John McBrair's lands," or it may be "Windyhills Grierson," or "Kirkpatrick of the Gait."

There is another point to be observed in this roll, that the parishes of Terregles and Kirkgunzeon, now in the stewartry of Kirkcudbright, were at that time reckoned to be part of Nithsdale.

There is a question, which has been a good deal discussed lately, and upon which I think this tax-roll of 1544 may throw some light. It is maintained that land is accumulating in the hands of a smaller number of individuals than is found to have been the case in early times. Lord Derby lately disputed the correctness of this opinion, and maintained that there was no reason, so far as he could judge, to think so. Let us then contrast Nithsdale as it was in this respect in 1544, and as it is at the present moment. In 1544 government found that there were fifty properties assessable for its support. Let us see how it stands now:—I have examined the Valuation Roll of Dumfriesshire for 1871, and what do we find? I have counted the number of individuals possessing rentals from land and heritages from 100*l.* and upwards, and I find that

there are now one hundred and seventy-one. As to those who possess houses and patches of land, valued from 5*l.* up to 100*l.*, their name is legion. These were unrepresented in early times, because there were scarcely any such except in burgh towns. They consist of a class which it is most important for a country should be numerous—men who are making a livelihood in some trade or profession, but who have contrived to plant a stake in the soil of their country, thereby giving a hostage for their good behaviour. I have not examined the other old documents in my possession, to see how far they would confirm the views which I have thus shortly indicated; but I have little doubt that they would bear me out in saying, that land has been gradually subdividing in a natural and wholesome manner.

CRAUFURD TAIT RAMAGE.

CENTENARIAN NOTES.

MRS. MARY ARTHUR: MRS. MARY WHEELHOUSE.—The following cases recorded in *The Times* of October 10 seem to deserve a place in "N. & Q.," and to be worth investigating:—

"There is now living at Lostwithiel, in Cornwall, of which neighbourhood she has been an inhabitant all her life, an old lady named Mary Arthur, who has not only entered on the second century of her existence, but had the smallpox a hundred years ago. She has been all her life in comparatively comfortable and easy circumstances, and her parents before her were well known in the place. The following extracts from the registers of Lostwithiel have been copied and sent to us by a clergyman, for the purpose of proving that she was born upwards of a hundred years since:—(1.) Register of the baptism of Mrs. Mary Arthur, widow, of Lostwithiel, Cornwall; recently copied by the incumbent of St. Clement's, near Truro and Lostwithiel, from the register of that parish,—'Mary, the daughter of Thomas and Ann Shear, baptized January the 28th, 1772, aged 11 months.' (2.) Marriage certificate, as copied by the Rev. J. Bower, vicar of Lostwithiel, from the parish register,—'Nicholas Arthur, of this parish, cordwainer, and Mary Shear, of this parish, spinster, were married in this church by banns this twenty-sixth day of November, in the year one thousand seven hundred and ninety-two, by me, Jno. Baron, vicar. This marriage was solemnized between us, Nicholas Arthur and Mary Shear, in the presence of William Westlake and Thomas Hodge.' Our correspondent, a Cornish clergyman, writes:—'My mother, now 82 years of age, remembers Mrs. Arthur as an old married woman when she was herself a girl of 18. She has retired from business for many years. She still is in possession of all her faculties, is able to read, walks about without assistance, and is scarcely at all deaf; in fact, she considers herself superior in strength and activity to many of her neighbours who are ten or twelve years younger than herself. She had the smallpox when quite an infant, just a hundred years since.' An extraordinary case of longevity is reported from Chesterfield. Mrs. Mary Wheelhouse, relict of a former tradesman belonging to Nottingham, died at Barlborough, near Chesterfield, in the 103rd year of her age. This age, it is said, can be verified by the parish records. Although the deceased had almost entirely lost her sight during the last two or three years, her health

in other respects was remarkably good to the close of her life."

A. W.

[The case of Mrs. Arthur may possibly be established. But was the Mary Shear baptized Jan. 28, 1772, the only Mary Shear baptized about that time? or did she die, and was another daughter subsequently born and also baptized Mary? Perhaps some Lostwithiel correspondent would clear up these points.

It is difficult to investigate the case of Mrs. Wheelhouse from the absence of any particulars. Perhaps some correspondent in the neighbourhood of Chesterfield would kindly undertake the task.

Were these old ladies ever photographed? If so, where can their *cartes* be procured?—ED. "N. & Q."]

LONGEVITY: MR. ROBERT HARVEY.—The following is from the *Norwich Mercury* of Wednesday, Sept. 13, 1871:—

"On Saturday, the 2nd inst., Mr. Robert Harvey, of Felthorpe in this county, attained the good old age of one hundred years. He has never in his long life been more than sixteen miles from his native place, Ashwellthorpe, Norfolk."

[Could any correspondent supply us with the evidence of Mr. Harvey's age, or inform us how to procure a *carte de visite* of the venerable gentleman, if such has been published?—ED. "N. & Q."]

Mem.—The Rev. Philip Candler, Rector of Lammas with Little Hautbois (two small villages about ten miles from Norwich), is a match for any of the Scotch incumbents lately mentioned in "N. & Q." He was *instituted* in 1784, and continued to perform the service until the last year of his life—viz. 1833, when he preached at Lammas, being then in his ninety-second year and sixty-ninth year of his ministry.

F. K.

MR. GEORGE FLETCHER.—In *The Times* of Jan. 3, 1865, appeared a very admirable letter on Longevity. In the course of his communication the writer, who signed himself "A Pilgrim," after the very sensible remark that "some old people can recount events said to have occurred in early life, but when tested they are evidently circumstances which they have heard their parents relate," proceeds to furnish the following illustration of this false memory:—

"The late Mr. Fletcher would occasionally preach in the Primitive Chapel in Nottingham, and the announcement that a man over a hundred years old would occupy the pulpit never failed to attract a numerous congregation. In his discourse Mr. Fletcher seldom failed to relate the sad events of a battle in which he had greatly distinguished himself in early life; but at his death his friends procured his registry, which proved that he was not born when the battle was fought, and the particulars of the case were printed in *The Nottingham Journal* at the time."

I have long been very anxious to see the particulars of this case, which bears very strongly on the supposed evidence of longevity from the remote period to which the memory of the alleged centenarian is believed to extend. I have failed to

obtain a sight of the journal in which it appeared, in spite of the courteous assistance of the gentleman by whom it is now conducted. Can any reader of "N. & Q." help me? Mr. George Fletcher, who had been a soldier, then in the service of the East India Dock Company, and a preacher among the Primitive Methodists, died at Wade Street, Poplar, on Feb. 2, 1855, having, it is said, been born at Clarbrough in Nottinghamshire on Feb. 2, 1747, which if correct would make him 108 years of age.

WILLIAM J. THOMS.

CAPTAIN LAHRBUSH 106: MRS. PUCKLE 104. The enclosed cutting from *The Times* of Oct. 18 relates to two remarkable cases of longevity which have not, as far as I can discover, been recorded in "N. & Q.," but which seem to me just such cases as, being capable of investigation, might well be inserted there:—

"CENTENARIANS.—Captain Lahrbush, who is (says the *New York Times*) 106 years old, entertained at dinner at his residence in Third Avenue, New York, on the 28th of September, the Rev. Charles Cleveland of Boston, who is 100 years old, and also his sister, aged 87, who lives in Brooklyn, and to whom the rev. gentleman was paying his annual visit. Mr. Cleveland still occasionally preaches, and visits the poor; he rises at 5 o'clock every morning, and has always lived in a regular and frugal manner. He still writes a good hand. He delivered the first sermon at Salem on the death of Washington, and well remembers seeing the father of his country and many revolutionary celebrities during his boyhood. It is stated that Captain Lahrbush served in the British navy, and has a pension. One of his most striking peculiarities is his fondness for opium, which he has used every day for several years. He has become so accustomed to eating it that it is doubtful whether he could live without it. He goes to bed about 6 P.M., and gets up at 4 o'clock in the morning. At the dinner both centenarians moved about with the greatest ease. About a mile and a half from High Wych, a hamlet of the parish of Sawbridgeworth, there is now living an old lady named Elizabeth Puckle, the widow of a miller of that name. She is even now rosy and plump, and in good health, being able to read her Bible without the assistance of glasses. Her birth was registered at Eastwick, in Hertfordshire, the post town of which is Harlow, Essex, Sept. 13, 1767, so that she is now by her register 104 years old, but by computation 106. As she, being still lively and chatty, remembers walking to church in her pattens, at that time worn by everybody, she must then have been at least two years old, so that her neighbours give her credit for being two years older than her register. In early life she was in service, and she has always been remarkable for her good temper. She is now living in a thatched cottage with clay walls and a floor of bricks; her bed is near the outer door of the cottage, and this is generally open in fine weather. Her memory is excellent, but her annals are short and simple, generally relating to her neighbours and friends. It is quite refreshing to see this old lady so different from most persons of extreme old age, her smile so bright, and her chat about the grandfathers of septuagenarians so lively. She is supported by her children and grandchildren, and lives in comfort. In her younger days Mrs. Puckle filled the situation of nursemaid in the family of the grandfather of the present Mr. Rivers, of Sawbridgeworth Nurseries, and who is 74 years of age."

Some of your correspondents would probably take the trouble of examining into the facts.

E. D.

[Captain Lahrbush's case was pretty thoroughly sifted in *The Standard* of May, 1870, and found wanting. It was there shown that instead of twenty-nine years, Lieutenant Lahrbush had served only nine! that instead of selling out his captain's commission in the 60th in 1818, he never held a captain's commission, and was only a lieutenant when he was removed from the service for what he pleaded in 1846 to have been "youthful errors." Whereas, if the story that he was born in 1766 be true, he had in 1818 attained the mature age of fifty-two. It is obvious that Mr. Ray Lankester had never seen this correspondence in *The Standard*, since in his interesting paper on Centenarianism in the October number of *Macmillan*, this case of Lahrbush is quoted as an instance of established abnormal longevity.

By the bye, we should be obliged to any New York correspondent who could procure for us a *carte de visite* of this gentleman.—ED. "N. & Q."]

LONGEVITY AND LENGTH OF INCUMBENCY OF TWO MINISTERS IN THE IRISH PRESBYTERIAN CHURCH.—In my note (4th S. viii. 227) on this subject I gave the year of Mr. Lewson's ordination in Cairncastle as 1728, and the length of his incumbency there as seventy-five years. This I did on the authority of his granddaughter, in whose letter to me the figures plainly are as I have given them above. But I have since ascertained that my old friend has somehow fallen into an inaccuracy on the subject, having probably been misled by some indistinctly written family memorandum; for the Records of the General Synod of Ulster clearly prove that Mr. Lewson was not ordained in Cairncastle until Dec. 20, 1738, which would thus reduce the period of his incumbency from seventy-five to sixty-five years, and make it five years shorter than that of Mr. Bankhead in Ballycarry. I feel myself constrained to trouble you with this self-correction; but at the same time authorised to add that the other facts and figures which I have given, respecting Messrs. Lewson and Bankhead, are, I believe, strictly accurate, and perhaps some of your readers may think them sufficiently remarkable to deserve a record in the embalming pages of "N. & Q."

CLASSON PORTER.

Larne, co. Antrim.

FLY-LEAF NOTES FROM THE "EXPOSITION" OF BOSSUET.

I have before me a copy of the celebrated work of Bossuet:—

"Exposition de la Doctrine de l'Eglise Catholique sur les Matières de Controverse. Par Messire JACQUES BENIGNE BOSSUET, Conseiller du Roy en ses Conseils, Evêque et Seigneur de Condom, Précepteur de Monseigneur LE DAUPHIN. Quatrième Edition. A Paris, 12mo, 1680."

From the fly-leaves of this I transcribe the fol-

lowing notes, written in a hand contemporary, or thereabouts, with the publication of the books:—

"L'anonyme, dont Mons^r de Meaux parle tant dans l'avertissement de ce livre, est le S^r David Bruëys, docteur et avocat de la ville de Montpellier, un des plus fameux Académiciens de la vieille Académie de Nîmes, laquelle fut établie par lettres patentes du Roy dattées du mois d'aout l'an 1682, sous la protection de Messire Jacques Segulier Eveque de Nîmes.

"Cet Académicien a fait imprimer de fort beaux ouvrages. Le premier a été une belle paraphrase en françois de l'art poétique d'Horace, pendant qu'il étoit Calviniste.

"Il fit aussi imprimer la reponse à l'exposition, laquelle a été la plus estimée de toutes celles qui ont été publiées.

"Mais depuis cet esprit qui étoit trop éclairé pour être plus long tems dans l'erreur, s'est converti, et pour montrer que sa conversion étoit sincere, il a écrit des liures, et fait imprimer, contre le party des protestans qu'il venoit de quitter.

"Sçavoir, L'examen des raisons qui ont donné lieu à la separation des pretendues reformées fait sans prevention.

"Comme aussi de fort Curieuses remarques sur le Concile de Trente, sur la confession de foy des Eglises protestantes, et sur la Sainte Ecriture.

"Aussy Monsieur de Meaux a eû le plaisir de voire un de ses plus grands adversaires devenir Catholique Romain, à la conversion duquel son livre a beaucoup servy, aussi bien qu'à celle d'une Infinité de gens de toutes nations, et de toutes sortes de conditions.

"Le pere Frotte, chanoine regulier de Sainte Genevieve, qui pour quelque mecontentemens reçu de Monsieur L'Eveque de Noion s'est retiré en Hollande, où il s'est fait Ministre, a aussy écrit contre Monsieur de Meaux, mais ce grand homme a méprisé cet ouvrage comme n'étant remply que de raisonnemens foibles, de redites, de calomnies, et d'emportemens d'un esprit outré, il a esté poignardé en Hollande.

"Le Ministre Claude preparoit une grande reponse lors qu'il mourut à la Haie, l'an 1688, protestant dans les derniers moments de sa vie, aux assistants qui étoient autour de son lit, qu'il avoit travaillé tout le tems de sa vie à la recherche de la meilleure Religion.

"Ce qui a fait conclure qu'il n'en avoit jamais eû."

On the title-page, in the same handwriting as the foregoing, is the name of the former possessor of the book, "Courtin, Curé de Jouy."

This, though small in size, is of all Bossuet's polemical works the most important. To use the words of Charles Butler—

"Roman Catholics have but one opinion of it—in public and private, by the learned and unlearned, it is equally acknowledged to be a full and faultless exposition of the doctrine of their church."—*Some Account of the Life and Writings of Bossuet*, 8vo, 1812, p. 37.

Basnage is reported to have said that, in the opinion of Protestants, it had injured their cause more than all other Roman Catholic works of controversy collectively taken. (*Mém. d'Artigny*, par L'Abbé Lenglet du Fresnoy, tome i. p. 336, n. 6); and to it Romanism owes one of her most distinguished proselytes, the Marshal Turenne, who had been brought up a Protestant and a Calvinist, and had, till the manuscript of the *Exposition* was put into his hands by the Marquis de Dangeau,

resisted every inducement to change his religion which his royal master Louis XIV. could offer.

WILLIAM BATES, B.A.

Birmingham.

THE MONOLITH IN RUDSTON CHURCHYARD, YORKSHIRE.

The village of Rudston is five miles from Bridlington, and about nine from Filey. The church has been well restored, and is worth visiting; but the great attraction is a remarkable stone, which stands in the churchyard. The *Filey Handbook* states that it is—

"twenty-four feet high, five feet ten inches wide, two feet three inches thick. It weighs, at least, forty tons. Its depth under the ground is equal to its height above. There is no quarry of the same kind of stone nearer than Whitby, forty miles off."

Cartes of the church and monolith may be obtained at Mr. W. Fisher's, photographer, Filey, or from the woman in care of the church. Those lately issued have the following imprint on the back:—

"The Scandinavians planted near the graves of their great men and warriors large upright stones, called Beauta stones, and it seems probable that the huge monolith in Rudston churchyard may be one of these. An ancient Saga, still preserved at Copenhagen, states that a Viking called Rudd died in England, and was buried on the Yorkshire Wolds; and that afterwards his Beauta stone was sent over from Denmark, and erected at his place of sepulture, which ever afterwards was called Rudston, having before borne another name."—Thompson's *Welton and its Neighbourhood*.

Perhaps one of the many readers of "N. & Q." can give some further information relative to this monolith. The title of, and an extract from, the Saga would be of more weight than a vague reference to a document said to be still preserved in Copenhagen.

Is there proof that Rudston parish has borne another name?

Mr. Blackwell, in his edition of Mallet's *Northern Antiquities*, translated by Bishop Percy (London, 1847), having described various ways in which the Scandinavians buried their dead, proceeds:—

"A long square-shaped stone, standing two or three yards out of the ground, and called a *Bantastein*, was also frequently erected in memory of a fallen warrior. These rude cenotaphs are very common in Norway and Sweden, but we believe none have yet been found bearing inscriptions."—P. 210.

"BAUTASTEIN, m. Denkstein der Erschlagenen; Bantastein."—Dietrich, *Altnordisches Lesebuch*, p. 234.

Mr. Fergusson, in his forthcoming work, *Rude Stone Monuments in all Countries*, will, we trust, throw light on the history of this large monolith.

E. M. BARRY.

Scothorne Vicarage.

THE COPYRIGHTS OF "HAMLET" AND
"PARADISE LOST."

I fear that in these days that long-suffering individual, the "general reader," must be regarded with a good deal of contempt by those who provide for his literary requirements: how else are we to account for the misstatements we so constantly find of facts which ought to be known, if not to "every schoolboy," at least to any writer who assumes the office of instructor? Accuracy in matters of fact should never be lost sight of, for an error once started in print is very apt to be repeated without inquiry until it floats at last unquestioned.

In *Chambers' Journal* (No. 404, Sept. 23) is an article on literary remuneration, in which the writer says, "It seems almost incredible that Shakespeare and Milton only received five pounds each for such works as *Hamlet* and *Paradise Lost*." To the first of these statements I have nothing to say, because I must confess it is the first time that I have seen it. If the writer or any one else will point out the authority for it I shall feel obliged. But with regard to Milton the case is different, because the facts might easily be known to any one who took the trouble of looking for them. They are as follows:—Milton sold his work to Samuel Simmons (April, 1637) for an immediate payment of five pounds, with a stipulation to receive five pounds more when thirteen hundred copies should be sold of the first edition; and again five pounds after the same number of the second edition, and another five pounds after the same sale of the third—none of the three editions to exceed fifteen hundred copies. The sale gave him in two years a right to his second payment. In 1678, when a third edition was published, Milton's widow sold all her claims to Simmons for eight pounds.

The question is not how far the poem was inadequately paid for—and even taking that view regard must be had to the then value of money, and the comparatively few readers that rendered publishing more hazardous—but is simply that the assertion that *Paradise Lost* was sold for five pounds is incorrect. It produced eighteen pounds. (See Johnson's *Life of Milton*.) Is it quite certain that had Milton lived in our time he would at once have found a publisher who would have justly appreciated the value of the MS. submitted to him?

CHARLES WYLLIE.

THE VERB "PROGRESS."—The opinion is widely spread among literary men that to use the word *progress* as a verb is to be guilty of an Americanism. How can this opinion be maintained, seeing that *progress* is used as a verb by Shakespeare, Ford, and Milton?—

"Let me wipe off this honorable dew
That silently doth *progress* on thy cheeks."

King John, Act V. Sc. 2.

"Although the popular blast
Hath reared thy name up to bestride a cloud,
Or *progress* in the chariot of the sun."—Ford.

"In supereminence of beatific vision *progressing* the
dateless and irrevolvable circle of eternity."—Milton's
Reformation in England.

Y. Z.

EIGHT CHILDREN AT A BIRTH.—I enclose an extract from an American paper—I cannot fix the year—thinking it might interest many of your readers, and that some of your American correspondents might say how far it is a fact, or, what it looks much more like, a hoax:—

"August 2, at Johnson, Trumbull county, Ohio, Mrs. Timothy Bradley, of eight children—three boys and five girls. They are all living, and are healthy, but very small. Mr. B.'s family is increasing fast. He was married six years ago to Miss Mowery, who weighed 278 pounds on the day of her marriage. She has given birth to two pairs of twins, and now eight more, making twelve children in six years. It seems strange, but nevertheless is true, Mrs. B. was one of three, her mother and father both being twins, and her grandmother the mother of five pair of twins. Mrs. B. has named her boys after noted and distinguished men—one after the Rev. Joshua R. Giddings, who has given her a gold medal; one after the Rev. Hon. Elijah Champlin, who gave her a deed of fifty acres of land; and the other after J. Johnson, Esq., who gave her a cow. Mr. Bradley says it is profitable to have twins, as the neighbours have clothed the others ever since they were born. Mr. B. is a poor industrious labourer, but says he will not part with any of the children while he is able to work."—*New York Tribune*.

T. N.

BOSWELL AND THE KEEPER OF NEWGATE.—Croker, when he liked, could be very puzzle-headed, and his notes are often rather blundering. In vol. vii. p. 320 of the 1835 edition, he is much exercised at Boswell's (in 1780) calling Akermann, the keeper of Newgate, his "esteemed friend"; he conjectures that it arose from Boswell's constant desire to make the acquaintance of everybody eminent, remarkable, or even notorious, and talks of a strange propensity (which Boswell never showed) of witnessing executions, which had perhaps brought him into intercourse with the benevolent keeper. If Croker had compared a few dates and looked closer he might have found an easier explanation of the phrase. In the spring of the year before the London riots Boswell had intruded himself with his usual bustling vanity on the last moments of poor Hackman, the young clergyman, who in a fit of jealous despair had shot Miss Ray the singer, who was the mistress of the infamous Lord Sandwich. More than that, with absurd gravity, he had actually ridden to Tyburn in poor Hackman's mourning coach. That was how he just then specially knew Akermann. Canny Boswell makes no mention of this ride in his *Life of Johnson*.

WALTER THOMSBURY.

FESTIVE.—It is curious that this, which has now become a *slang* word, and used in an *ironical* sense to express anything that is absurd, ridiculous, or extravagant, is used in precisely the same sense by Bishop Bull. In his *Defensio Fidei Nicænæ*, sect. ii., he writes "Cæterum prorsus *festivum* est, quod Petavio objicit Hæreticus."

EDMUND TEW, M.A.

ELECTOR OF SAXONY.—The servants of the electors of Saxony, at the time of Luther, used to wear on their sleeves the letters V.D.M.I.Æ., which being interpreted signifieth "Verbum Domini manet in æternum," and on the blades of their good swords these pious princes had engraved "Spes mea in Deo est."

P. A. L.

LETTER-DATING.—I cannot but feel surprise at the silence of the public on the serious inconvenience which may, and indeed surely will, early or late, be the consequence of the practice now so very common of omitting *the century* in the dating of letters and other writings. How frequently is a letter thus headed—"17 May |71|." That mode of dating is, it seems to me, of quite recent introduction: certainly I do not recollect having noticed any instances of it till within a few years past. Taking our date "17 May |71|" as an example, and supposing that a letter should be met with so dated, and which treats of some highly important matter of history, what, I would ask, is conclusively to determine the century in which it was written? Of course the contents of the letter, or the water-mark of the paper on which it is written, *may* decide the question; but most certainly evidence from either of those sources *may* fail, and in that case how greatly should we regret that, for the saving of the trouble of forming a couple of figures, perplexity had been occasioned.

To me the matter seems deserving of attention, and, should you be of the same opinion, you will perhaps give insertion to this in your paper.

H. F. POLYDORÉ.

Oxford Street, Gloucester.

MURAL PAINTINGS.—The Science and Art Department, South Kensington, has just published—

"A First List of Buildings in England having Mural or other Painted Decorations of Dates previous to the Middle of the Sixteenth Century."

The price is only sixpence, and I would suggest that, as the list is necessarily imperfect, those of your readers interested in the subject should secure it in order to add unnoticed examples in their neighbourhoods. It is to be regretted that many interesting paintings have been destroyed without any drawings having been taken of them.

JOHN PIGGOT, JUN., F.S.A.

THE WAISTCOAT POCKET A SNUFF-BOX.—I remember very well, when a boy, being told by an

old gunner of two admirals under whom he served, whose practice it was during action to walk the deck continually taking the snuff from their pockets till their path was strewn with it. One (I think Sir Andrew Snape Hammond) had his pocket lined with lead, and his determination for action was always preceded by a passionate appeal to his sedative (for such I believe it was intended), and a few preliminary and hasty rounds of the deck.

J. A. G.

Queries.

"THE IRISH COLOURS FOLDED."

BY FATHER PETER WALSH, A.D. 1662.

I should feel much obliged to any of your many readers for information where there is a copy of Peter Walsh's *Irish Colours Folded* to be seen. It was written (says Harris in his account of Irish writers) in reply to a tract entitled *The Irish Colours Displayed*, by the Earl of Orrery, and published in the year 1662.

The Irish Colours Displayed is by no means scarce; but I have in vain sought to find a copy of *The Irish Colours Folded* in any library I have had access to. I annex a letter of Peter Walsh's, hitherto unpublished, giving a few particulars which convey some notion of the scope of the work:—

"Letter from Father Peter Walsh to Sir Robert Southwell at King's Weston, near Bristol, received 16 July, 1667:—

"Sr.

"I have been hitherto your debtor for two kind letters; the former of April the 9th, the latter of May 25th. But I have been so, because of a strange listless disposition of body and mind all that while; insomuch, that from the former date, however, I read continually, yet I could never frame myself to write a word of any kind or matter till ere yesterday; which I hope and pray you will take for a sufficient excuse of my failure so long, and so much so (as I believe) contrary to your expectations, and surely no less to my own inclination.

"However, I neglected not your desires in the former concerning either Sir Kenelm Digby's negoceation or Sr Lewis Dives printed papers: But could hear nothing of either; no not of the latter, tho' I went five or six times at least to meet with the only Bookseller of London who has the choicest collection of all such papers; and when I met with him at last, found he had none of that. So much to your former: Your latter would require a larger discourse than I think fit to enter upon till by some good luck or other we meet.

"Only give me leave briefly to say here—1st that not only the truth of the thing in itself but the exorbitancy of those who charged the Irish with having murdered in the beginning of the Rebellion three hundred thousand English made me use that comparison of those kill'd by Sylla and Marius within the walls of Rome:—2^d, that altho' the number were only that of Gormanstown's 400, yet neither would a small repentance serve in the case, nor would not only not an equal number nor even a far greater number of poor harmless disarmed country people of both sexes and all ages, men women and children, promiscuously murdered in several counties by the other

side alleviate the guilt of the first aggressors in time of profound peace:—3^d, that where I affirm'd the English of Ireland in '41 to have been, compared to the Irish Natives, but as one to a hundred, I certainly meant the English inhabiting abroad in the country, i. e. without the walls of cities or other fortified places; for the murders, where committed on the first insurrection, were only on such. And of such English (for the Scots are not counted amongst them) I think still I may truly say, they were but as one to a hundred of the Irish Natives in '41, comprehending in the number of Irish Natives not only the more ancient Irish Milesians, but also the old English Conquerors or their descendants:—4th, that notwithstanding anything say'd in your letter to the contrary, so I must always think, that Religion was not the true original cause of the Irish Rebellion, but Liberty and Property, and shaking off the English yoke: Whereof I doubt not to give you plain demonstrations if ever we meet; and if we do not, hope to leave them to posterity in writing with a full answer to what you object here, though you object to it only by way of solving what I alledge in my *Irish Colours Folded*:—6th, that you are right in your postscript concerning the quotation out of my Lord of Castlehaven's memoirs, I do assure you, that variation of the word *Liberty* for *Religion*, however it happened was no design of mine, nor indeed could be, since the matter handled in that paragraph, quoted out of my hand, requires it should rather be Religion than liberty, if perhaps liberty be not taken there as a general word comprehending even religion itself: which is all I have at the time to say; promising however that, when you write next, I hope to be more speedy in answering, which I confess I should be to so dear a friend and withal so obliging a benefactor.

"So your ever devo^d Servant,

"PETER WALSH.

"P.S. When you write next, pray be pleased to send me an immediate direction to yourself where you are in the country that I may not trouble others with superscribing to you, as I do now Mr Took. Within three or four days more I go for my health to North-hall waters, where I have been lately, near a fortnight, and so wishing you, besides perfect health of body and mind, all other happiness, I kiss your hands with much affection."—Carte Papers, Bodleian Library, Oxford, vol. lxx. p. 179.

JOHN P. PRENDERGAST.

Sandy Mount, Dublin.

ARCHERY *versus* MUSKETRY.—In a curious and almost unknown book, *The Memoirs of Baron Francis Trenck* (cousin of the prison-breaker groom of the bed-chamber to the Empress Maria-Theresa, and colonel of a wild regiment of Pandours during the Seven Years War), I find a mention as late as 1744 of the Bavarians using archers in some skirmish near the Rhine. I remember Dalgetty's sardonic laugh at "bows and arrows" when he fell wounded in the Highland skirmish (vide *Legend of Montrose*); but I want to know if the German word has been correctly rendered by our English translator, a friend of the hot-headed baron's. An old French colonel once told me, that at Austerlitz his grenadiers were confronted by a clump of Tartar bowmen, whom his old "moustaches" laughingly nicknamed "Les Amours," from their useless weapons.

Is this the last instance in European warfare of the arms of two different civilisations coming into contact? Mr. Carlyle, in his too eulogistic life of that great robber Frederick the Great, rails at the smaller robber Trenck, and twice misquotes his extraordinary adventures.

WALTER THORNBURY.

KING ARTHUR. —

"In a Welsh poem it is recited that Arthur, after the battle of Camlan in Cornwall, was interred in the Abbey of Glastonbury before the high altar without any external mark. Henry II. is said to have visited the Abbey, and to have ordered that the spot described by the bard should be opened."—*Romances and Drolls of the West of England*, by Robert Hunt, F.R.S., p. 70.

Can any of your readers or correspondents inform me what poem the above refers to?

R. N. W.

The Height, Bolton.

[The death of King Arthur is noticed by the following bards: Llywarch Hen, Merlin, Taliesin, Aneurin, and Golyddan.]

BANISTERS OF MIDDLE, SALOP.—Is there any trace or account of the family of Banister, or Banistre, of Middle, co. Salop, stewards of Stafford Duke of Buckingham, by one of whom he was betrayed after his rising against Richard III.?

T. E. WINNINGTON.

CAMPSHEAD, frequently spelled *Kemshed*, is a term applied to the raised wooden fences which separate the banks from the bed of a river. What is the derivation and meaning of this word? Does it come from *comb*, which is applied to the crest of a cock; and also appears in "combing," applied to the raised edge of a ship's hatchway, and from the A.-S. *shed*, a separation? If so, *campshead* would appear to mean a raised separation, which it in fact is.

J. L. C.

CHRISTOPHER DE GRAFFENRIED. — Can any readers of "N. & Q." give me any account of Christopher de Graffenried of Bern during his residence in England from 1679 to 1710? This individual was much esteemed by the Duke of Albemarle, and entered the duke's service as "gentilhomme d'honneur." In the year 1709 Christopher de Graffenried, who was a member of the Council of Two Hundred at Bern, was naturalised by Queen Anne, and was presented with the freedom of the City of London. He and a Captain F. L. Michel then obtained a grant of a large tract of land in the province of Carolina engaging to settle upon it 650 Palatines. They sailed from Newcastle-upon-Tyne on July 21, 1710, and arrived in Carolina at the end of September.

Christopher de Graffenried was presented to the Royal Society of Sciences when in England. What society could that have been, and where am I likely to procure information on that subject?

Are there any records extant mentioning 1500 or any number of Swiss who emigrated to Carolina about 1710?

I shall be extremely obliged to anyone who can give me any information, or where I am likely to procure it, concerning the above Christopher de Graffenried during his stay in England.

H. A. BALNBRIDGE.

24, Russell Road, Kensington.

FINLAND REGIMENT: SOCIETY FOR BURNING BODIES.—Can any of your readers favour me with information respecting the following questions?—

1. Was the Finland regiment which fought at the Boyne composed of Finns? Lord Macaulay speaks of it as a Finnish regiment, apparently on the authority of Story. It formed one of the four Danish regiments which served in Ireland on the side of William III. The Finns of the present day are anxious for information on the subject.

2. Is there any society in England for the burning in place of the interring of dead bodies? Such a society has been started in Russia, and its members have heard that three societies of a like kind exist here, and would be glad to obtain their Transactions.

W. R. S. R.

HARVEST MOON.—Although rather late in the year, I should be glad of any information or popular sayings and superstitions connected with the harvest moon.

A. S.

THE LATIN LANGUAGE.—Can any of your numerous correspondents refer me to any work on the French or English languages showing the gradual change or declension of the Latin language into the modern dialect, and the violation of the grammatical rules previously governing the same?

LEX.

LHASIS: THE PERSIAN CRAB.—In Davenant's splendid tragedy of the *Cruel Brother*, 1630, the following lines occur, and it would be very obliging if any of your learned correspondents could throw light on the meaning of "Lhasis" and the "Persian Crab":—

"Here, my shegoat. These men are full and fresh;
But if they cannot tire ye out, I will
Procure ye some of larger thighs, that feed
On th' unctuous Lhasis and the Persian Crab."

"The excrements and mere defects of nature
Shall be reduced to ornaments in me.

A Pallas hewn in an entire carbuncle,
Encircled with a mote that flows with Lhasis."

J. M.

MARLBOROUGH COLLEGE.—There is a curious and lofty mound, half hidden by trees, in the grounds of Marlborough College. The following passage from Gibson's *Camden* evidently refers to it:—

"brass coins found in shaping the Mount, now belonging to the Duke of Somerset, which was contrived out of the keep of the castle."

Does this mean that he originated the 'mound'? The property has since passed to the Marquis of Ailesbury, and I remember it as a magnificent inn during the old coaching days.

A. H.

MIRZA VANANTETZIE.—Will MR. HYDE CLARKE kindly inform us where the curious little book of Mirza Vanantetzie is to be procured, and at what price?

F. M. S.

"NODUS HERCULIS: NODUS HERCULANEUS."—This knot, mentioned by Macrobius, Pliny, Seneca, Festus, and others, appears to have been the knot known to our sailors as the "reef-knot." The first-named writer, alluding to the serpents entwined about the caduceus, makes the following statement:—

"Hi dracones parte mediâ voluminis sui invicem sese quem vocant Herculis obligantur."—*Saturn.*, lib. i. 19, 16.

A silver statue of Mercury was found in France, I think at or near Arles. This statue had in its hand a caduceus, and was engraved in one of the volumes upon the Remains of Ancient Art, published by the Dilettanti Society some years ago. I enclose you a tracing of that portion of the engraving which represents the caduceus. The serpents, it will be seen, are tied together in a knot. This knot is certainly a "reef-knot." The hair of the Apollo, from the Giustiniani Palace (now fortunately in the British Museum), is tied over the forehead in a similar knot, forming the κόρυμβος, κρωβύλος, or σκορπίος. The curls which escape from the mass of hair on each side the forehead of this refined and beautiful head, and which are arranged somewhat after the fashion of the French *crôche-cœur*, are deserving of notice. They may perhaps be the προκίττα. To return to Mercury, he appears to have had some of the attributes of the Egyptian Thot or Thoth—the emblem of the latter is said to have been the winged discus. Can any relation be traced between this winged discus of Thoth and the petasus or winged hat or cap of Mercury? N.

SCALES AND WEIGHTS.—I have a box with a small pair of scales, and instead of the usual weights a series of coin-like pieces of brass marked as follows:—3*l.* 12*s.*, 36*s.*, 27*s.*, 21*s.*, 20*s.* 6*d.*, 18*s.*, 10*s.* 5*d.*, 9*s.*, 6*s.* 9*d.*, 5*s.* 3*d.*, 5*s.* The date, 1772, is stamped on some of them, and the weight in grains and pennyweights. What were these for?

P. P.

MS. SERMONS.—I should be glad if any of your Irish readers can assist me in identifying a MS. volume of sermons which has recently come into my possession. The volume came, as the first leaf informs me, "Ex codicibus Thomæ Jones, Domini anno 1690." A mutilated seal bears, so far as I can make it out: Per pale dexter, a calvary cross floriated or furcated within a border invected; sinister, three fleurs-de-lys parted by a

bar ermine (P). At the end of the volume is this memorandum:—

"My own turns to preach at Coleraine are June the 1st, August 3^d, October the 5th, December 7th, Febr. 8th, and April the 11th. Mr Boyd of Loughgoels, July 20th, September 21st, 9th, 23rd, January 25th, March y^e 29th."

It may assist if I state my own conviction (not without some experience) that the sermons, and the note which I have transcribed, are in the handwriting of Thomas Wilson, afterwards Bishop of Sodor and Man, and therefore that these are early sermons of his preached probably, from the dates, in 1690. But what was his connection with Coleraine at that time? Was Lord Strange, whose tutor he was, in Ireland at that date?

22, Westbourne Square.

WM. DENTON.

STERNHOLD AND HOPKINS.—In a copy of "*The Whole Book of Psalms*, collected into English Meter by Thomas Sternhold, John Hopkins, and others," printed by Field, of Cambridge, 1636, I find the Psalms done by these several versifiers appropriated by means of their initials; and perhaps it may interest others as well as myself to see how they are distributed. For instance: to the 22nd inclusive, T. S. for Sternhold appears; 23 has W. W., and a second version has T. S.; 24 J. H.; 25, 26, T. S.; 27 J. H.; 28, 29, T. S.; 30, 31, J. H.; 32, T. S.; 33, J. H.; 34, T. S.; 35, 36, J. H.; 37, W. W.; 38, 39, 40, J. H.; 41, T. S.; 42, J. H.; 43, 44, T. S.; 45, 46, 47, 48, 49, J. H.; 50, W. W.; a second version by J. H.; 51, W. W. and a second version by J. H.; 52, J. H.; 53, T. S.; 54, 55, 56, 57, 58, 59, 60, 61, 62, J. H.; 63, T. S.; 64, 65, J. H.; 66, T. S.; 67, J. H.; 68, T. S.; 69, 70, 71, 72, J. H.; 73, T. S.; 74 to 100 inclusive J. H., he being the author of the fine version—

"All people that on earth do dwell,"

as well as of a second version beginning—

"In God the Lord be glad and light."

101, 102, N.; 103, T. S.; 104, W. K.; 105, 106, N.; 107, W. K.; 108, J. H.; 109, 110, 111, N.; 112, 113, W. K.; 114, W. W.; 115, 116, 117, 118, N.; 119, W. W.; 120, T. S.; 121, W. W.; 122, W. K.; 123, T. S.; 124, W. W.; 125, W. K.; another version by R. W.; 126, 127, W. W.; 128, T. S.; 129, N.; 130, W. W.; 131, 132, M.; 133, 134, W. W.; 135, 136, N.; another version of 136 by T. C.; 137, W. W.; 138, 139, 140, 141, 142, 143, 144, 145, N.; 146, J. H.; 147, N.; 148, J. H.; 149, 150, N.

From this record it will be seen that Sternhold and Hopkins had considerable help in their undertaking. May I inquire who were the scholars represented by the other initials—M., W. W., W. K., R. K., T. C., M., R. W., T. B., and D. Cox respectively? O. T. D.

[N. is Thomas Norton; W. W., William Whittingham, Dean of Durham; W. K., William Kethe; T. C., Thomas Churchyard; M., John Mardley; R. W., Robert Wisdom;

T. B., Thomas Bastard. Consult "N. & Q." 1st Ser. x. 366; 8th Ser. ii. 88; viii. 395.]

ANCIENT WATCH.—In the Minute Book of the Society of Antiquaries (date Feb. 18, 1741) is the following entry:—

"A gentleman sent an old striking watch—the outside case pierced through, and over the dial plate, so as to see the hour without a crystal. The wheels were of steel."

A drawing of the face is also entered on the minutes. There are two circles of hour figures; the outer from 1 to 12 in Roman characters, the inner from 13 to 24 in Arabic numerals, and outside all is the following inscription in Roman capital letters:—

"M. Niklas * Planke * Klene * Urmaker. * in * Lubeck * 1514."

I should be glad to know if this watch is still in existence, and if any of the readers of "N. & Q." have ever seen, heard, or know anything of it; and if so, where and in whose possession it now is.

OCTAVIUS MORGAN.

The Friars, Newport, Monmouthshire.

Replies.

BARBAROUS DEATH-BED CUSTOM.

(4th S. viii. 66, 151.)

There is a well-known article of popular belief in some districts, particularly in the eastern counties, that the presence of game-feathers in a feather-bed will prolong the agonies of death. There is a curious paper on this subject by MR. ALBERT WAY in "N. & Q." 1st S. v. 413.

The same idea is entertained in some parts of Yorkshire with regard to pigeons' feathers, and in Cumberland respecting those of the turkey. The objection to game-feathers is widely prevalent, occurring in Derbyshire and in several parts of Wales; and I hardly think that the superstition can be explained on the utilitarian theory propounded by the writer in *The Athenæum*: "that none of these feathers are fit for use, being too hard and sharp in the barrel."

"It is impossible," according to Grose, "for a person to die while resting on a pillow stuffed with the feathers of a dove; but he will struggle with death in the most exquisite torture. The pillows of dying persons are, therefore, taken away," says he, "when they appear in great agonies, lest they may have pigeons' feathers in them." A more ridiculous or degrading superstition can scarcely be imagined; and as to the removal of the pillow from under the head of a dying person, it is almost always followed by suffocation. Nurses when they are not carefully watched will snatch this support away suddenly, to accelerate the result and save trouble.—*A Provincial Glossary*, &c., by Francis Grose, Esq., F.A.S., "Superstitious," p. 63; London, 1787.

The *British Apollo* very properly characterises this as "an old woman's story," and adds:—

"But the scent of pigeons' feathers is so strong, that they are not fit to make beds with, inasmuch that the

offence of their smell may be said (like other strong smells) to revive anybody dying, and if troubled with hysteric fits. But as common practice, by reason of the nauseousness of the smell, has introduced a disuse of pigeons' feathers to make beds, so no experience doth or hath given us any example of the reality."

" 'In the Isle of Man,' observes Train (*Hist. and Statis. Acc.*, vol. ii. p. 136), 'when a person dies, the corpse is laid on what is called a *straightening-board*; a trencher with salt in it, and a lighted candle, are placed on the breast; and the bed, on which the straightening-board bearing the corpse rests, is generally strewed with strong-scented flowers.' In some places abroad, it is customary to set out the departed person's toilette, and go through many of the same forms which he or she observed in life. In the islands of Madeira they are in the habit of closing the chamber during a twelvemonth after the event."—*Popular Antiquities of Great Britain, &c.*, edited by J. Brand, F.S.A., with Additions by W. Carew Hazlitt, ii. 212; London, 1870.

41, Eccleston Square, S.W. CHARLES VIVIAN.

MONTALT AND DE MONTE ALTO.

(4th S. viii. 27, 93, 172.)

In enumerating the different ways in which the names of the descendants of the Norman race of De Monte Alto have in modern times been corrupted, the writer of the article (p. 172) has overlooked the existence of the family in Scotland, where a branch of the old barons settled at a very early period of history. It is historically proved that in August, 1281, Sir Bernard de Monte Alto, the Abbot of Balmerino, the Earl and Countess of Menteith, and other noble and knightly persons, accompanied Margaret Princess of Scotland from Scotland to Norway to espouse Eric II., King of Norway, who had succeeded his father in 1280.

After the royal espousals the abbot, Sir Bernard de Monte Alto, and many other persons, were drowned upon their return home—the vessel having foundered between Bergen or Drontheim, and the very ancient town or village of Abbordeboir, so called in 580,* subsequently known as Aberdour. It has been conjectured it was this shipwreck and loss of life that gave rise to the fine old Scotch ballad of "Sir Patrick Spens."†

This Bernard was probably a son of Michael de Monte Alto, who, Nisbet informs us in his *Heraldry* (i. 224, Edinburgh, 1722), was with Philip de Melgedrum (Meldrum) named as one of the Justiciaries of Scotland in the year 1252, in a "perambulation of the lands of Cleish in the county of Fife." At the date of Nisbet's book, this deed was in possession of Lindsey of Dowhill. "There were," Nisbet adds, "several families of this

* See *Book of Deer*, published by the Spalding Club. Aberdour is situated at the entrance of the Moray Firth.

† There is a long and elaborate argument on the subject of the shipwreck prefixed to the ballad in Mr. Maidment's *Scotch Ballads and Songs, historical and traditionary*, crown 8vo (Paterson, Edinburgh, 1868), p. 26.

name, as Mowats of Balquhollie, Aberdeenshire, who carried—Argent, a lion rampant sable, langued and armed, gules."

From the Balquhollie family Sir Alexander Mowat, of Ingilistoun, Bart., came. He bore—Argent, a lion rampant sable, armed gules, within a border of the second. His crest was an oak tree, growing out of a rock proper. Motto: "Monte alto." The baronetcy was conferred by Charles II. in 1664; and when Beatson issued the third edition of his useful *Political Index* in 1806 it was still existing.

In a MS. volume of Coats of Arms, compiled from the Lyon Records by the venerable Scottish antiquary and centenarian Robert Mylne, about the year 1690, or a few years afterwards, Sir Roger Mouat, of Ingilston, Bart., is represented as in possession of Ingilston, and as "descended of Balquhollie." He bore the lion rampant, with the badge of Nova Scotia: the crest and motto the same as above.

When the Ingilston Mouats, or Mowats, became extinct (if they really are so) has not been ascertained, neither is it known whether the baronetcy has ceased to exist. As Nova Scotia titles were generally destined in the patent to heirs male *whatsoever*, it is probable that the Ingilston baronetcy is not an exception to the usual limitation. If so, this would carry the honour to any male collateral heir, however remote, upon the failure of the heirs male of the body of the original patentee.

The Mowats (sometimes spelt Mouat) long flourished as landed proprietors in Scotland as lairds of Garth in Zetland, and probably exist still in that remote part of Her Majesty's dominions, as their name occurs in certain judicial proceedings some forty years since, showing that the estate of Garth was then in possession of William Mowat, Esq. In the beautiful volume entitled *Art Rambles in Shetland*, 1869, the name of Robert Mowat, Esq., of Tow, Conningsburgh, will be found. There are numerous persons of the name in Scotland.

J. M.

SEGDOUNE, SEGGIDUN, ETC.

(4th S. vii. 306, 499; viii. 77, 175, 312.)

MR. CHARNOCK'S reply presents in an oblique view the matter in dispute. The name Dundee, formerly "Dund or Dunde," was derived mediately, not immediately, from Sanscrit *dund*, a rock or cliff, the town having been originally built round the base of a high rock, on the top of which stood an ancient fortress. Finding in another part of Scotland the same name, accompanied with the same physical character, I was led to conclude that *dund* must have been a word transmitted from the Sanscrit to the Gothic, or to this from some dialect nearly related to the former, from which as

good grounds it is believed the Greek, the Gothic, and Slavonic are descended, and that, although the word has now apparently disappeared,* the ancient Gothic dialect must also have had *dend* (as it certainly has *idun*) with the significance indicated. To this Mr. CHARNOCK by implication suggested that no such term is to be found in the Sanscrit, and when instructed to consult a quarto volume of Etymons printed in 1820 by Messrs. Oliver & Boyd (who as publishers could not be supposed to be concerned with the authorship) he replies "Messrs. Oliver & Boyd may derive Dundee from the Sanscrit, but I do not think that any scholar will confirm such a derivation," which, to say the least, is sufficiently wide of the purpose. The author of the "quarto volume" was "the late John Thomson, M.R.I. and A.S., private secretary to the Marquis of Hastings in India." The question is this gentleman's veracity. Did he invent the word *dend*? I think not. His scholarship is hardly to be impugned. Tacitus mentions the Tay in the form of "Tana."† Denuded of its Latin terminal we have *Ta* (containing Norse *d*, water, a river), with which compare *Lochta* in Sweden in relation to our own Loch Tay. Your correspondent is pleased to affirm that "quite 90 per cent. of the river names of Europe are of Celtic origin," and that these "are to be met with even in Scandinavia and Russia." I doubt this. I decline to accept Mr. CHARNOCK's dictum as to what is and what is not Celtic. If he has any fact to offer in evidence, let it be adduced; if not, let him at least refrain from dogmatism in regard to a matter in which it is not to be supposed he can be better informed than other people. The Celticism of the dialects by which he pretends to measure Celticism has been reasonably doubted; if therefore any real progress is to be made, the touchstone must be found on which the test itself is to be tried. I shall not trouble Mr. CHARNOCK to prove that a very large number of places derive their names from the water—a fact patent to the most superficial observer; but all topographical names are not thence derived, nor are all names so derived to be accepted as "Celtic," *teste* Nithdale, Yarmouth, Cockermouth, Usan, Ayr, Dunvegan, &c., all which I am prepared to show are pure Norse, or, if Mr. CHARNOCK likes it better, "Norsk." J. C. R.

EASTERN ROMANCE OF BARLAAM AND JOSEPHAT.

(1st S. iii. 155, 278, 300; 4th S. viii. 303.)

* I should be much obliged to any one who would kindly give me a summary bibliographical account of this Eastern romance. I am far from any library, and have not even Dunlop's *History of Fiction* within reach.

† I mention this with a reservation.

† Oreas or Dunnet Head, by Diodorus Siculus (both names of Gothic structure), Pinkerton says is the very first mention of any place in Scotland by any writer.

The utility of the Indices to "N. & Q." is again exemplified by this query, the subject of which has already been discussed in "N. & Q." *ut supra*. Nevertheless I shall perhaps gratify your correspondent by some additional information derived from Rosweidus, *De Vita Patrum*, which Mr. Leckie pronounces to be the most interesting of books.

Rosweidus uses the version of J. Billius, who maintains it was written by Joannes Damascenus notwithstanding that he (Billius) had found it in a MS. attributed to Johannes Sinaïta.

"Exstat et alia antiqua versio, quam voluit esse procuratam a Georgio Trapezantio. Ijus nomine editur in editione Damasceni anno mxcxviii. Mihi videtur vetus translatio multo antiquior Trapezantio. Ea translatione usus est Vincentius in *Sperulo Historiali*.

"Habet totam hanc vitam et historiam (Barlaam et Josephat) apud Vincentium [Bellocensem] in *Spec. Histor.* lib. xv. per capita lxxiv. distinctam, qui antiquam versionem paululum contraxit. Magis contraxit Petrus [Comestor] in *Catalogo Sanctorum*, lib. x. cap. cxiv. Habet integram ex antiqua versione in *Vita Patrum ex Coloniali editione et apud Lipsianum*, tom. v. [1581]."

In the Bodleian are two later editions, 8vo, Colon. 1503, Antv. 1002.

"De historia hac placet illustrissimi Cardinalis Bellarmini iudicium qui libro *De Script. Eccles.* in Jo. Damasceno ita disquisit: Dubitatio existit an hæc narratio sit vera historia, an potius conflictu ad erudiendos nobiles adolescentes, qualis est *Vita Cyri* apud Xenophontem."

After having given the principal story of Josephat and Barlaam, which is very much abridged by Nieremberg, *De Arte Voluntatis*, p. 537, Dunlop observes:—

"The romance is interspersed with many beautiful parables and apologues, most of which bear evident marks of Oriental origin. . . . In order to inculcate the wisdom of laying up treasures in heaven, we are told that a certain state observed the custom of choosing a foreigner for its king, and after allowing him to pass a certain time in all imaginable delights, drove him, by a general insurrection, into a remote and desert island. One of these monarchs, learning how frail was the tenure by which he held the sovereignty, instead of consuming his time, like his predecessors, on feasts and carousals, employed himself in amassing heaps of gold and silver and precious stones, which he transmitted to the island to which he expected to be conveyed. Thither (when the period of banishment at length arrived) he betook himself without pain or reluctance, and while he saw his foolish predecessors perishing with want, he passed the remainder of his days in joy and abundance."

About thirty years ago I heard this apologue most appropriately introduced and spiritualised in his sermon by a clergyman, now a dignitary of the diocese in which he resides. For modern versions see "N. & Q." *ut supra*.

BIBLIOTHECAR. CHETHAM.

The literary history of the well-known romance usually attributed to S. John of Damascus is not a little curious. The bibliographical details which

Q. Q. desires are given by Brunet (art. "Joannes Damascenus") with perhaps as much detail as he will care for. I add here the title of a book which also contains this story: *Idea delli Principi Anacoreti del dottore Bartolomeo Dionigi Guicciardi*. In Modena, 1674. 4to. (See p. 417.)

The most curious circumstance connected with Barlaam and Josaphat is one which Dr. Max Müller has detailed for English readers in the *Contemporary Review* (vol. xiv. p. 573.) It is there conclusively shown that the leading incidents of the life of Josaphat are identical with those narrated of Buddha in the *Lalita Vistara*. And, indeed, no one having the slightest acquaintance with the traditional biography of Sakyamuni could fail to be struck with the remarkable parallelism of the two histories. The coincidence was first noticed by M. Laborlaye, but Dr. Felix Liebrecht, whose mastery over this ground of literature is so well known, has devoted an article in the *Jahrbuch für rom. und engl. Litteratur* (ii. 314, 1860) to "Die Quellen des Barlaam und Josaphat." It is not a little strange to find the founder of the Buddhist faith a saint of the Roman church. Yet we must admit with Müller, that if his biographers are to be believed, "few saints have a better claim to the title than Buddha."

WILLIAM E. A. AXON, M.R.S.L. F.S.S.
4, Victoria Terrace, Rusholme.

"PRISE."—This word (p. 305) is, I believe, in general use with mechanics. It is not an acknowledged English word, but merely, as I have always considered, a corruption of *upraise*. Thus: *upraise*, *'praise*, *prise*, *prize*. So to raise up anything with a lever is called to *prise* it. F. C. H.

To *prize*, or *prise*, according to Webster, is to raise by lever power. Its derivation he pronounces doubtful. In America it is used substantively for the lever itself. Jamieson, in his *Scottish Dictionary*, traces the word to the French *presser*, to force. The expression is a common one in Scotland.

With reference to the "miller's lift," the writer has not been able to find any information. But is it not possible that the phrase may appropriately express the similarity of action between the pull upwards on the lever handle and that of the miller in lifting his sack? B.

JOHN GLASSER (4th S. viii. 40, 110, 103, 250, 288.)—BILBO says that *knab* means "a little laird or portioner," from which he deduces the descent of the "Laird of Macnab." Portioners, I believe, were not reckoned as of the degree of gentlemen, without which no man anciently was allowed to

* Dr. Liebrecht has also published a German version of the work of John of Damascus. See Trübner's *Literary Record*, ii. 748.

bear arms. The lairds of Macnab had arms and supporters. Perhaps BILBO can explain this.

A. S. S.

The Albany.

I am enabled to give your correspondent Y. S. M. the information she desires. John Glasser, the maternal grandfather of the present Duke of Argyll, occupied—not to particularise it too closely—a very lowly position indeed in the social scale; and I am not sure whether he personally ever emerged from its obscurity. The fortune inherited by his daughter was acquired in the West Indies by an uncle of his, a doctor, and the purchaser of Long Niddry. Miss Glasser at an early age was taken up by a lady, wife of an old Jamaica friend of Dr. Glasser, and in due time sent by her to Mrs. Grant of Laggan to receive an education befitting her fortunes. It was at the same lady's house she made the acquaintance of Lord John Campbell, and I rather think must have been married out of the house; but it is a long time since I heard the story, and my informants are all dead. The young couple began housekeeping in a small villa still standing I believe, though surrounded by shipbuilding yards, on the south side of the Clyde, near Govan, called "Heathery Ha'!"

HYPERBOLIA.

Western Club, Glasgow.

SAMPLERS (4th S. vi. vii. *passim*; viii. 170, 248.) A gentleman in Preston has a very beautiful piece of work of sampler kind with a small mirror in the middle. It is said to be of Charles I.'s time, and the style of work has every appearance of its being of that date. I do not at all think samplers have "gone out" to anything like the extent some of your correspondents think. I have one of 1760, but at that date they are not uncommon, and I shall not trouble your columns with a copy of the verses on it. Large Berlin wool Scriptures and other "pieces" are beginning to supplant them among rather older girls, and therefore there is perhaps less inclination to honour a mere sampler with a frame and glass; but there are quite samplers and sampler workers enough "to last our day." P. P.

EARLY CANNON (4th S. viii. 283.)—MR. BOWEN speaks of the "Museum of the Royal Arsenal at Woolwich." I am told there is no museum in the Arsenal. I was an applicant for admission there a twelvemonth ago, and received that answer; having then applied, by letter, to the War Office, I still failed to obtain a "permit." The "Rotunda," where his early cannon are deposited, is on Woolwich Common, over a mile distant from the Arsenal. I assume that all the "curiosities" appertaining to the Arsenal are deposited, reputedly, in the Rotunda by the Artillery Barracks but remain sceptical. A. H.

AGARD, AGAR, EGAR (4th S. viii. 298.)—This name is common in the Isle of Axholme. The tradition is that the ancestors of the present Egars came over from Flanders at the time when Sir Cornelius Vermuyden drained that district. The truth of the story is confirmed by a list of the participants, as they were called, occurring in a manuscript narrative of the drainage, dating from the early years of the last century. There among the French names I find Eghard, or Egar. It is worth remarking that fifty years ago the name was commonly pronounced as if spelt Ghur. The modern tendency to make our dialect like unto that spoken by assistants in West-end drapery establishments has of late years introduced a more refined sound. There were Egars in Lincolnshire before the Isle of Axholme drainage. In a list of names headed "Liberi tenentes Com. Linc. 1561." (Lansd. MS. v. fol. 54), we find Anthonius Egar. He was a yeoman residing at Fleet in the parts of Holland.

EDWARD PEACOCK.

INSCRIPTION CONTAINING THE WORD "CHRISTUS" (4th S. viii. 108, 173, 294.)—I own I am greatly surprised at the summary conclusion laid down by T. that because the instances adduced where the word *Christus* appears in full length have nothing by which their date can be fixed, "no instance has, consequently, yet been adduced of the word *Christus* written at full length in inscriptions of the first three centuries." Few readers, I think, will see how to justify this "consequently." The only attempt made to establish it is, that the cemetery from which the instances I adduced were taken, that of St. Priscilla, "also contains inscriptions of a late period." Grant that it does; but does it then at once follow that these instances must go for nothing? Is there not the greatest probability that they were all of the first three centuries? T. quietly passes over my two examples of martyrs:—

"Marcella, et Christi martyres
CCCCCL."

"Ruffinus, et Christi martyres
CL. martyres Christi."

Is it likely that martyrs were deposited here after the third century? with crown and two palms too? But the other instances I gave are not to be dismissed in the summary fashion of T. One was a sepulchral fragment, in which the name of *Christ* occurs twice in full, though I quoted only one line in which it appears:—

"Bene servare fide conscia
Christo
Auxilium Christi casta probatur
ab
Urbica
Quæ vixit
Ann. xxxv. Depos."

Of these, and of the inscription on glass which I gave, having the word *Cristus* over the head of our Saviour, there can be no reasonable doubt that they were of Antenicene date, any more than of the thousands of other figures and inscriptions in the Catacombs. To sweep them all off to favour some modern theory concealed beneath the query, is, to say the least, quite at variance with honest and Christian antiquarian research. F. C. H.

WARKLAND (4th S. viii. 205, 292.)—This word has a different meaning from those already given. Wark = building. Warkland would signify building-land, or land advantageous for building purposes.

THOMAS RATCLIFFE.

Called also Warland, the same as *warrectum*, *wareccum*, or *varectum*, is land that has been neglected or long untilld. Sir Edward Coke says (*Institutes*, bk. II. ch. i.), it "doth signify fallow; but in truth the word is *vervactum*, terra novalis seu requieta, qui alternis annis requiescat, tam culta novalia." See also Blount's *Law Dict.*, and Du Cange, *sub voc.* E. V.

"A CARRION CROW SAT ON AN OAK" (4th S. viii. 296.)—There is another version of the subjoined once popular old song in Grose's *Olio*. It is believed to contain sundry covert political allusions applicable to the time of the Restoration, when it was written. The carrion crow is thought to be Charles II. in his Boscobel refuge, in the guise of a voracious bird, who made the Puritan clergy disgorge their benefices. The devotions of the little pigs indicate the religion of the defunct maternal sow. The cloak on which the tailor is at work is the Genevan gown, and the spoon probably refers to the *spatula* which receives the wafer in the sacrament of the eucharist:—

"The Carrion Crow.

"The carrion crow he sat upon an oak,
And he spied an old tailor a cutting out a cloak.
Heigho! the carrion crow.

The carrion crow he began for to rave,
And he called the tailor a lousy knave!
Heigho! the carrion crow.

'Wife, go fetch me my arrow and my bow,
I'll have a shot at that carrion crow.'
Heigho! the carrion crow.

The tailor he shot, and he missed his mark,
But he shot the old sow through the heart.
Heigho! the carrion crow.

'Wife, go fetch me some treacle in a spoon,
For the old sow's in a terrible swoon.'
Heigho! the carrion crow.

The old sow died, and the bells they did toll,
And the little pigs prayed for the old sow's soul!
Heigho! the carrion crow.

'Never mind,' said the tailor, 'I don't care a flea,
There'll be black puddings, souse, and chitterlings for me.'

Heigho! the carrion crow."

Grose's last couplet runs thus:—

"'Zooks!' quoth the tailor, 'I don't care a louse,
For we shall have black puddings, chitterlings, and
souse.'"

H. A. KENNEDY.

Waterloo Lodge, Reading.

This ancient song is reprinted in *Ballads and Songs of the English Peasantry*, p. 202, where it is explained as a political allegory, but with little probability. I have it in the form of a catch, as follows:—

"An old carrion crow sat upon an oak,
Fol de dol de dol de dol de dairie O!

An old carrion crow sat upon an oak

Watching a cobbler at his work,

Crying kauk! kauk! that old carrion crow,

Crying kauk! kauk! fol de dol," &c.

The tune is an admirable one, which I have not heard sung to any other song, and which I should much like to see. W. F. (2.)

HEBREW MSS. (4th S. viii. 100, 229.)—The earliest Hebrew MS. known is the celebrated Samaritan Pentateuch preserved in the Kinsha or synagogue at Nablous. It is believed by the Jews to have been written anno mundi 2813 by Abishua, the great-grandson of Aaron, and is exhibited yearly on the Day of Atonement. An account of it will be found in the *Art Journal* for March, 1808, written by a lady who saw it there in 1850. In the *Fundgruben des Orients* there is a more learned essay upon the subject, and Mr. Deutsch, I believe, has also given a note of it. An application to that gentleman would, no doubt, furnish every satisfactory information to J. N.

JAMES BOHN.

OYSTERMOUTH CHURCH: ARABIC NUMERALS (4th S. vii. 282, 375.)—In the bowl of the stone font in Oystermouth church, South Wales, I some years ago saw scratched "R. T. 1251." Some Roman tessellated pavement is preserved on one of the walls of the church, which has a few Norman remains. In the north porch there is a fine example of a holy-water stoup gracefully decorated with seaweed. W. H. S.

STROTHER (4th S. viii. 285.)—There are also Easter and Wester Austruther, co. Fife, and Westruther, co. Berwick. The word seems to be from Gaelic *strath*, a valley, also marshy ground. Just as East and West may become *Easter* and *Wester*, so *strath* (first changing to *strath*, *stroth*) may become *Strother*.

Carliels renders "*strath* or *ystrad*, a valley near the confluence of two rivers: a street or paved way."

R. S. CHARNOCK.

Gray's Inn.

In Northumberland, contention, dispute. A.-S. *strudan*, also to spoil, plunder; also a marsh, which Halliwell gives as the meaning. I have heard it so used in Northumberland, but most commonly in the former sense. W.

BRITISH ORCHIDS (4th S. viii. 232, 375.)—The most complete work I know on orchids was written by and published for the late Mr. Bateman of Knypersley Hall, Staffordshire. There was, I believe, only forty copies (folio) printed for private friends. The plates are exceedingly beautiful. If I remember rightly, the date of the book was about 1825. JUSTI KIRK.

WEEPERS (4th S. vii. 257.)—A correspondent asks what weepers are. I have heard the word hemmed cambric cuffs on the sleeves of widows and ladies in deep mourning so called. I think I have seen in prints of solemn ancient furniture the same sort of cuff on men's sleeves, but I cannot give an instance. P. P.

[The judges in Westminster Hall, as also many of the clergy, preserve the old custom of wearing white *smock* cuffs when in mourning.]

DOGS BURIED AT THE FEET OF BISHOPS (4th S. viii. 232, 200.)—I think that if any one will read from the ninth to the end of the eleventh verse of Isaiah, lvi., he will very likely come to the conclusion that the prophet, when comparing the "pastors" to dogs, meant anything rather than "to signify the duties of fidelity and vigilance." Nor do I believe he would find authority in the Scriptures for such signification as applied to "pastors." There is but one passage, as far as I know, in the whole Bible in which dogs are spoken of expressly in connection with the flock, namely, Job xxx. 1, and there certainly in no complimentary terms. I have always taken the *crozier* to be the emblem of a bishop. The closing sentence of your correspondent's remarks is singularly amusing, as the only inference to be drawn from it is that a dog "on monuments at the feet of ladies would very appropriately represent" them as faithful shepherds. EDMUND TAY, M.A.

MARTYR BISHOP (4th S. viii. 66, 185, 178, 216, 208.)—The explanation offered by F. C. H. is valuable. I have again examined the alabaster carving, and sketched it, and am therefore now able to give a more correct description of it than I did at first. The mitred figure stands in a bowl-shaped cauldron, with hands displayed. An executioner pours a stream of lead or pitch on his head from a ladle; black drops appear on the martyr's naked body. Another tormentor burns him on the breast, or holds him down, with an iron (P) plate at the end of a pole or handle. The head of a third executioner (body broken away) is seen below. Rising higher than all the rest, and behind and above the saint, are two large figures, a king and a monk, both bearded. The former wears a crown and ermine tippet, and grasps a scimeter, holding it erect with his right hand, and resting the edge of the blade in his left. The other (hooded) figure holds in his left hand what looks like a paper roll. He supports the end of it with

the palm of his right hand. There is no nimbus around the martyred bishop's head. Further explanations of the group will be acceptable.

I observe at St. Neot's, Cornwall, in the ancient window of the martyrdom of St. George, very similar figures. St. George is being thrown naked into a cauldron ("hic ponitur in fumo cum plumbo"), and the king, with sceptre or sword, crown, and ermine tippet, stands by; also another figure somewhat like the alabaster monk (*). St. George appears in other parts of the window variously tormented, and finally beheaded. He wears no mitre, and throughout, except in the cauldron scene, is clothed with his heraldic coat of "Argent, a cross gules."

W. IAGO.

CHALICES IN PLACE OF CRESTS (4th S. viii. 283.) It is hardly correct to infer from chalices appearing occasionally over coats of arms on the tombs of priests that they were intended for crests. The proper crest for a priest would be a clerical hat, with strings and tassels according to his rank. The chalice is so very often found upon priests' brasses, and so seldom accompanied with any arms, that it is evidently intended to designate only the sacerdotal character of the person interred beneath, just as the chalice is placed upon the coffin of a priest at his funeral service.

F. C. H.

Chalices on the tombs of ecclesiastics were common in England before the Reformation. Floor crosses, or sculptured coffin-lids, have a chalice on one side of the stem. In the *Sepulchral Slabs* of the Rev. E. L. Cutts are engravings of nine such slabs. There are also six where the chalice is represented on the stem of the cross itself. These are all where there is no figure of the deceased. The effigy of a priest, on brass or on stone, was rarely designed without the chalice between the hands. In Boutell's *Christian Monuments of England and Wales*, pp. 56-60, are some very interesting remarks on the subject, together with engravings of eighteen examples, and mention of several more. In none of these does any coat of arms occur.

W. D. SWEETING.

Peterborough.

AMERICAN STATE NICKNAMES (4th S. viii. 282.) The Americans are fond of giving nicknames, not only to their states, but also statesmen. When I resided in the United States in 1827, General Jackson of New Orleans celebrity was known by the sobriquet of "Old Hickory," from the hardness of the stuff he was made of, as the English called the Duke of Wellington "the Iron Duke."

P. A. L.

COL. JOHN MORRIS (4th S. viii. 378.)—As he was not a peer, it is probable that he was hanged,

* The *Hickory* nut is in fact a precious hard one to crack.

not beheaded; but I have been unable to find any account of the manner of his execution.

EDWARD PEACOCK.

PISTOL TINDER-BOXES (4th S. viii. 185, 292.)—These I well remember. They were made of brass, and not uncommon fifty years ago. I also have a genuine old tinder-box, with flint, steel, and tinder, and a bunch of old brimstone matches, which last your correspondent does not mention. For some years I used a very convenient bed candlestick. It was made of japanned tin, and in the centre was a complete tinder-box with socket for a candle, which served me for getting a light in the dark mornings for several years. Then came the phosphorus boxes, but they were never much used. The next contrivance was that of matches made of pasteboard, which, when dipped into a small bottle of asbestos saturated with sulphuric acid, gave instant light. These were invented in 1811 or 1812 by Mr. Phillipthal, the partner of Maillardet, who both used to exhibit their astonishing automaton figures, musical birds, walking beetles, and other ingenious things of their own construction. I have to this day a box of this kind for procuring instantaneous light, which Phillipthal himself gave me, as I knew him well; and I still wear a watch made for me by his partner Maillardet. It was not long, however, before this contrivance, which was a great advance upon the old tinder-box, was superseded by our present vestas and lucifer matches. One intermediate production, however, deserves notice. It was a match with a globe filled with sulphuric acid, which ignited on being cracked with a pair of pincers made for the purpose.

F. C. H.

When a boy I had two of these, which I prized highly. The lock was at the end of the handle where the barrel would commence in an ordinary pistol, and there was a box under it and in the handle for tinder, and probably a few matches. The pan was square and larger than the pan of an ordinary flint-lock. Many a charge of powder was flashed off from them, to the no small risk of our eyes and fingers. When I became possessed of a real pistol they were thrown aside and lost or stolen. I just remember to have seen an iron tinder-box such as your correspondent describes, but the phosphorus dipping matches were come into use, and the flint and tinder was no longer esteemed. Both pistol and tinder-box were in an old family residence in the West of Ireland.

CYRIL.

Porth-yr-Aur, Carnarvon.

ENCYCLOPÆDIAS (4th S. viii. 284.)—From the tenor of J. G.'s query I am led to hope he is going to supply what I have often wished for—an account of some, if not all, our great encyclopædias, somewhat after the plan of an interesting work entitled *Les Encyclopédies; leurs Travaux*,

leur Doctrines, et leur Influence. Par Pascal Duprat. Paris: A. Lacroix, 1866.

When attempting to show how the cyclopædias copied each other in my *Bibliographical List of Works on Swimming*, I began the list with the *Encyclopédie* under the impression that it was the first. From M. Duprat's work I learn that the *Cyclopædia* by Ephraim Chambers, Dublin, 1728, fol. 2 vols., was before it; the English being the pioneers of encyclopædias.

I do not suppose that one who, like myself, has not studied the subject can give J. G. any information that will be new to him. I presume he has perused the prefaces to the encyclopædias themselves for information. In his preface, conspicuous for modesty, Dr. Rees says he had "devoted almost twenty years of his life, measured not by fragments of time, but by whole days of twelve or fourteen hours," at editing his *Encyclopædia*; and he gives the names of some of the contributors, saying, however, that the names of most of his coadjutors were already mentioned on the covers of several parts of the work. I never saw a copy with the covers preserved, so that I have never seen a perfect copy; and it would probably be difficult to meet with one, as the binders have been industrious since 1820.

A work on the *Penny Cyclopædia*, its editors, authors, and publishers, from the pen of Mr. George Long, would be of the greatest interest. Probably J. G. has read an interesting and terse little pamphlet, entitled *The Struggles of a Book against Excessive Taxation*, by Charles Knight, in which the difficulties, financial and otherwise, of the *Penny Cyclopædia* are detailed.

OLPHAR HAMST.

HERALD, HERALDRY (4th S. viii. 243.)—MR. MARK ANTONY LOWER is entitled to the credit of having already introduced the word *heraldic* as a valuable companion to the older word *heraldic*; and throughout his interesting work, *Curiosities of Heraldry*, which was published as far back as 1845, makes a discriminating use of both terms, confining *heraldic* to everything that pertains to the *herald* and his official *status* and duties, and using *heraldic* in relation to the science and practice of *heraldry* only. In his preface to the above-named work Mr. Lower ably enforces the need for and the legitimacy of the adjective *heraldic*, while he shows, by apt examples, where it or its sister term *heraldic* should be used.

HENRY CAMPKIN, F.S.A.

Reform Club.

MEAT AND MENSE (4th S. viii. 284.)—An editorial note explains *mense* to mean "manners, discretion." I may, therefore, be rash in suggesting another meaning, more especially as the speech of the Scottish lady is not further explained by a context. I should have thought that

"meat and mense" (or Scottish *manse*, or Latin *mensa*), was equivalent to "board and lodging."

CUTHBERT BRER.

"KEIP ON THIS SYDE" (4th S. viii. 46, 111, 206.)—In Nichols's *Illustrations of the Literary History of the Eighteenth Century*, vol. iv. p. 206, in a letter from George Ballard (author of *Lives of Illustrious Ladies*) to Joseph Ames, the typographical historian, the following passage occurs:

"I have lately had an odd inscription communicated to me by a gentleman of Litchfield, said to be found on a little column in Lincolnshire, which I here send you:—

'KEE
PONT
HISS
IDE.'

"If you never saw the inscription before, and do not know the true meaning of it, in my next letter you shall have it explained."

This letter is dated "Campden, Jan. 12, 1734," but it doubtless remained in manuscript until it made its appearance in 1822, in the valuable collection of John Nichols. Still, the letter itself affords evidence that the joke, such as it is, was in currency a quarter of a century earlier than its ventilation in the columns of *The Town and Country Magazine*, of unsavoury notoriety. But there is no reason why the inscription, in the exact form in which Ballard puts it, may not have been genuine. Cautionary notices of a similar character, but disposed of in a less ludicrous fashion, have certainly been posted up. I think I can remember having, several years ago, seen, as a means of facilitating the passenger traffic in some of the narrow and more crowded thoroughfares of the ancient city of Norwich, a notice somewhat to this effect:—"You are requested to observe the London custom of keeping the right hand next the wall." What is this but "Keip on this syde" a little more euphoniously expressed?

HENRY CAMPKIN, F.S.A.

Reform Club.

TRAVELLING SEVENTY YEARS AGO (4th S. vii. 142, 273.)—It is pleasant, at this distance of time, to recall and record the travelling of our juvenile days. My first journey by stage-coach was made almost seventy years ago, and was in a long coach. Soon after, I went from Birmingham to Bristol. We left Birmingham at three in the morning, breakfasted at Worcester, and dined at Newport, between Gloucester and Bristol. We thought it expeditious travelling to reach Bristol by ten o'clock at night. The coach was a lumbering single-bodied one, with a stupendous boot, both in front and behind, for luggage. But soon after, double-bodied coaches became common: a noted one, called the "Volunteer," ran for some years between London and Bristol. These succeeded the old long coaches, which resembled our present omnibuses, but were far inferior to them.

in accommodation. Travelling in one of these, once upon a time, we inside were seriously apprehensive of the slightly constructed roof giving way, from the weight of the outside passengers and luggage. And another time, in one of these long coaches, we were run into by a mail coach and upset, so that the passengers on one side fell upon those on the other. I congratulated myself on being one of the upper tier. I well recollect the first mail coaches; but I believe the back of the vehicle was stuffed, as well as the sides, with hay; and the cloth lining was not of a drab colour, but always gray. F. C. H.

CURIOUS ADDRESSES ON LETTERS (4th S. viii. 5, 163, 271, 332.)—Mrs. Markham seems to have made a mistake. The words "Haste for thy life, post haste," &c., or at least very near the same words which she ascribes to a "nobleman of Henry VIII.'s court," were endorsed on a letter from Lord Warwick to the Council, when besieged at Havre in 1563. (Froude, 4th edit. vii. 514.) LYTTELTON.

Hagley, Stourbridge.

PROVINCIAL GLOSSARY (4th S. v. vi. *passim*.) I have often heard the word *empt* used for *empty*, as, "I'll *empt* the bucket," in Bristol and the West of England, and in no other part of the country, although I have lived in various places. Another local west-country word is *nub*, or *knub*, for knob or lump, as "Please to give me a *knub* of sugar." If not already noted these words are worth preserving. II. B.

PURITAN CHANGES OF NAMES (4th S. vii. 430, 526; viii. 72, 134.)—According to Macfarlane's *History of England* (xii. 107), the names given in Hume's note, "Accepted, Redeemed, Faint Not, Make Peace, &c." were the invention of a clergyman of the Church of England, without any foundation in fact. T. J. BUCKTON.

DERBY OR DARBY (4th S. viii. 106, 157, 274.)—Nobody appears to have yet answered W. G.'s query on this subject, and as I have been anxiously looking for some notice of the question, allow me to renew it. Was not the *e* almost always pronounced as *a*, especially when it was followed by an *r*, as it is undoubtedly in Derby, Berks, Clerk, &c. &c., and I think in Herbert (often written Harbert), in Perkins (often written Parkins)? W. G. says the earl's name (Derby) is usually pronounced Darby. That it was so in 1600 I have good proof; for in *Armorial Universel* of Segoing, folio, Paris, 1660 (which being a French book and "universal," gives four sheets only of arms to England out of the 217 in the book), I find on sheet 181 the arms of "N. Stanley, Comte d'Arbie," which I think shows that Segoing must only have heard the name pronounced, never seen it written. As long as people were not educated

they kept to the pronunciation of their fathers, but now they choose for themselves. As a curious instance of this I may mention that since the *Pall Mall Gazette* has been published, the street from which it is named is almost always pronounced as spelt. NEPHEWITE.

"OLD BAGS" (4th S. viii. 164, 234, 288.)—The *ieu d'esprit* relative to Lord Eldon's habit of "doubting," quoted by W. C., is to be found in the following form in the life of the Chancellor by Horace Twiss:—

"Mr. Leech
Made a speech
Angry, neat, but wrong;
Mr. Hart.
On the other part,
Was heavy, dull, and long;
Mr. Parker
Made the case darker,
Which was dark enough without;
Mr. Cooke
Cited his book,
And the Chancellor said—I doubt."
(*Life of Lord Eldon*, ed. 1846, vol. ii. 400.)

The point is of course the same in both cases; and if, as W. C. says, this very small joke appeared in the *Morning Chronicle*, it may still be seen which is the correct version. Twiss merely says that it found its way to the Chancellor.

CHARLES WYLIE.

THÉVENEAU DE MORANDE'S "LIFE OF MADAME DU BARRY" (4th S. viii. 83.)—Several notices relating to Morande* and his infamous works (including the suppressed *Mémoires secrets d'une Femme publique*), and also notices and observations upon other works on Madame du Barry not considered to have been written by that audacious "adventurer," may be found in *Mémoires secrets pour servir à l'Histoire de la République des Lettres en France, depuis M.DCC.LXII, jusqu'à nos jours, etc.* (Adamson, London), vols. vii. pp. 132-3, 160-7, 244, and viii. 156-7, 108, 238, 246-7, 258-9, 275.

MR. C. E. BROWNE is evidently in error when he says that the *Anecdotes, etc.* were published in 1776. The subjoined extracts sufficiently prove that the work was published in 1775, i.e.—

"6 octobre. On parle d'une brochure venant de l'étranger et arrêtée à la chambre syndicale, ayant pour titre, *Anecdotes sur Madame la Comtesse Dubarry*," &c., and under date November 7, 1775, giving an extract of a letter from Amsterdam of Nov. 2:—

"Il se répand ici des exemplaires d'un livre †, intitulé : *Anecdotes sur Madame la Comtesse Dubarry*, avec cette épigraphe : *Hæc ubi supposit dextro mihi corpore levum, Itha et Egeria est ; do nomen quodlibet ulti.* Cet ouvrage

* "Le... Chevalier de la Morande, auteur du *Gazetier entrassé*, a pour véritable nom Thévenot : il est fils d'un honnête praticien d'Arnay-le-Duc en Bourgogne, qu'il a fait mourir de chagrin."

† "Celui-ci, assez étendu, a 356 pages, et porte *Londres*."

est si scandaleux et si piquant, que malgré la liberté du commerce de la librairie, on ne le vend que furtivement. Il n'y a cependant aucune apparence que ce soit le pamphlet du Sr. Morande, puisque le Sr. Beaumarchais en a acheté le manuscrit," &c.

The manuscript here mentioned refers to *Mémoires secrets d'une Femme publique*, which Beaumarchais had previously bought up and settled for with the author; and the extract furthermore shows us, that as far as the writer was aware, the *Anecdotes* and *Mémoires* were two different works, and did not proceed from the same pen.

J. PERRY.

Waltham Abbey.

"THE PRANCING TAILOR" (4th S. viii. 186, 214, 231, 311.)—Happening to draw a friend's attention to the curious song mentioned by F. C. II., he told me that he had always heard a tailor called a "prick-louse." There evidently seems to be some connection between the ninth part of a man and those interesting insects. Can any of your correspondents account for it?

E. E. STREET.

The text referred to by your correspondent E. L. S. as current in Forfarshire differs from that which I learned seventy years ago in another Lowland county. My text I on the whole prefer:

"Four-and-twenty tailors
Chasing of a snail,
Up came the foremost
And trampled on her tail;
She shot out her horns
Like ony hummil coo;
'Fye!' cries the hin'most,
'We're a' stickit noo!'"

It may be right to state that a "hummil coo" is Lowland Scotch for a cow without horns.

J. H. C.

"HARO" (4th S. viii. 21, 94, 209, 249, 309.)—In an article in the *Pull Mall Gazette* relating to a charivari which has recently taken place in the village of La Ruscade (Gironde), the writer observes:—

"In the Middle Ages a charivari consisted in an assemblage of ragamuffins, who, armed with tin pots and pans, &c., gathered in the dark outside the house of any obnoxious person, and made night hideous by striking the pots against the pans, and howling 'Haro! Haro!' or (in the Southern countries) 'Hari! Hari!' whence the word 'Charivari.' The nuisance must have been pushed to great lengths, for in 1563 the Council of Trent took up the matter and solemnly interdicted charivaris under pain of excommunication."

In Deletanville's *French Dictionary* (third ed. 1794) the following phrase occurs: "J'ai haro sur vous." ("I have some reason to complain of you.")

G. M. T.

"GREAT GRIEFS ARE SILENT" (4th S. viii. 163, 195, 254, 291.)—LORD LYTTLETON will find Bloomfield's note to which he refers at Thucyd.

lib. vii. cap. 75, where the line is thus given as from "our own Æschyl." :—

"Light sorrows speak, great grief is dumb!"

But it will not be found in Shakspeare; the nearest approach in "our own Æschylus," so far as I can find, being that already given by one of your correspondents in the words of Malcolm (*Macbeth*, Act IV. Sc. 3.)

The passage in Thucydides describes the sorrowful departure of the Athenian forces from Syracuse—καὶ μείζω ἢ κατὰ δάκρυα τὰ μὲν πεπονθότες ἤδη. Bloomfield suggests that "perhaps Thucydides might have in mind Herodot. vii. 147"; to me it seems more likely, and I say it with diffidence, that he had in view Herodotus iii. 14, where Psammenitus describes his woes to Cambyses as μέγας κακὰ ἢ ὥστε ἀνακλαίειν; of which presently.

In Bloomfield's note DR. RAMAGE may find perhaps a passage from a Greek author such as he asked for, as Æschyl. *Agam.* 800.

Of the stupefying effect of grief numerous illustrations might be given, as in Ovid's story of Niobe (*Metam.* vi. 301-312), Byron's *Parasine* (st. x.), the lover in Tennyson's *Maud*—

"Why am I sitting here so stunn'd and still?"

and King Henry I.'s lament over his son (see Oxford Prize Poem, 1840); but the most beautiful exposition of the idea is in Bode's paraphrase of the passage from Herodotus above quoted, for concluding with which I hope to be pardoned:—

"The sad philosophy of grief,
'Taught in misfortune's school,
Hails the eye's dew a sweet relief,
The burning heart to cool.

"For common sorrows tears may flow,
Like these that stain my cheek;
But, prince, there is a depth of woe
That tears can never speak.

"To see my comrade's cheerless state,
The friend of happier years,
I weep—but oh! my children's fate
Lies all too deep for tears.

"Far in the heart's most secret shrine
'Those springs of sorrow sleep:
Who bends 'neath woes as dark as mine
Must grieve—he cannot weep."

W. T. M.

Shinfield Grove.

DR. RAMAGE's quotation from Byron's *Cenci* reminds one not a little of Hamlet's rebuke:—

"Seems, madam, nay it is. I know not seems;
'There's that within which passeth show,
These but the trappings and the suits of woe."

In *Winter's Tale* Shakspeare again describes silent grief forcibly when he says—

"There is a grief which burns
Worse than tears drown."

P. A. L.

I have been for some weeks out of the range of periodical literature, and the quotations I submit

may have been anticipated. If not, MR. RAMAGE may like to be referred to the magnificent line near the end of Ford's *Broken Heart*—

"They are the silent griefs that eat the heart-strings."

Mr. Justice Talfourd gives an echo of this in *Ion*—

"They are the silent sorrows that touch nearest."

K. T. R. P.

OPENING OF THE THEATRES IN 1608 (4th S. viii. 302).—I have not seen the edition of Pepys from which J. M. quotes (the *third*, 1848); but supposing, as I am bound to do, that he has transcribed accurately, it is remarkable that but little of the extract he gives from the *Diary* under date March 20, 1608, is to be found in the edition before me—the *second* of 1828. I say remarkable because I was unaware that later issues were more than reprints of former ones. All I find in the entry under above date—that part of it, at least, referring to the subject matter of J. M.'s inquiry—is:—

"To the Duke of York's house to see the new play, called the *Man in the Master*, where the house was, it being not one o'clock, very full. By and by the king came, and we sat just under him, so that I durst not turn my back all the play."

Then comes a very adverse criticism of the piece, but the paragraph quoted by J. M., beginning "But my wife and Deb. being there before," and ending with "it costing me eight shillings upon them in oranges at 6d. a piece," is not there.

There is nothing in the omitted words that affects the question as to the time of opening the theatres, but it seems to me that J. M. is rash in deducing from what Pepys wrote that Cibber's statement that "plays then" (in Charles II.'s time) "used to begin at four o'clock; the hour that people of the same rank are now" (circ. 1739) "going to dinner," "could not be an uniform rule."

Pepys, in his awkwardly constructed sentence, does not say when the performance began; he merely says that at one o'clock the house was full; indeed it appears perfectly clear that it did not begin at that hour, for "by and by the king came," and "by and by" no doubt the play began. "By and by" is easily said; all depends upon what Pepys understood by it.

The simple fact appears to be that on days when the king was to be present it was the habit of the people to go early in order to secure places. They waited *inside* the houses as thousands in our own time have waited *outside* on occasions of special interest.

I am at a loss to conceive how anyone fresh from the perusal of Pepys can suggest, as J. M. does, that Charles II. was so exclusive that the "commonality" were not admitted when he visited the theatre.

That the people sometimes went at what appears unreasonably early hours is shown in the lines from the prologue to Davenant's *Unfortunate Lovers*:—

"For they to theatres were pleased to come
Ere they had dined, to take up the best room."

(Quoted in Collier's *Annals of the Stage*, vol. iii. 376.)

CHARLES WYLIE.

3, Earl's Terrace, Kensington, W.

THE TEARS OF THE CRUETS (4th S. viii. 300).—By relating Jekyll's witticisms on Sir William Scott's marriage as "likely to be new to many of your readers," I should imagine that W. I. is unaware that the story of the door-plates is to be found in so accessible a book as the *Life of Lord Eldon*, by Twiss (ed. 1846, vol. i. 513.)

CHARLES WYLIE.

AN ITALIAN CYNIPS (4th S. viii. 284).—I cannot say that I have ever met with the peculiar kettle-drum-shaped oak-gall, nor have I heard of its having ever been found in England. But, from the description given, I should have but little doubt that it is the *medlar-gall*, and that it belongs to those galls mentioned by Cuvier under the name of *galles en nêfle*. The round, drum, or kettle-shape of the lower part of the gall inquired for, and its flat top, seem to correspond sufficiently with the shape of a medlar to justify this assumption of

F. C. H. (a Murithian.)

DISTINGUISHED GIPSIES (4th S. viii. 26).—The gipsies having no religion, no taste for politics, and being averse to a military life, have not distinguished themselves in either of these departments. They, however, are excellent musicians, especially those in the East of Europe. In Moscow the gipsy singers are quite an institution, and in Hungary, Transylvania, and Moldavia they are noted as players on the violin. The names Barna Mihaly, Csinka Panna, and Bihari are known in the whole of Hungary. The first, who resided in 1737 in Illesfalva, in the Zips country, was court violinist to Cardinal Count Emmerich Csaky. The cardinal ordered a full-size portrait of him, with the legend "Magyar Orpheus." His daughter, who died in 1772 in Gömmerer Comitatus, was also a celebrated violinist.

The names Suceawâ, Ansheluszâ, and Barba are known all over Moldavia and Wallachia. Bihari lived at Pest in 1827. John Kalozdy, the well-known violin player, leader, and composer, is still alive. If I mistake not, a collection of musical compositions by gipsies has been published at Pest. Dr. Clarke was of opinion that the national Russian dance called "Barina" is of gipsy origin, and that our common hornpipe may have been derived from them. The gipsies of Hungary do not usually play by ear only, and are generally led by an Austrian. Having no national music,

they have in every country adopted the music of the inhabitants.

Engel says the gipsies of Hungary and Transylvania adopt in their musical performances a Magyar air, which they ornament most profusely with various embellishments; and he gives a martial dance called "Verbungos," written down for two violins and a bass, exactly as it was performed by a small gipsy band in Transylvania. The gipsies that I have come across in continental Europe are more intelligent than the native peasantry. On the music of the gipsies see Carl Engel, *Study of National Music*; Liszt (Franz), *Die Zigeuner und ihre Musik in Ungarn*, 8vo, Pest, 1861. On the music of the gipsies of Russia, see *Neue Zeitschrift für Musik*, band v. p. 27, Leipzig, 1836; Jolly (Franz), *Zehn russische Zigeunerlieder für das Pianoforte übertragen*, 10., Wien.

R. S. CHARNOCK.

Gray's Inn.

GRAIN: LUMB (4th S. viii. 46, 129, 272.)—If I were asked to trace the pedigree of my friend or acquaintance M. or N., I should hardly think it necessary to go slap up to Noah at once, omitting all reference to his (my friend's) grandfather and great ditto, and even assuming that I knew he were sprung from Shem, Ham, or Japheth, as the case might be. In like manner, assuming (which, however, is a great effort except to so ready a philologist as DR. CHARNOCK) the "i. q." of grain with *gran*, *cran*, and the corruption of the latter from *ran*, *ren*, *rin*, &c., I do not quite see the use or the fitness of it all. The word *grain* or *grains* is no trouble to a North-countryman. We have it in daily use applied to a variety of objects, the one leading character in all of which is division or separation—a stream divides or forks into two (or more) *grains*, so does a limb or branch of a tree, so does the human form at the *groin*, which last word is only another form of *grain*. And the word itself comes to us just as the name of the county in which are situate the places giving origin to the *grain* "Query" does—namely, from the colonizing Northmen. The O. Nor. verb is *at greina*, to divide, separate, whence *grein*; Sw. *gren*, Dan. *green*, a bough; Sw. Dial. *gren*, *grain*, the fork of the thighs, or of a bough or branch with another branch, or the tree itself; *greinar*, the thighs with the fork between them, &c. Hence I fail to see the "i. q." of grain with the "*ran*, *ren*, &c., a river, stream." As to *lumb* (which I should prefer to spell with Halliwell *lum*), noting its meanings, "a woody valley, a deep pool," I should have no hesitation in connecting it with O. Nor. *at luma*, to hide far or deep away; whence Dan. *lomme*; Prov. Sw. *lomma*, an inner pouch or pocket, a deep bag. Quite possibly the Scandinavian names of the Great Northern Diver (*Colymbus Septentrionalis*)—namely, O. Nor. *lour*,

Dan. *lom*, &c., depend on the same origin and involve the same idea—namely, of depth with concurrent concealment.

J. O. ATKINSON.

Danby in Cleveland.

BISCLAVET (4th S. viii. 303.)—See the note on this very passage and on the word *Gernoy*, i. e. werwolf or man-wolf, in Sir F. Madden's edition of *William and the Werwolf* (Roxburghe Club); reprinted (by permission) in the preface to my edition of *William of Palerne* (Early English Text Society, Extra Series), p. xxvi.

WALTER W. SKEL.

1, Cintra Terrace, Cambridge.

SHAKSPERIANA (4th S. viii. 220.)—*King John* (Act III. Sc. 1.)—I agree with DR. CHARNOCK that *paintied* is the proper word, and suggest that "in amity" should be inanity, the context requiring such emendation to realise the double antithesis intended by Shakespeare. For, what should have been—

"The grappling vigour, and rough frown of war,"

Constance declares—

"Is cold inanity, and painted peace,"

she being abandoned, instead of *defamed*. Knight's Shakspeare reads—

"Is cold, in amity and painted peace."

J. BRACE.

LATIN WORDS DERIVED FROM THE GREEK (4th S. viii. 202.)—Seeing that the word for "star" is found in several Oriental languages with a prefixed sibilant (comp. Persian *tāra*, *sītāra*, *sītārā*), it is probable that the Sanskrit *tāra* (also *tārā*, *tārikā*) is not the earliest form of the word in that language.* The Sanskrit words *sthala*, *sthāna*, are found corrupted to *sthal*, *thal*, and to *stha*, *thm*.† I assert, as MR. SKEL remarks, that a great deal of the Latin language is derived from the Greek. I might have said one-third to one-half of the words are derived from the Greek. Again, there is no evidence to show, nor have we any right to assume, that a great many words in the Greek and Latin language which have, without doubt, been derived from the Sanskrit, have been so derived through a lost language. The reverse is apparent.

R. S. CHARNOCK.

Gray's Inn.

LIZARDS DROPPING THEIR TAILS (4th S. viii. 305.)—I have frequently kept specimens of *Scotoca viripara* in confinement, and have closely watched their habits. If caught by the tail they invariably snap off that appendage, I suppose deeming life cheaply purchased even at such a price; and I have found it as invariably begin to grow again two months after the accident, and be complete as before in another month. The

* On referring to Benfey, I find I am confirmed in my surmise.

† Conf. *asthē*, *reipes*, *Æol. rēipes*.

habit, I may add, is not peculiar to what Q. Q. truly calls the "pretty little" *Z. vivipara*, but is common to all the lizard tribe, including the common slowworm. I published a full account of the habits of the common lizard in *Hardwicke's Science-Gossip* for April 1866. W. R. TATE.

4, Grove Place, Denmark Hill.

Although I have never seen this lizard, through fright, drop its tail, I have frequently when a boy struck the tail off with a small stick, when the half or more of it would fall away, but the animal seemed nothing the worse. What I want to say is, why is this lizard always called *viviparous*? I caught one last season amongst the heather on one of our hills and took it home with me, and I kept it for some weeks, when it produced *five eggs*, which in less than half an hour were hatched by the sun's rays into five young lizards. I was present at the time, and my daughter was in the act of feeding the lizard with flies when this took place, and the eggs I saw dropt, and the young come out, and which ran about immediately after, and lived some time, but ultimately died. There was no after birth of young lizards, and I am sure that *five eggs* were first deposited, which were *hatched* in less than half an hour, and no more young lizards from the mother were produced. The young lizards died after running about a few days, and the mother ultimately died.

WM. REID.

Wick.

INFANTRY (4th S. viii. 304.)—Is it not more exact to give the immediate, rather than the remote ancestor of a word? Infantry, like cavalry, artillery, and almost every word connected with war, comes to us from the Italian; through the French, or from the French direct: thus army, division, brigade, battalion, regiment, company, general, colonel, major, &c. &c.; cannon, musket, sabre, &c. The word infantry has been applied to troops doubtless from the common habit of commanding officers in addressing their men as "my lads," "mes enfans," "meine kinder."

J. C. M.

PORTRAIT OF JOHN HENDERSON (4th S. viii. 243, 312.)—The portrait of John Henderson described by MR. WYLIE is in the possession of his granddaughters. They are not aware that Gainsborough painted him more than once. If MR. WYLIE is desirous of seeing it, I shall be happy to gratify him, if he will apply to you. I enclose my card.

J. C. M.

With reference to MR. WYLIE's inquiry, it may be mentioned that at a sale in 1858 there appeared a remarkably fine portrait of an actor in the character of Hamlet, which was supposed to have been painted by Gainsborough. It was catalogued as "A fine Painting," Hamlet, "in

gilt frame." This frame was of the narrow type of Gainsborough's period, still seen in some of his pictures at the R. A. Exhibitions.

Could this be one of the missing or privately held portraits of Garrick or Henderson? Perhaps some of your readers may be able to state whether Gainsborough painted any actor in the character of Hamlet or not.

In the same sale another fine portrait, that of "John Count of Nassau," was catalogued as "A fine military portrait," and supposed to be by Gainsborough after Vandyke.

If this portrait had been hung alongside the portrait of the count in the late Winter Exhibition of the R. A. it would have fully held its own in comparison, and have been a *crux* for connoisseurs to decide between them. J. S.

GRAHAM OF DUCHRAY, 1680 (4th S. viii. 304.) The following note is copied from a document of the beginning of last century, in the handwriting of Alexander Graham, then of Duchray. It seems to have been the statement drawn up by the family for insertion in Nisbet's *Heraldry*:—

"Alexander Graham of Duchray, descended of the family of Montrose, carries two coats quarterly, first, Or, on a chief sable three escalops of the first, the paternal coat of Graham; and for difference in base a boar's head eras'd cheque, or & sable, the crest of Campbell of Mochaster a daughter of which family was his mother; second, the quarter'd coat of Graham, Earl of Monteath, first & fourth, argent on a chief sable, three escalops, or, and in base a crescent, gules for difference. Second & third, or, a fesse cheque azure & argent. In chief a cheveron gules, and for difference in base a crescent gules, as representative of George Graham of Rednoch, commonly called tutor of Monteath, who was second son of William sixth Earl of Monteath, begot on Marion Seton, his lady, daughter to George fifth Lord Seton, whose son John Graham of Rednoch having noe heir male, his estate went with his eldest daughter Margaret, marryd to John Graham of Duchray, grandfather & grandmother to the s^d Alex^r Graham, now of Duchray, who in the coat of Monteath takes the crescents, as above, not only as a mark of difference from the coat of Monteath, but also in memory of his descent from the family of Seton. Third as second, and fourth as first. Crest, an eagle displayd. In his dexter talon a sword in pale proper, and in his sinister a Highlander's dagg or pistol, or. Motto *ffor Right*."

MAG.

HEGGR (4th S. viii. 304.)—In Maraboe's *Danish Dictionary*, *hæg* is translated "bird cherry."

A. S.

SUPPORTERS (4th S. viii. 47, 130, 188, 294, 311.) It suits A. H.'s humour this time to "follow the question over the border," where he loses himself in a thick fog. In regard to the "whole bearings engraved on plate" which he has before him, the explanation is simply this, that General Sir Charles Colville, G.C.B., being, as his formula imports, a Knight Grand Cross of the Order of the Bath, had supporters assigned to him by Garter on his creation. Such being permitted to choose

their own supporters, General Colville would naturally prefer those of his father and family, and which we learn from A. II. he bore with the brisure of a second son. If A. II. will read P. P.'s communication which follows his own he will perceive that supporters granted to a Knight of the Bath are personal to himself and determine with the life of the individual.

A. II.'s other example, that of Sir John Nisbet of Dean — whose *fami'y* "for a long time, by allowance of authority," carried supporters — is scarcely more fortunate. I fancy this can only mean that long before the family attained to the dignity of baronetcy it had acquired a prescriptive right to use supporters, or had assumed them by special licence. I must defer for the present my reply to MR. BOUTELL, lest the prolixity of my communication should operate to its exclusion.

J. CK. R.

EUROPEAN DYNASTIES (4th S. viii. 66, 136, 213, 309.) — Your correspondent has courteously and somewhat ingeniously inverted the case; and now, like the Egyptian task-master, tells us to make bricks with such straw as we can find. But he forgets that we are all alike, but children gathering pebbles by the great ocean; and that it remains for him to prove the value of the shining prize which he has just announced. We therefore await his proofs of "the descent of Queen Victoria from the Arsacid kings," and from "Croesus, King of Lydia." We never denied that "the putative genealogy of Basil the Macedonian is as good as that of the Sultan," &c., or even of "Pious Æneas." The credit of these speculations, or rather discoveries, belongs alone to their author. But we may fairly object to the disparagement of Stefan Mirza Vanantetzie as a "mere compiler," when we consider that the evidence referred to was suggested by the subsequent propounder of the historical fact. It is satisfactory to know that this *fact* is now only "putative" and "alleged."

I am afraid that to undertake the study of questionable Armenian authorities, in order to master this question, would not be a wise use of time; although it is probable that, from the paucity of fellow students, one might avoid all but posthumous criticism.

I am also inclined to believe that Havelok the Dane, and Basil the Macedonian, are still, as regards this descent, in the same category—at least, in popular estimation; and I, for my own part, am content to go with the vulgar majority, as I am not sure that patronised royalty would suffer the endowment of such chronological greatness.

Viewing this wonderful pedigree practically, we may well ask—"What will he do with it?"

S. S.

SIR THOMAS KYTSON (4th S. viii. 263, 339.) — MR. H. HASTINGS can fully inform himself as

to the Kytson family by referring to the *History of Thingoe Hundred, Suffolk*, or the *History of Hengrave*, the splendid works of the late John Rookwood Gage, Esq., F.S.A. C. G. H.

STINGO (4th S. viii. 318.) — Is not this word naturally from the verb "to sting"? I know people who like a "prickly" ale, stuff that stimulates them by producing a sensation of prickles internally; I suppose produced by driving the blood with increased rapidity through certain vessels, as with returning consciousness to a numbed arm. Hence sharp, stinging — sting-oh. MR. HYDE CLARK has — "sharp old beer;" Mr. Halliwell, "strong beer or ale."

"Such stingoe, nappy, pure ale they had found:

Lett's loose no time, said they, but drink round."

Arch. Dic., ii. 807.

A. H.

BORDER BALLADS (4th S. viii. 165, 251, 289.) — I am much obliged to your correspondents for their kind replies to my query. It was undoubtedly very wrong of Surtees to carry his imposition on good Sir Walter so far as to allow the latter to introduce some lines from "The Death of Featherstonehaugh" into his great poem of *Marmion*; but I think we must own that the spurious ballad is really so good in itself that we are half inclined to forgive its author. The second stanza is especially good.

As I am on the subject of old ballads, I may remark that, in my opinion, the best piece of ballad writing in our literature, far superior even to "Kinmont Willie," which is perhaps the best of the Border Minstrelsy collection, is the poem or ballad on "The Red Harlaw," in one of the latter chapters of *The Antiquary*. The fervour and flow of these heart-stirring stanzas are beyond anything of the kind with which I am acquainted. These verses are alone sufficient to confute the carpings of a certain class of critics who would try to persuade us that Scott is no poet. One of these humorous gentlemen has the astonishing assurance to term the lovely and graceful *Lady of the Lake* "a rhyming guide to the Highlands"!

JONATHAN BOUCHIER.

MEANING OF "DIP" IN MENDIP (4th S. viii. 144, 275.) — MR. BUCKTON's suggestion as to "dip" in Mendip being derived from *dorp* would seem reasonable enough if the name of these hills were (like the Stelvio Pass, the Splügen, &c.), derived from some neighbouring village. Any direct Sanskrit derivation of the name would of course be unreasonable. Upon this principle the name Britannia might be derived from the Phœnician; the rivers Yare from the Hebrew or Coptic; the river Nar, and also Yarmouth from the Hebrew; the name Alton would be Turkish; the river Cam, Sanskrit; and London might be shown to be Chinese. If the Mendip Hills have

a dark appearance at a distance, which I am told they have, the name might mean in Keltic "black hills." The Gaelic *muin* is a "mountain," and *du, dubh*, "black." In a Perambulation, *temp.* Edward I., the name of the forest is written *Menedip*.

The Gaelic *du* is a "land, country"; the Welsh *dib* a declivity; *man* is a place; *maen*, a stone.

R. S. CHARNOCK.

Gray's Inn.

CLOCKS GIVING "WARNING" (4th S. viii. 303.) The so-called "warning" is not for the purpose of giving notice of the coming hour, as many persons imagine, but is simply the sound made by the mechanism in bringing the striking parts into readiness to act as soon as the hour shall be completed. It takes place within a few minutes of striking, and has got the name of "warning."

P. LE NEVE FOSTER.

AUTOGRAPHS IN BOOKS (1st S. vii. 255.)—In the No. of "N. & Q." above noted the late GEORGE DANIEL sent you the copy of a fly-leaf inscription from Martin Archer Shee to John Hoppner. It has since been my good fortune to fall in with the "elegant volume" which Shee refers to. It is beautifully bound in green morocco, and contains the following inscription in the autograph of Hoppner:—

"June 7, 1805.

"My dear Shee,—I request your acceptance of this little volume, in testimony of our mutual friendship, and as a humble tribute to your virtues and talents, which none can regard with greater admiration or cherish with more affectionate zeal than

"Yours ever faithfully,
"J. HOPPNER."

CHITTELDRÖG.

BEER-JUG INSCRIPTIONS (4th S. viii. 303.)—Upwards of sixty years ago my grandfather had a plain white drinking mug, on which, in black letters, was this:—

"Come, my old friend, and take a pot,
But mark me what I say:
Whilst thou drink'st thy neighbour's health,
Drink not thy own away.

"But it too often is the case,
Whilst we sit o'er a pot,
And while we drink our neighbour's health,
Our own is quite forgot."

THOS. RATCLIFFE.

PHENOMENON OF THE SUN (4th S. viii. 183, 293.)—Being at the Mauritius in 1832, I was shown a very old man, inhabitant of Port-Louis, Mr. Bottineau, who is mentioned in an article on "Nauscopia" in the French *Magazin pittoresque* for the year 1843, vol. xi. p. 322, an excellent, most useful, and cheap publication. In a much more recent volume (I cannot just now lay hands on it) is another description of this mirage, with a woodcut representing three ships seen in the

clouds with their masts downwards. Mr. Bottineau had long been gifted with the power of seeing objects at a much greater distance than the visible horizon, and in 1810 he one day informed the French governor of the Isle of France, General Decaen, that he could very distinctly discern three large vessels approaching. This timely advice was, for our misfortune, as little heeded as were the repeated admonitions of Baron Stössel now-a-days; and the very next morning, by daybreak, forsooth, three British men of war, which stood full and by the adjacent island Rodrigues, suddenly sailed up and landed a strong force, which took possession of the island.

P. A. L.

WILLIAM BALIOL (4th S. vii. *passim*: viii. 53, 133, 243, 310.)—Henry Earl of Athole had two daughters, Isabel and Ternelith. [There is some evidence of an elder daughter than these, who married Thomas *Ostiarus*. At all events the latter is designed *Earl of Athole* in a charter to the Abbey of Arbroath.] Isabel married Thomas, brother of Allan Lord of Galloway, and Fernelith David de Hastings. Isabel and Thomas de Gallovidia had a son, Patrick Earl of Athole, who was burnt at Haddington in 1242. On the death of the latter without issue, his aunt Fernelith succeeded; and David de Hastings became, *jure uxoris*, Earl of Athole. Their only child, Adda Countess of Athole, married John de Strabolgi, who thereby became Earl of Athole, and carried the title to his son David de Strabolgi. I may add (on the authority of Prynn) that the family de Strabolgi were barons of *Mitford* in England, and were summoned to Parliament in respect of this barony, though in the writs styled Earls of Athole.

MAG.

COTSHOOD (4th S. viii. 189.)—W. C. speaks of the son of his first cousin as being his second cousin. This is erroneous. They are *first cousins once removed*. The child of W. C. and a child of W. C.'s first cousin would be second cousins to each other. W. C. and the grandchild of his first cousin would be first cousins twice removed to each other. There must be a descent in both lines to add a number.

UNEDA.

Philadelphia.

"AMPERSAND" (4th S. viii. 311.)—MR. BUCKTON has this comparison: "As puzzling as the word *ampersand*, which concludes the scholastic instruction of babes on the English alphabet." I must say the word, as I heard it, never puzzled me, because my venerable instructress pronounced it differently, and to me quite intelligibly. I learned to say after the letter Z "and-pussy-and." I understood that the abbreviation for *and* was called *pussy*, from its resemblance to a cat in a sitting posture, and this at once fixed the symbol in the child's mind.

F. C. H.

MRS. JANE GARDINER (4th S. vi. 341, 466; viii. 52, 317.)—It was I, and not MR. PEACOCK, who stated that her maiden name was Massey; but OLFHAR HAMST has overlooked my complete self-correction at p. 52 of the present volume.

W. C. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

Histoire du Commerce et de la Navigation de Bourdeaux principalement sous l'Administration Anglaise, par Francisque Michel, Correspondant de l'Institut de France. 2 Tomes. (Bordeaux: Delmas; London: Williams & Norgate.)

Bordeaux was for so many generations under English rule that a history of its commerce necessarily has to be worked out as much from the documents connected with it which are to be found in the depositories of this country as in the municipal and departmental archives of Bordeaux itself. Such being the case, it is at once obvious that few of his countrymen possess the peculiar fitness for collecting the materials for the history of such commerce which M. Michel enjoys. For the last thirty years he has been a frequent visitor to England for the purpose of investigating the literary and historical MSS. preserved in the British Museum and other libraries in which our national records are preserved. When, under the influence of that truer feeling of the importance of commerce which has of late years been developing itself in France, M. Michel determined to promote that feeling among his countrymen by showing how important had been the commerce of Bordeaux, more especially while it was attached to the English crown—viz. from the close of the twelfth to the middle of the fifteenth century, it was as natural as indeed it was imperative that the learned author of the work before us should carefully examine the materials preserved in our Public Record Office. These have yielded him a rich harvest. The records of Bordeaux have been scarcely less fertile; and, as he has been rather embarrassed by the abundance of materials at his disposal than crippled by the want of them, M. Michel has had little difficulty in producing a book of great interest to the historical student, and of equal, if not of greater value, to the political economist, and to those who see in community of commercial interest the best security for the maintenance of peace.

Medals, Clasps, and Crosses, Military and Naval, in the Collection of J. W. Fleming, F.R.C.S. Ed., Surgeon-Major late 4th Dragoon Guards. (For Private Circulation only.)

Had we possessed any doubt as to whether this volume deserved our good word, the announcement that it was printed for "private circulation only" would have justified our passing it by in silence. But so far from this being the case, we think the author deserves great credit for his choice of a "hobby," in which he was doubtless guided by the *esprit de corps*, which is a characteristic of "the service," and scarcely less for the good feeling which induces him to print for the use and information of others interested in such trophies of heroism a Catalogue with illustrations—which, of course, add greatly to the value of such Catalogue—of the interesting memorials which he has succeeded in gathering together. The Catalogue is divided under the several heads of Military Medals; Medals to Auxiliary Forces; Medals to H. E. I.

Company's Forces; Naval Medals; Medals, &c., from Foreign Sovereigns; Military and Naval Commemorative Medals; and Miscellaneous Medals. This will give a general idea of Mr. Fleming's collection; not the least interesting portion of which consists of a number of various medals not struck for general distribution, but for special presentation to individuals.

Memoirs of Remains of Ancient Dwellings in Holyhead Island, chiefly of Circular Form, called Cyttiau'r Gwyddelod, explored in 1862 and 1868. With Notices of Relics found in the Recent Excavations there, and also in various Parts of Anglesey. By the Honourable William Owen Stanley, M.P., F.S.A. (Bain.)

This small but important contribution to primeval archaeology consists of three memoirs, containing the result of nine years' examination and excavations among the numerous clusters of hut-circles (or as they are locally designated, *Cyttiau'r Gwyddelod*), and of the other habitations of the early dwellers in Holyhead Island. The resemblance between these and the fortified hut-villages examined by M. Le Men, at Castel Coz and other localities near Brest, is very striking. These several memoirs are beautifully illustrated.

THE CAMDEN SOCIETY.—The step taken by the Council to close their First Series with the works included in the General Index now in preparation, and to commence a New Series, bids fair to be very successful. Many who have been hitherto deterred from joining the Camden Society, by the difficulty and expense of procuring a complete set of its publications, have availed themselves of the opportunity thus afforded them, and no less than twelve new members were added to the list at the meeting of the Council on Wednesday. "The Fortescue Papers," the first book of the New Series, will be almost immediately followed by "The Letters and Papers of John Shillingford, Mayor of Exeter, A.D. 1447-1450"; and these by what we believe will prove a rich storehouse of matter for the biography of some of our old poets and musicians, "The Cheque Book of the Chapel Royal," edited by Dr. Rimbault.

LIBRARIES IN SWITZERLAND.—It appears from a report presented to the Swiss Statistical Society at the Congress recently held at Basle, that Switzerland can boast of twenty-five public libraries, containing altogether 920,520 volumes; and not fewer than 1,629 other libraries, containing 687,939 volumes. The most extensive libraries are those of Zurich, which contains 100,000 volumes, of Basle, which has 94,000, and of Lucerne with 80,000.

WELSH LITERATURE ON THE CONTINENT.—It is stated that so little intercourse has ever existed between the Principality and the rest of Europe, that not a single book relating to Wales was published on the Continent between the years 1546 and 1800.

ANTIQUE VASE FOUND IN THE SEINE.—According to *Le Constitutionnel*, some fishermen brought up in a sweep-net, a few days ago, near the Pont Royal, a shapeless mass covered with sand and shells, which they sold for a few francs to a dealer in antiquities on the Quai Voltaire. When the purchaser had carefully removed the earthy envelope, he discovered that he had in his possession an antique vase of the purest style. It is of an ovoid form, and the embossing represents a dance of satyrs and bacchantes beautifully executed. The material of which the work is composed is the Corinth bronze, the secret of which has been lost, and which in Seneca's time was already worth several times its weight in gold. This valuable specimen of ancient art is supposed to date from the occupation of Lutetia by the legions of Caesar and Labienus.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose :—

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Notices to Correspondents.

A CAUTION.—Gentlemen desirous of purchasing books and prints are again advised, unless such books and prints are reported to them by well-known and respectable dealers in such articles, not to pay for them before hand.

P. A. L.—A copy of Upcott's Catalogue has been reported to the office and secured for you. How can it be forwarded?

T. W.—We will, with your permission, postpone for a short time your last communication, for which many thanks.

S. O.—A Revised Translation and Interpretation of the Sacred Scriptures, 1798-9, is by David Macrae, a licentiate preacher of the Scottish Established Church.

ROBERT WHITE (Worksop).—Has our Correspondent consulted John Holland's History, Antiquities, and Description of Worksop, co. Nottingham, 4to, 1826?

OLPHAR HAMST.—An account of the interment of Dr. Edward Young's step-daughter, Narcissa, will be found in "N. & Q." 1st S. iii. 422; iv. 22, 110; v. 252.

E. C. (U. U. C.).—The seal is quarterly—1st and 4th two lions, or bears, courant; 2nd and 3rd a chevron between three roundles. Crest, a demi-bear rampant. The tinctures cannot be indicated, as there are no distinguishing lines on the shield.

X. A. X.—The Twelve Golden Rules attributed to Charles I. are printed in "N. & Q." 3rd S. iii. 197, 215.—The "Game of Goose" is described in Strutt's Sports and Pastimes, edit. 1845, p. 336.

ALCMEON (Bath).—See p. 362 of our last number.

W. H. (Carlisle).—The poem "A Million, all in Gold," will be found in Beautiful Snow, and Other Poems, by J. W. Watson. Philadelphia, 12mo, 1869.

C. W. PENNY (Wellington College). The phrase at sales "By inch of candle," is explained in "N. & Q." 3rd S. iii. 49.

MUSAFIR (Windham Club).—The epigram on the letter H is by Miss Catharine Fanshawe, "N. & Q." 1st S. v. 258, 522.

WILLIAM SLATER (Kensington).—It does not appear that Sir John Hadley, Lord Mayor of London, A.D. 1379 and 1393, ever endowed any school or almshouse. See "N. & Q." 3rd S. xii. 26.

A. T. (New Barnet).—Our correspondent is advised to consult the British Catalogue (Alphabet of Subjects, 1837-1857, &c.) for recent works on Holland.

STEPHEN JACKSON.—There were two painters of the name of Bril, Matthew and Paul, born at Antwerp in

1550 and 1554 respectively. The former died in 1584, and the latter in 1626. As the name of these Flemish painters is the only one that we can find at all approximating that given by you, we delay the insertion of your reply as to "an oil painting" until we hear further.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Notes.

EXTRACTS FROM THE MS. COMMONPLACE BOOK OF LADY ELIZABETH COPE.

(A.D. 1640, *vel circa*.)

In the library of the Rev. Edward Higgins at Bosbury House, Herefordshire, is a curious vellum-covered quarto, which has belonged at different times (as appears from their signatures) to Elizabeth Cope, Elizabeth Gregory, and Elizabeth Higgins. The two former were related to each other; for it is evident, from a series of family notes made in the volume, that the writer was Lady Elizabeth, daughter of the first Earl of Westmoreland, and successively wife of Sir John Cope, Bart., and of William Cope of Icomb. By her second husband she had a daughter, who married Thomas Geers of Bridge Solers, Herefordshire, and was mother of Elizabeth, wife of William Gregory of How Caple, and afterwards of Richard Hopton of Canon Frome. The Hoptons and the Higginses were near neighbours, and on intimate terms, and it is not improbable that the volume in question was given to Elizabeth Higgins by Mrs. Hopton on account of her pious but rather Puritan feelings. The contents of the book are partly original, and partly contributed by divers hands. The first piece consists of "Sentences translated out of Cato into English verse," in a rather doggrel manner. This is followed by a metrical version of Cato's

books of morals, of which the opening lines may serve as a specimen:—

"If God a minde and spirit be,
As Poets' verses doe us tell,
Then cheifly wth pure minde must he
Be worshiped and served well.
Watch always more nor be inclin'd
To let thy time in sleep be spent,
For daily ease corrupts y^e mind,
And unto vice yealdes nourishment."

Whether this translation be the work of Lady Elizabeth Cope (who was born about the year 1610, and married Sir John Cope in 1631), or of some other hand, I am not in a position to say; but the next piece, "A Paraphrase upon the Creed and Lord's Prayer," is expressly stated to have been composed by "G. W." whom some of your correspondents will doubtless be able to identify. Greater claims to originality are possessed by the three shorter sets of verses which follow; and although their merit is not great, their antiquity seems to give them a claim to be inserted in the pages of "N. & Q." I should be glad to learn a few more particulars of the authoress.

"Upon Aphorp Gallery Chimney is David playing on his harp. wth these verses made by my mother y^e Countesse of Westmorland:—

'Rare and ever to be wish't may sounde heere
Instruments w^{ch} faint spiritts and muses cheere,
Composed for y^e body, soule, and eare,
W^{ch} sicknes, sadnes, and foule spirits feare.'

"Verses made by my mother on morning walking in Seulhay woods:—

'Each bird invites unto his maker's prayse,
None will be dumbe, but all his vitals rayse
To sing in nature's tunes their holly layse;
There is noe discord, in their differing wayse;
Noe envie silenceth, but all obeys;
They know where tribut's due & there it payes;
Who hath a mite noe better present staves,
Soe teach their broode; the song neuer decays,
The Nightingall in sweete & curious faining,
The Cookcoes rude & base song not restraining.'

"Another:—

'The leaues we see fall downe and dye,
The old & young together lye,
On earth still to remaine, converting dailey to y^e same
Wher-of by nature they were fram'd.
Heer's figured man's mortality,
Who lives & dyes most suddenly.
Noe sooner hath he taken breath,
But he is subject unto death;
Soe weake, soe fraile, is every one
That from y^e loynes of Adam come;
Eve saw, she tempted, and did eate
The foode of life but unto death.'

"Preists make Christ's body & blood y^e must not doubt,
They eat, they drink, they box him up beare about;
One's to little, bread & wine,
Make him severall so we dine,
Thou wth thy Christ, I wth mine.

Is thy mouth y^e virgin's wombe, is bread her seede?
 Is y^e breath the Holly Ghost. is this our creede?
 O presumptuous undertaker!
 Neuer cake could make a baker,
 Yet a preist would make his maker.
 What's become of all y^e Christs y^e Preists have made?
 Doe those Hosts of Hosts abide, ore doe they fade?
 One Christ binds, y^e rest doe flie;
 One Christ lues, the rest doe die;
 One's a truth, the rest's a lye.'

Finis."

C. J. ROBINSON.

Norton Canon Vicarage, Hereford.

CERVANTES AND HIS TRANSLATORS.

A comparative inquiry into the merits of the various English translators of *Don Quixote* would be a subject too large for a note; but I must protest that MR. SHORTHOUSE (p. 295) has done less than justice to old Shelton, and far more than justice to Jarvis. Having recently been engaged in a close examination of all the English translations of *Don Quixote* as compared with the original, I am astonished to find any one saying that Jarvis's translation is "magnificent," and that it is "difficult to find the least slip in it." No Spanish scholar, so far as I know, has ever said this of Jarvis, who is essentially a dull, prosy, commonplace fellow—faithful, indeed, so far as he knew, but knowing little, and utterly insensible to the humour and the deeper meaning of his great original. Jarvis's version is certainly better than Smollett's slovenly and vulgar performance, or the loose, slip-slop paraphrase of Motteux, or the unutterably bad and stupid version of Phillips. But it is certainly inferior in spirit, and generally even in fidelity, to Shelton's, which, rude and unpolished as it is, and hastily written, comes nearer the genius of the author than any of the English translations. In this opinion I am backed by that excellent authority on books and things Spanish, Richard Ford, of the *Handbook*. I do not believe that Shelton took his version directly from the Spanish, but he must have had one of the Spanish editions by his side when he wrote, which will account for his mixing up Spanish words in his text. According to his own story, Shelton translated the first part of *Don Quixote* in forty days—a fact which, joined to his small acquaintance with Spanish, sufficiently accounts for his imperfections.

As to the particular passage which MR. SHORTHOUSE has quoted for a comparison between Jarvis and Shelton, the phrase *duelos y quebrantos* is one which has been a standing puzzle, not only to English translators but to Spanish commentators. MR. SHORTHOUSE has been no more successful with it than the rest. *Duelos y quebrantos*, in the great dictionary of the Spanish Academy, is interpreted to mean a *tortilla* (omelet or pan-

cake) of eggs and brains. In the later one-volume editions of this dictionary it is described as a dish peculiar to La Mancha, composed of the broken bones and extremities of the animals which had died a natural death. These the shepherds were supposed to collect and bring to their masters every Saturday, who made of them a dish called *duelos y quebrantos*, the *duelos* (griefs) referring to the anguish of the owner at the loss of his property, and the *quebrantos* (breakings) to the state of the animals. This explanation was first given by Pellicer, but it does not appear to have been generally adopted by Spaniards themselves. I own I think it farfetched, and cannot believe that, poor as our Manchegan hidalgo was, he would use braxy mutton as part of his regular weekly fare. Jarvis, in trying to solve the mystery, leaves it, as usual, where he found it. Smollett has "pains and breakings," which is more literal, but equally absurd. Shelton has "collops and eggs," which is at least intelligible, and is justified by the majority of the Spanish authorities.

I have generally found, where there is a difficulty of this kind, Shelton is the only one of the translators who honestly faces it. Often he succeeds by pure mother wit, making the English plain tongue answer for Cervantes' pregnant, though careless and free Castilian. In saying this, I do not mean to assert that Shelton's is a good translation of *Don Quixote*—only that it is a little the least bad of all the bad ones. A good translation of *Don Quixote*, one which shall give Cervantes' meaning, in as nearly as possible Cervantes' words, and clear up the real design and intent of this greatly misunderstood and ill-treated book, has yet to be produced.

H. E. WATTS.

49, Pall Mall.

POPULAR FRENCH SONGS: "THE RARITIES."

This very popular song is called "Va-t'en voir s'ils viennent, Jean, ou Les Raretés." It was written early in the last century by De la Mothe Houdard. It has always been a favourite, and there are many imitations and parodies, ancient and modern—good, bad, and indifferent. One of the best imitations was written in 1856 by the Chevalier Lablée, and is called "The Modern 'Va-t'en voir.'" It may be found in Plon's *Chants et Chansons populaires de la France*. An historical interest is connected with the original song. It is said that when Napoleon I. was gazing from his camp, he would sing "Va-t'en voir s'ils viennent, Jean!" Du Mersan gives the song, but without any introductory notice.

"Go, see if they're in sight, John!
 Our company to-night, John;
 You ne'er saw such before, John!
 Keep a look-out at the door, John!"

"There's an abbé! he seeks sinners;
His breviary's his delight, John!
With the poor he shares his dinners,
And his servant's quite a fright, John!
There's a justice of the quorum,
Whom no prejudice assails, John!
When suitors come, before 'em
He holds fairly-balanced scales, John!

"There's a maiden of fifteen, John,
As innocent as may be;
'Mongst the parsley she was seen, John,
Searching for a baby!
There's a husband with his wife, John;
Her faith was ne'er mistrusted;
She never raised a strife, John,
And his wig was never dusted!

"There's a monk who's never suddled
With the juice of strong October;
There's a poet never muddled,
And a fiddler always sober:
A Breton water-drinker,
A Gascon not a blunderer,
A Picard a deep thinker,
And a Norman not a plunderer!

"There's a belle who plainly dresses,
Tho' the roses long have faded,
And who covets not the tresses
By a youthful beauty braided!
There's a lady fair and witty,
Who, with no envy burning,
Makes a friend of one as pretty,
And quite up to her in learning!*

"There's a barrister who pleadeth
With an eloquence astounding;
So modest, he ne'er heedeth
Th' applause of crowds surrounding:
There's a nun who 'mid the flowers,
And sweet trees of nature's planting,
Yet can sigh for convent towers,
Midnight lauds and doleful chanting.

"There's a doctor who, contending
Drugs were made for human slaughter,
Is always recommending
Strong libations of cold water!
There's a bishop, famed for fasting;
'Gainst temptation he's so proof, John,
In Lent-tide there's no tasting
Any beef beneath his roof, John!

"Go see if they're in sight, John!
Our company to-night, John!
Give 'Monsignor' a good place, John,
For he'll have to say the grace, John!"

JAMES HENRY DIXON.

LETTER FROM JAMES ANDERSON, ESQ., TO THE BAILLIE OF MONKAIRN.

The pecuniary difficulties in which Anderson, the learned editor of the *Diplomata Scotiæ*, was involved, were the causes of his being compelled to

* In some copies we have another character instead of the "blue-stocking":—

"There's a convert—such a rarity!
So amiably minded,
That she even feels a charity
For those who still are blinded!"

go south and quit Edinburgh, where for upwards of forty years he was highly respected. This document, otherwise of little moment, goes far to explain how his embarrassments arose, and that he suffered for the faults of others. Having been factor for Campbell of Calder, or Cawdor,* who at the time had possession of the valuable island of Islay, he had the ill luck of employing in the collection of the rents individuals who appropriated them for their own benefit. Of this the letter, now printed from an original holograph draft, affords one instance. Shortly afterwards Anderson lost his factorship, and was forced to leave Edinburgh for London, where he died. Latterly he received assistance from the Earl of Oxford and Mortimer, as his knowledge of rare books and MSS. was useful in enriching the noble collection formed by that nobleman.

The Brodie mentioned in the letter was "Brodie of that Ilk." The best known of this ancient race, of whom there is any satisfactory notice, is the individual noticed by James V. in his facetious but not very delicate ballad, wherein the deceived damsel exclaimed in wrath—

"I thought ye were a gentleman,
At least the Laird of Brodie."

But her anger soon disappeared when she discovered that the beggar-man was a far more illustrious personage.

The late George Brodie, Esq., historiographer of the Queen, whose predecessors had settled in East Lothian, used to say that his ancestors were cadets of the Brodies of Brodie. Whether he was correct or the reverse, matters little: for his admirable Supplement to Stair confers a much greater honour upon him, than if he could have proved himself to be heir-male of Brudhe, the son of Billi, King of the Picts, the reputed ancestor of the Thaness of Brodie.

"Edinburgh, Aug. 17, 1721.

"My dear Sir,

"I stand amazed at your neglect of Calder's interest, and your forfeiting your repeated promises of sending money hither: nay not so much as your accounts; it is easy for you, who are at a distance, but not so for me, who am daily importuned by Calder's creditors; and how far you are behind is easy to imagine; and now Brodie is very pressing, and has written over & over again from London, and is now daily expected here.

"I bade my son write you pressingly, as I have frequently done, yet all to no effect, & by your last you faithfully promised money before this. I am now finally to acquaint you, that by next I send diligences to Innverrary, which will not be to your advantage, & you are to blame your self for the consequences. I must also plainly tell you, I will be obliged to cause stop your meddling with the rents of your Wodsett lands in Islay, since you wont raise & send in the rents of Monkairn to pay other creditors. I can assure you I may be blamed for allowing you to be so remiss, and write you the more

* Direct ancestor of the Earls of Cawdor.

plainly this, because if you dont answer it immediately, I am resolved to write you no farther, which I find to be so often in vain.

"Your humble servant,

"J. ANDERSON."

[Backed] "Copy, sent to the
Bailie of Monkairn,
August 17, 1721."

J. M.

LEWIS XI., CHARLES THE BOLD, AND THE BATTLE OF MONTLHERY.

In 1465 was formed against Lewis XI. that formidable "ligue du bien public" between the dukes of Brittany, Calabria, Bourbon, Nemours and Burgundy, the counts de Danois, d'Armagnac and Dammartin, which even the king's brother took a part in — Charles Duke of Berri, a youth of very weak mind, full of vanity, without any redeeming quality, and as such a very fitting instrument in the hands of the perturbators of the state. That young "Hotspur" of Burgundy, the Count of Charolais, son of Duke Philip the Good, better known as Charles the Bold, despairing of being able to enter Paris, and determined to do his worst to prevent the king from entering in, sallied forth from Ghent at the head of a numerous and brilliant host of nobles, crested knights, squires, and archers. Foremost amongst them were his first cousins Adolphe of Cleves and the sire of Ravenstein; the two bastards of Burgundy, Anthony and Baldwin; the Count of Saint Pol (Louis of Luxemburg) and the bastard of Saint Pol; the sires of Emeries and of Happlaincourt, Philippe de Comynes and Olivier de la Marche (the future historians), who have left very graphic descriptions of what Aimé Martin, in his *History of France*, very properly terms "la plus bizarre de toutes les batailles."

Baron Kervyn de Lettenhoven, in his valuable publication, *Lettres et Négociations de Philippe de Commines* (1867, i. 51), has a very curious inedited letter on this drawn battle, in which on both sides there was much hard fighting, but still harder running. In this document the victory is of course attributed to his fiery young lord, but Duclerq says of it:—

"Saint-Pol, un des chefs rebels croyoit si peu la bataille gagnée qu'il conseilloit de tirer à l'aube du jour le chemin de Bourgogne en sauvant seulement l'artillerie. Le Roy, dont on voyoit les feux 'à trois jets d'arc,' abandonné par le comte du Maine, l'amiral de Montauban et huit cents lances, s'en fuit à Corbeil dans la nuit. Charles le Téméraire, très-joyeux de sa victoire, demeura en la place et y coucha."

De Barante and all the other historians speak of this bloody encounter as being very undecided; but then, as a counterpart to these statements, I have a letter addressed from Corbeil, the very day after the engagement, by Lewis XI., "A n^re ame & feal conseiller le bailly de Lyon, ou à son lieu-

tenant," in which he trumpets his own fame, and it is more than probable that the wily monarch hastened to despatch the like all over the country: "Et voilà," as said Voltaire, "comme on écrit l'histoire." The letter runs thus:—

"De par le Roy.

"N^re ame et feal. Hier enuiron deux heures apres dîner estans les Contes de Charrolois et de Saint Pol, Alof de Cleves le bastard de Bourgoingne et tous leⁿ gens en bataille empres Montlehery fortifiez de leurs charrois fossez Ribande gens et autre grosse artillerie feumes conseillez de les assaillir et combatre et ainse fut fait et graces à Dieu eusmes du meilleur et fut la victoire pour nous et par deux ou troys foiz sen foyrent le D³ Conte de Charrolois et la pluspart de ses gens et le d³ Conte de Saint Pol et desquels ont este destroussez q' mors que prins depuis la bataille que sen foyrent bien deux mille, Et entre autres le sire Desmeries et le S^r de Haplaincourt ont este prins et y en a encores plusieurs qui sen sont fouys lesquels on poursuit et desia en ont este amenez plusieurs en ceste ville de Corbeil, Et en tant que touche le principal de la bataille Il en est mort de leurs dis contre ung des n^rs ainse quil a este trouue et en y a eu de 14 a 1500 mors de le^r part et de deux a troys cens prisonniers dont il y en a de gens de bien beaucoup et come auons sceu le bastard de Bourgoingne a este tue, Et outre nous a este rapporte q' les D³ Contes de Charrolois et de Saint Pol ont este grievement blesez et demourasmes en champ jusques a Soleil couchant et enuiron Soleil couchant q' le champ nous estoit demoure Nous retraismes et veinsmes jusques en ceste ville de Corbeil et toute n^re armee avec Nous excepte aucuns qui cuidoient les choses autrement estre, Et a ceste cause se sont retrayez en plusieurs lieux. Lesquelles choses vous voulons bien signifier afin q' en puissiez rendre graces a N^re S^r. Donne a Corbeil le 17^e Jour de Juillet."

Lewis XI. managed in fact to get into Paris, which the confederates vainly tried to prevent, and he put an end to the League by making concessions to all. As say Bordier and Charton:—

"Toutes choses furent accordées. Les Normands voulaient un Duc, ils eurent Charles de France, frère du roi. Charolais, les villes assises sur la Somme que le roi avait rachetées quatre cent mille ecus, il les reprit. Chacun emporta sa pièce. Saint Pol fut fait connétable; l'ambition du personnage était comblée.—'Les Etats-Généraux, la Régence, la Pragmatique, le *Bien public*, furent oubliés; chacun avait travaillé pour soi.'"

P. A. L.

FROISSART AND THE ISLE OF WIGHT.—Mr. Moore, an eminent antiquary of the Isle of Man, has just pointed out a small but not unimportant mistake in Froissart. That excellent chronicler makes Richard II. in one of his capricious fits of tyranny banish the Earl of Warwick to the Isle of Wight, "over against Normandy." In Prynne's *Abridgment of the Records of the Tower* (22 Rich. II.), however, we find the following:—

"After judgment the king, at the request of the Lords, Appellants and Commons, to the said earl pardoneth the execution aforesaid, and granted to him life, to remain during the same in the Isle of Man, upon condition that no means should be made of any further favour to him.

"And the said earl was delivered to Sir Wm. Le Scroope and Sir Stephen his brother, to bring him to the

said isle, both of whom undertook, body for body, safely to keep the said earl in the said isle without departing therefrom."

The same able antiquary points out that by a singular slip Sir Walter Scott, in *Peveril of the Peak*, confuses this earl with the King-maker, and Professor Wilson, writing about the Isle of Man, still less excusably, makes the King-maker a contemporary of Richard II.

WALTER THORNBURY.

AS MAD AS A HATTER.—I am not aware that this common expression has been discussed in "N. & Q."* Reading the *Colonial Adventures and Experiences of a University Man* (Lond. Bell & Daldy, 1871), I find at p. 69 the following explanation. Talking of a shepherd's life in Queensland, the author says it is —

"Frightfully lonely, and is apt to dull the faculties, both of mind and body. The professional shepherd is easily known by his general abstracted and neglected appearance, and his lounging habits. He is strange and 'cranky' in his ways too. Indeed squatters assert that the best shepherds are those who are more or less mad, and consider a little crack in the understanding to be a great qualification. We have, I believe, imported from Australia a familiar saying which illustrates this. We say that such and such a person was mad as a hatter. Now shepherds and hut-keepers, who also lead a lonely life, are very fond, whenever they can get the materials, of making cabbage-tree hats. The industry distracts their thoughts, and the hats are sold at a good price. These men, however, are almost always to a certain degree mad. They talk to themselves, to their materials, to the gum-trees, and therefore the expression 'as mad as a hatter' meant one who was entirely mad and showed his madness by his actions, as did these shepherds and hut-keepers. How or when the expression was transported (so to speak), or whether it ever has been so transported, I do not attempt to explain."

OLPHAR HAMST.

THE NAMING OF FOUNDLINGS.—At a recent meeting of the guardians of St. Pancras, Middlesex—

"A letter was read from the Rev. S. Buss stating that no child had been christened by him under the name of Bobby Doorstep. He would not have done so. If he had been christened by that name it could not be altered."

If the infant was found on a doorstep, why should Doorstep not be its future surname? I remember reading that some years ago a deserted infant was called *Jenner*, because it was found on the vaccination day of a London workhouse. I was in Lausanne, Switzerland, when a foundling was named "François du Panier," because it was found in the parish of St. François in a basket or *pannier*. I cannot agree with the Rev. Mr. Buss in his objections. Bobby is surely as good as Tom or Harry, which are common Christian names, and Doorstep is quite as good as Bugg and Snotterton, and Matterface—surnames by no means uncommon—and a host of others. N.

[* See "N. & Q." 2nd S. ix. 462; 3rd S. v. 24, 64, 125.]

THE GATHERING OF THE HOWES.—The following note appears to be sufficiently curious to merit preservation in "N. & Q." :—

"A despatch from Harmony Grove, Framingham, Massachusetts, dated August 31, states that—

"Over 3,000 members of the Howe family have gathered here to-day, including representatives from every State in the Union, and from several foreign countries. A mammoth tent is erected, in which dinner is laid for over 2,000 persons. The Howe family were called to order about 10 o'clock by Colonel Frank E. Howe, of New York. Prayer was offered by Rev. William A. Houghton, of Connecticut, after which Colonel Howe, president of the day, gave a family welcome for all to all. The song of welcome, written by Julia Ward Howe, was sung by the audience. The oration was then delivered by Hon. Joseph Howe, Secretary of the Dominion of Canada, being received with applause throughout. He concluded by expressing the hope that the two countries would soon be united as one great family. Another song, written by Caroline Howe, was followed by a pretty poem written by Julia Ward Howe, which was then read, creating great pleasure. A brilliant address by Judge Howe, of New Orleans, and a song by Mrs. Hinckley, of San Francisco, followed. A few short speeches concluded the literary exercises. At one o'clock the dinner began.

"At the dinner of the Howe family over 3,000 people sat down. Large arrivals from distant points came on the ground during the day, having been detained on New York roads. Illinois, Ohio, Wisconsin, Iowa, Oregon, and South America were represented, in some instances by whole families. The poem by Mrs. Julia Ward Howe was the gem of the literary exercises. After dinner Colonel Howe, Rev. Francis Howe, aged 82, of New Bedford; John Howe, of Providence; Rev. Dr. Dewolf Howe, of Philadelphia; Mrs. Caroline Howe, of Portland, Maine; Mrs. Louisa G. Benton Howe, of Bombay; Wm. Howe, of Rarway, N.J., and Dr. Greeley Howe of Natick, made speeches. Resolutions were adopted thanking Elias Howe, Hon. Joseph Howe, and Colonel Frank E. Howe. The youngest representative of the Howe family present was four months old and belonged to Boston. After its presentation to the gathering "Auld Lang Syne" was sung, general conversation followed, some very ancient relics were inspected, dancing succeeded and was continued until sunset, when the largest family gathering ever held in New England separated, nothing occurring to mar the day's enjoyment."—*Manchester Examiner and Times*, Sept. 14, 1871.

W. E. A. A.

Rusholme.

DROWNED BODIES DISCOVERED.—The following curious superstition has been practised recently on Trentside. Has it been noted in the pages of "N. & Q.," and is it known elsewhere? A man had been drowned, and his body could not be recovered. A button from one of the waistcoats of the deceased was mounted on a small piece of board, and floated in the Trent, in the belief that it would stop over the spot where the body was. I did not hear that the experiment was successful. In 1st S. iv. 148, 251, 297, I see some similar trials have been mentioned. W. D. SWEETING.

Peterborough.

STAITH, in use for quay, is a local word in N. Yorkshire for a shipping platform, and answering

to "khay" in Ireland. *Stait* is from the Norse *stād*, and *statio navalis* of the Latins.

EBORACUM.

DANCING AT WORCESTER.—Your correspondent D. P., of Malvern Wells, has favoured us with some interesting extracts from the Berrington Collection of MSS. at Little Malvern, and has published them in four letters to the *Worcester Herald*. In one of the most recent he quotes a letter from Helen Roberts, afterward Mrs. Giffard of Chillington, dated 1720, in which are these words: "I must find time to tell you that I have danced at the first assembly that ever was in Worcester." As Worcester in 1720 was one of the principal cities in England, it was probably one of the first to establish these social reunions in the provinces. THOS. E. WINNINGTON.

LOCAL PHRASES.—In the west of Herefordshire, close to the Welsh frontier, I find a not uncommon expression, "To make the back of any one," implying "to set him up, to do him a great benefit." I do not recollect having ever heard this in South Herefordshire, where I lived many years. I have been told of an expression used in Monmouthshire, but never heard by me in Herefordshire, that "such an one is not a person that you would peel eggs with," implying, I believe (but should be glad of further information), that you would not stand on any ceremony with him.

T. W. WEBB.

POPE AND GOLDSMITH.—Not being so fortunate as to own a copy of the earlier volumes of "N. & Q.," I do not know whether your attention has ever been called to the singular resemblance which two well-known and frequently quoted lines of Goldsmith's bear to a sentence in Pope's "Last Letter to the Bishop of Rochester," the celebrated Atterbury.

The lines, which, as I do not require to remind you, occur in the "Retaliation," and relate to Edmund Burke, run thus:—

"Who, born for the universe, narrow'd his mind,
And to party gave up what was meant for mankind."

And the sentence in Pope's letter is as follows:—

"At this time, when you are cut off from a little society and made a citizen of the world at large, you should bend your talents, not to serve a party or a few, but all mankind."

I may add that Pope's letter was written in 1723, that Goldsmith was born in 1728, and that the "Retaliation" first appeared in print a few weeks after his death in 1774. J. R.

Glasgow.

Queries.

"VERTUE."

I shall be very grateful to any one who can throw light upon the following fragment. It is contained on a quarto leaf, from which four lines have been cut away at the top, and the signature-title "Vertue" ought to point to the name of the poem. The rest of the signature of the sheet, after the letters F.fff, has been cut away; but, unless there is a misprint here, the poem must have reached to a considerable extent, and ought to be easily identified by some one who is familiar with the productions of the first half of the sixteenth century. The book must have been printed in London by Wynkyn de Worde between 1504 and 1534. The remaining text is as follows:—

* * *
"The whiche with you dyde make a brayde
Ye had ben dampned by ryght and equyte
Jn to this pytte full of all iniquyte
Wherfore thanke god that sent you wysedome
Suche deedly perylles for to ouercome 5

"Also the lady with the cup of golde
[J]s here condempned for her grete pryde
Jn endeles payne bothe hote and colde
Where in for synne she shall abyde
This is a dongeon longe and wyde
Made for them that do synne dedely
And of cryst Jhesu wyll axe no mercy 12

"This is a place full of all derkenes
Wherin be serpentes foule and odyous
This is a place of mortall heuynes
Where J sawe deuyles blacke and tedyous
Dampned soules turmented with hokes rygorous
This is the vppermost parte of hell
Jn whiche paynys dampned do dwell 18

"For as moche as they lacked instruccyon
For to beleue in god omnyotent
They haue deserued the leasse correccyon
Yet theyr payne haue none extynguyshement
For they are dampned by true sentymment
For theyr byleue and false idolatry
That made theyr goddes of mars and mercury 26

"Than wente we downe to an other vante
Where Jewes laye in grete paynes stronge
Vertue. F.fff []

[Four lines wanting.]

"Of Jhesu cryst and the vyrgyn Mare 33

"Nor yet that he dyde suffre passyon
Bothe for them and all mankynde
Nother yet of his resurreccyon
Jn theyr byleue they are so blynde
Yet as in bokes wryten we do fynde
That they haue ben taught many a tyme
For to forsake theyr owne false cryme 40

"Than wente we downe to a depper vale
Where crysten soules dyde wepe and crye
Jn grete sorowe payne and bale
Brennyng in fyre moost hote and drye
And some in Jce ryght depe dyde lye
For to expresse it is impossyble
The paynes there they are so horryble

"These crysten men knowe goddes lawe'
And euery daye had informacyon
Frome deuelysshe werkes them to withdrawe
That they sholde not fall in dampnacyon
[Y]et wyll they not make sequestracyon
Of goddes commaundement but synne deedly
Therefore here are they dampned ryght wysely 54

"And thou haddest sette thy delectacyon
In fleshely pleasure and vayne glory
Thou haddest ben here without saluacyon
Without thou of god had axed mercy
Who that it axeth shall haue it truely
[] he be contryt and do repent." 60

HENRY BRADSHAW.

University Library, Cambridge.

LETTERS ASCRIBED TO THE MARQUIS DE MONTCALM.

I would be grateful for any information concerning these letters, which, it will be seen from the following remarks, I consider an ingenious fabrication on the part of Choiseul:—

"De 1757 à 59 parurent des lettres, que l'on disait écrites par le marquis de Montcalm à son cousin M. de Berryer, résidant en France, dans lesquelles on trouve une appréciation bien juste de la situation des colonies d'Amérique et une prédiction bien nette de la révolution qui se préparait. 'Le Canada,' y est-il dit, 'est la sauvegarde de ces colonies; pourquoi le ministre anglais cherche-t-il à le conquérir? Cette contrée une fois soumise à la domination britannique, les autres colonies anglaises s'accoutumeront à ne plus considérer les Français comme leurs ennemis.'

"Ces lettres eurent le plus grand retentissement dans les deux continents. Grenville et lord Mansfield, qui les eurent en leur possession, les crurent réellement émanées de Montcalm. De nos jours encore, le judicieux Carlyle * n'a pas hésité à en citer des extraits dans le but de vanter la sagacité du général français et la justesse de sa prophétie. Mais le style de ces lettres, l'exagération de certaines idées, l'absence de tout caractère qui dénote leur provenance, et la comparaison qui en a été faite avec toutes les pièces relatives aux affaires du Canada et à Montcalm, ne permettent plus de croire à la vérité de l'origine qui leur fut attribuée dès leur apparition. Nous voyons là une manœuvre habile du ministre Choiseul, qui espérait, par cette brochure, semer la division entre les deux partis, augmenter leur défiance réciproque et hâter un dénouement qu'il prévoyait d'autant plus volontiers qu'il le désirait plus ardemment."

I wish to add that I reached this conclusion—(1) from the internal evidence of the letters themselves; (2) from similarity of the style with that of Choiseul's *Mémoires imprimés sous ses yeux, dans son cabinet, à Chanteloup, 1778*; and (3) from the coincidence of opinions expressed in the manuscript "Mémoire adressé par Choiseul à Louis XV sur sa gestion des affaires et sur sa politique après la cession du Canada à l'Angleterre."

Bancroft says (*Hist. United States*, iv. 240)

* "Vie de Frederick the Great. xi, 257-262. Leipzig, édition 1865. Bancroft les qualifie nettement de contre-façon, iv (ch. ix), 128, note. V. aussi *Vie du général James Wolfe*, par Robert Wright, 601. London, 1864."

that M. de Barante mentioned this MS. *mémoire* to him, and extracts from it are given in the *Revue française*, July 1828, in an article which I have good reasons to believe from the pen of M. de Barante.

L. M.

Wiesbaden.

RICHARD HARRISON BLACK, LL.D.—It really is surprising that such a name as this should have escaped every dictionary-maker I have referred to, and yet he has written works of every-day reference, which have passed through numerous editions. Dr. Black appears to have written—

1. An Etymological and Explanatory Dictionary of Words derived from the Latin 3rd edition. Longman, 1832.

This is the only edition in the British Museum apparently. Probably the first edition was anonymous, and was probably published in 1825.

2. The Parent's Latin Grammar Longman, 1824 (?)

3. Companion to same, 182-?

These two works I do not find in the British Museum.

4. A Pharmaceutical Guide Longman, 1822 (Pseudonymous).

5. The Student's Manual Vocabulary of Words derived from the Greek 3rd edition. Longman, 1825; 4th edition, 1828; a new edition (?), 1837.

This, I imagine, is his first work, and published in 1820 or 1821. The third edition is apparently the earliest in the British Museum. My work is crippled, in fact stopped, for want of the first editions in each case.

6. A Sequel to (No. 5) Vocabulary of Words derived from the Latin, &c. Longman, 1823(?), pseudonymous.

This may probably be the early edition of No. 1 above.

Dr. Black's works are in the London and English catalogues, editions being published to the present time. At the end of one of his publications I find advertised, and that is all I can find of it:—

The Paidophilean System of Education applied to the French Language, in 2 vols. . . . Longman, 1824(?), price 6s. 6d.

This is by "J. Black, during several years professor of languages in France." I suppose he was a relative of R. H. B. Any information relative to the above will much oblige

OLPHAR HAMST.

9, Henry Road, Barnet, N.

"THE BOOKWORM."—Not the bookworm which was so admirably dissected in "N. & Q." a short time ago, but the hero of an "old song," about which I should like to know more. All that I know is:—

"Free from care and free from strife,
Jack Bookworm led a college life:

A Fellowship at twenty-five
Made him the happiest man alive.
He drank his glass and cracked his joke,
And Freshmen wondered as he spoke."

THOS. RATCLIFFE.

BRAYDED: BRAYDES.—In the *Felon Sewe* is the following line:—

"Scho brayded upon every side."

What is *brayded*? It has been suggested that it means *dodged*, and such a signification might be guessed at from the words "every side." But if *brayded* in the above line mean *dodge*, what does the substantive *braydes* signify in a sequent line—

"Scho gav sike hard *braydes* at the bande"—

brande being a cord or rope. *Braydes* here cannot have anything to do with *dodging*, and therefore we must seek another meaning for the verb.

N.

BRITISH MUSEUM.—Can you inform me where I can get the latest information as to the British Museum Library—its extent, number of books, accretions by gift or purchase, and generally the annual rate of increase? I have asked at the Museum, but the replies were vague. Is there any new publication—except Blue Books, which are difficult of access—on the subject?

NEW YORK.

[The only recent works on the present state of the British Museum are, *Hand-Book to the Library*, by Richard Sims, 1854; *A Handy-Book*, by T. Nichols, 1870; *Lives of the Founders of the British Museum*, by Edward Edwards, two Parts, 1870, and the Annual Parliamentary Returns. Mr. R. Cowton, who is connected with the institution, has announced a volume of *Memories of the Library of the British Museum, 1855-1871*.]

ROBERT BURNS'S WATCH.—Can some of your readers give any information as to a watch which is, I believe, a relic of Burns the poet? In Sept. 1869, I was travelling in New Brunswick, and at the village of Tobique, on the St. John River, fell in with an eccentric genius who combined the pursuits of shoemaking and goldseeking. He had recently found specimens of the precious metal on the river Tobique, which I had just descended, and out of curiosity I went to his house to see his findings. I saw there specimens of gold in quartz and in dust, and was about to leave when he told me that he had a curiosity in the shape of a watch of Burns; and opening a drawer he pulled out from among strips of leather and the *débris* of his craft a heavy silver watch, wanting one hand, which had the initials "R. B." on the outside. His account was that it was a presentation watch which had been brought over by a Scotch family, who, with many others, had been sent out by some of their landlords to form a colony in the beginning of the century, and after being kept as an heirloom for many years, had been traded away in a time of want by some of the sons. Its history was matter of some notoriety in the county,

where there are many of Scotch extraction, and finally it was "swapped" to my informant for another watch and two pairs of boots. He could not tell me the name of its original possessors, who were living in a village at some distance, but promised to try to find it out for me. I left the place the same evening, having first (after some difficulty) persuaded the shoemaker to part with the watch, but have not since heard from him with regard thereto.

Such were all the details which I was able to obtain as to its history. The watch itself is an old-fashioned and heavy silver watch, the case separable from the works. Having the initials "R. B." and the date 1894 [1794?] on the back, and within the name of the maker, R^r Cunningham, London, and the number 2421. From a paper label it appears that the watch had at some time been repaired by James Murdock, watch and clockmaker, Newton, Ayr. Perhaps from these data some of your readers may be able to give further information which may suffice fully to identify what is, I believe, a veritable relic of the poet.

JOHN R. GRIFFITH.

24, Old Square, Lincoln's Inn.

CALVARY.—On old tombstones, when an incised cross (frequently floriated) is found, is it a fact that a calvary at its base is only added in the case of priests?

PELAGIUS.

"CAST FOR DEATH."—A halfpenny has just been brought me of a singular character. It has been worn perfectly smooth, and these legends scratched rather deeply in a running hand. On one side, "M. Beavens cast for death, Sep^r 14th, 1775; and on the other, "Mary Beavens, April 12th, 1776." Can anyone throw light on this? Is the second date that of Mary Beavens' death? And does the earlier date refer to some dictum of a fortune-teller?

W. D. SWEETING.

Peterborough.

EDES, EADE, OR EDE FAMILY.—Can any reader of "N. & Q." give me any information concerning one Orgar Edes, who was living late in the sixteenth century? He is mentioned as kinsman in the will of Henry Edea, of Bocking, Essex, 1597. I want to ascertain where he lived, and anything relating to his ancestry, &c.

H. A. BAINBRIDGE.

24, Russell Road, Kensington.

ENIGMA.—The following riddle was published posthumously, fifty-five years ago, in the *Miscellaneous Works* of Samuel Bottomley, the Saddleworth poet and topographer. No answer is given in the little book, neither was one elicited by its insertion in a local paper. Any of your correspondents clever in such matters, and who may be able to read it, will, by forwarding a reply, much oblige a good many puzzled folks, who,

after racking their less ingenious brains, are still unable to discover it for themselves:—

“On the banks of Silver Tame
There lived a man of honest fame,
Who was great uncle to his brother,
And natural uncle to his mother;
His wife both spouse and sister is,
And children crown their nuptial bliss,
From breach of law and incest free;
I humbly ask how this can be?”

JOHN HIGSON.

Lees, near Oldham.

A FORM OF ECCENTRICITY.—Would it be possible to collect in your columns notices of various developments of the strange mania some civilised persons have fallen a prey to—of seeking to go naked? To that mentioned in “N. & Q.” (4th S. viii. 23, let me add the instance of Shelley’s friends (4th S. vii. 259), who, as recorded in Hogg’s *Life of Shelley*, having a family of three girls and two boys, between the ages of twelve and five, prepared them for a coming millennium of nudity by letting them run naked about the house for several hours every day. Also that of William Blake and his wife acting scenes from *Paradise Lost* in the primitive costume of Adam and Eve (Gilchrist’s *Life*, i. 115). I could add others, but will not further fill your space at present.

Γυμν. Ζητ.

HAT OR CAP OF MAINTENANCE.—In a history of York (1788) I find the following:—

“The swordbearer hath a hat of maintenance, which he wears only on Christmas day, St. Maurice’s day, and the high days of solemnity. This hat he puts off to no person whatsoever, and sits with it on all the time during divine service at the cathedral or elsewhere.”

What is, and from whence the origin of, the “hat of maintenance”? THOS. RATCLIFFE.

[The origin of the cap of maintenance requires investigation. It is borne before the Pope among the rest of his regalia when he enters St. Peter’s in state on the great festivals. The earliest notice of it known to us is that furnished by the accurate Drake in his *Eboracum* (p. 181) who affirms that “King Richard II. presented (A.D. 1390) to Robert Savage, Lord Mayor of York, a large gilt mace, to be borne before him, and also a cap of maintenance to his swordbearer.” It is said that the one at present worn by the swordbearer at York is traditionally the identical hat of King Richard II. It was originally crimson velvet, edged with gold; but is now much faded, and has only been held together by repeated relinings. Pope Sixtus IV. (1482) presented the cap to Edward IV.; Pope Innocent VIII. (1488) also to Henry VII., as well as Pope Alexander VI. (1497) to the same sovereign. Henry VIII. (1514) received it from Pope Leo X. Consult “N. & Q.” 1st S. vi. 324; 4th S. ii. 560.]

JAMES I. AT WORKSOP.—An old account of the proceedings of King James I., on a tour in the North in 1617, says:—

“The king left Newark on the 7th of April for Worksop, where he rested one night; and where on the following morning a proclamation was issued commanding the departure of the noblemen and country gentlemen from London during his ab . . .”

I have a copy of this proclamation, said to have been issued by the king when at Worksop, but it seems to require confirmation. Perhaps MR. J. G. NICHOLS, or some other correspondent, can give the authority. I shall be thankful for any scrap of information about Worksop.

ROBERT WHITE.

Worksop.

“THE LADY OF LATHAM.”—A book has been lately published entitled—

“The Lady of Latham; being the Life and Original Letters of Charlotte de la Trémouille, Countess of Derby. By Madame Guizot de Witt. Smith, Elder & Co., 1869.”

Is anything more known of the discovery of these letters than that given in the preface—“found in a barrel at the bottom of a cellar”? I presume they were written in French, but they are all printed in English. Are all the letters published, or only a selection? Those relating to the court of Charles II. are curious. Has the book been published in French?

JOHN MILAND.

“THE LISTS OF NASEBY WOLD, OR THE WHITE-ARMED LADY’S OATH.”—The author of this ballad has been often inquired after in “N. & Q.” but no reply has been given. Perhaps some new subscriber can name the author.* N.

MANURE PRONOUNCED MÂNURE.—The following lines are in Cowper’s *Garden*, line 516:—

“These on the warm and genial earth that hides
The smoking manure, and overspreads it all.”

Did he mean us to lay the accent on the first syllable of *manure*, and shorten *overspread* into *o’erspreads*, or to accent the second syllable of *manure*, fully to pronounce *overspreads*, and slur over *smoking*, so as almost to run it into one syllable?

Among all the quotations of the word *manure* given by Richardson, only one occurs in which the accent is laid on the first syllable. It is from Bishop Hall (book v. *Sat.* i.)—

“Though many a load of marle and *manure* layd.”

Richardson, in citing this passage, takes no notice of the accent being thus unusually placed.

JAYDEE.

NAPOLEON I. AND FREEMASONRY.—In “*Histoire pittoresque de la Franc-Maçonnerie et des Sociétés secrètes, anciennes et modernes*, par F. T. B. Clavel, Paris, 1843-8,” the following passage is to be seen at chapitre vii., première partie, Franc-Maçonnerie, p. 242:—

“L’Empereur avait été reçu maçon à Malte, lors du séjour qu’il fit dans cette île, se rendant en Égypte.”

Clavel does not mention the name or number of the lodge where this initiation took place. As every circumstance about Napoleon is of much

[* See “N. & Q.” 3rd S. v. 376.]

interest, any information on this subject will much oblige
B. T.

"THE QUEEN'S BOOK," 1804.—In Aspland's *Memoirs of the Rev. Robert Aspland*, p. 146, the Rev. Thomas Belsham, writing to Mr. Aspland Sept. 30, 1804, says:—

"The Queen's Book is come out with an Introduction by the Bishop of London, and stereotyped by Lord Stanhope. I have just dipped into it. I presume it is the Catechism she learned when she was a child, and which she still faithfully adheres to. I have just glanced over it as it lies in Johnson's shop. It is a mass of absurdity,"

and then he alludes to what it teaches. What book is referred to?
S. O.

[The work is entitled *An Abstract of the whole Doctrine of the Christian Religion, with Observations*, by John Anastasius Freylichhausen. The volume is curious on several accounts. The manuscript in German was in the library of Queen Charlotte, consort of George III., who translated it for the use of her illustrious daughters. Moreover, as stated on the title-page, it was "the first book stereotyped in this kingdom," which we take to mean, according to the Stanhope process; for William Ged of Edinburgh, about 1725, stereotyped Bibles and Prayer-Books for the University of Cambridge. See "N. & Q." 4th Ser. iii. 478, 582.]

QUOTATIONS WANTED.—In an article on "The Devil" by Miss Cobbe in a recent number of the *Fortnightly Review*, the authoress speaks of "the black sun imagined by the novelist whose rays were streams of darkness and frost." Who is the novelist?
JONATHAN BOUCHIER.

Where is this line to be found—

"Communiter bona profundere deorum est"?
It has been the motto upon the book-plate of the Philadelphia Library since the founding of the library.
D.

"Like a squat figure on a Chinese fan."

Where is the above line found?

STEPHEN JACKSON.

Is not Destouches the author of the following verse?—

"Chassez le naturel, il revient au galop";
and if so, in which of his plays is it to be found?
May I ask also, what is the exact date of what is known as the "émeute Barbette," under the reign of Philippe IV. of France?

A SUBSCRIBER IN THE FAR EAST.
Shanghai, China, August 25, 1871.

TAYLOR'S "VOYAGE TO NORTH AMERICA." —
Who was the author of the following?—

"A Voyage to North America, performed by G. Taylor of Sheffield, in the Years 1768-69. Nottingham: Printed by S. Creswell for the Author, 1771."

It is evidently a *voyage imaginaire* of the Captain Boyle type.
C. ELLIOT BROWNE.

THE YORKSHIRE FENS.—In 1701 was published at York "*The State of that Part of Yorkshire adjacent to the Level of Hatfield Chase*. By a Lover of

his Country." This pamphlet gives a very curious but sadly onesided account of the attempt of Cornelius Vermuyden to drain the Hatfield level, and a lively account of the damage done by the removal of the old dams and sluices at Fishlake especially.

I wish to find out, if possible, the name of the author. Ralph Thoresby, quoted by Hunter (*Deanery of Doncaster*, vol. i.), writing to De la Pryme Nov. 1703, desires him to obtain for him "a printed pamphlet by Portington." Hunter thinks it probable that this may be the one, but on the other hand it is ascribed to Thomas Simpson in the Catalogue of the Royal Institution, and Hunter has found a Simpson who resided at Fishlake at the time. Mr. Raine, in his *History of the York Press*, does not mention the book.

The social history of this district is not without considerable interest. The introduction of a colony of foreign settlers two hundred years ago has left many traces. Many of the old fen-towns still preserve a quaint Flemish aspect, and a good proportion of the names remind one of Mynheer.

C. ELLIOT BROWNE.

Replies.

SIR BOYLE ROCHE AND HIS BIRD.

(3rd S. vii. 459, 501; viii. 56; 4th S. viii. 185, 316.)

As the question of the originality of Sir Boyle Roche's bird has again been raised in "N. & Q." it would be interesting to ascertain what is really known with regard to it. The writer in *Once a Week* would have made his article more valuable had he referred to so common a book as Sir Jonah Barrington's *Personal Sketches*, because now he leaves those readers who have heard of the bull for the first time in perfect bewilderment as to Sir Boyle and his saying. There appear to be four points that have not clearly been brought out in the discussion: 1. Who was Sir Boyle Roche? 2. What did he really say? 3. When did he say it? 4. Was his remark original? These four questions I will now attempt to answer.

1. The name of Sir Boyle figures so frequently in old jest-books as the father of every conceivable form of bull, that I believe many persons have come to consider him as a mythic character altogether. Barrington, however, says of him (*Personal Sketches*, 1827, vol. i. p. 211):—

"He was without exception the most celebrated and entertaining anti-grammarian in the Irish Parliament. . . . He was of a very respectable Irish family, and in point of appearance a fine, bluff, soldier-like old gentleman. He had numerous good qualities; and having been long in the army, his ideas were full of honour and etiquette—of discipline and bravery. . . Sir Boyle was perfectly well bred in all his habits; had been appointed gentleman-usher at the Irish Court, and executed the

duties of that office to the day of his death with the utmost satisfaction to himself as well as to every one in connexion with him. . . . This baronet had certainly one great advantage over all other bull and blunder makers: he seldom launched a blunder from which some fine aphorism or maxim might not be easily extracted."

So much for the man.

2. At p. 343 of the same book Barrington gives a report of Sir Boyle's words which were uttered on the occasion of a gentleman, not a member of the Irish House of Commons, walking up the House to present a petition.

"It being observed by some member, that the serjeant-at-arms should have stopped the man at the back-door, Sir Boyle Roche very justly asked the honourable gentleman—'how could the serjeant-at-arms stop him in the rear, whilst he was catching him in the front? did he think the serjeant-at-arms could be, like a bird, in two places at once?'"

3. The date of this remark is also told us by Barrington. It was made in the year 1792 at the time of the debates on the Catholic Bill, and the gentleman who, regardless of parliamentary rules, marched across the floor of the House, was the son of Edmund Burke.

4. There can now be no doubt that the simile was not original, and according to MR. REDMOND (3rd S. vii. 501) Sir Boyle used the expression "As the man said once," so that doubtless it was then an old and well-known joke. I think it most improbable that Sir Boyle Roche should have quoted from a play published first in 1686, as suggested by the writer in *Once a Week*, and moreover the quotation itself from the *Devil of a Wife* has none of the appearance of an original remark. MR. BURTON does not inform us of the date of the letter of Robertson of Strowan the Jacobite, in which he writes that he can't be in two places at once like a bird, but as he was born in 1670 and died in 1749, his use of the expression is of later date than the passage in Thomas Jevon's play. What is now left to be done is to find a reference to this bull previous to the year 1686, and probably such will be found in some of the old jest-books.

HENRY B. WHEATLEY.

JOHN DYER.

(4th S. vii. *passim*; viii. 99, 157, 178, 252, 315.)

May I contribute a note on this subject, which was recently discussed in your columns? I have not read Dyer's poems, so I can offer no opinion upon their merits or demerits, but (which will be far more interesting) I will quote the opinions of two illustrious men—one, in my humble judgment, the greatest poet of the eighteenth; the other the greatest of the nineteenth century. I am aware that the criticisms of poets on their brother bards are not always just or accurate: witness Byron's on Chaucer, Wordsworth's on Dryden, &c.; but they are at any rate always

interesting. Gray, in a letter to Horace Walpole in or about the year 1751, speaking of Dodsley's collection, says:—"Mr. Dyer has more of poetry in his imagination than any of our number; but rough and injudicious."

Wordsworth has dedicated a sonnet to Dyer's memory, in which he speaks almost with enthusiasm of the "Fleece" and "Grongar Hill"—

"Bard of the Fleece, whose skilful genius made
That work a living landscape fair and bright," &c.

Although few in these days would question Wordsworth's right to be termed the greatest poet of his century, I dare say it would by some be thought too bold to term Gray the greatest of his. I am much mistaken, however, if any English poet from the death of Milton to the rising of those "bright occidental stars," Coleridge, Wordsworth, Byron, &c., possessed the imaginative faculty in an equal degree with the author of those two sublime odes which poor Johnson committed his reputation as a poetical critic by depreciating. Burns can hardly be called an *English* poet, so he is out of court. Had the quantity of Gray's verse been in anything like an equal proportion to its quality, he would, I consider, have ranked only below Milton in sublimity, and below no one in lyrical excellence.

Cowper, in a letter to Joseph Hill written in 1776, says:—"I think Gray the only poet since Shakespeare entitled to the character of sublime." But Cowper must here have been speaking a little at random, as this too sweeping statement would exclude Milton, for whom we know the author of "The Task" had an enthusiastic veneration.

JONATHAN BOUCHIER.

"The poet is apostrophising one of the Muses, and therefore 'thou,' not being expressed, is of course understood. At least so it appears to me." Perhaps J. W. W. will change his mind when he reads the following quotations from Gay's *Rural Sports*, inscribed to Mr. Pope:—

"You, who the sweets of rural life have known,
Despise th' ungrateful hurry of the town;
In Windsor groves your easy hours employ,
And undisturb'd yourself and muse enjoy.
Thames listens to thy strains, and silent flows,
And no rude wind through rustling osiers blows,
While all his wondering nymphs around thee throng
To hear the Syrens warble in thy song."

"Apostrophising" his Muse, he thus commences the second canto:—

"Now, sporting Muse, draw in the flowing reins,
Leave the clear streams awhile for sunny plains.
Should *you* the various arms and toils rehearse,
And all the fisherman adorn thy verse."

[From an unknown author.]

"The Muse you court you court in vain,
The poet's heart you ne'er will gain;
And much I fear it is too true,
That simple Cymon must be you."

Variation.

"And much I fear, the truth I trow,
That simple Cymon must be thou."

SILURIAN.

SUNDRY QUERIES.

(4th S. viii. 329.)

The earliest authority I know on the subject of the musical notation of the church of Mechlin is found in the *Pastorale Rituali Romano Accommodatum*, first published by the authority of the Archbishop John Hauchin, and afterwards put forth with additions by Archbishop Boonen. This latter edition appeared in 1649, and may be presumed to give the same music which was in use in the preceding century. I have compared the notation of the various offices with that of the Roman use, and find it the same with very little occasional variation. I am not sure what F. means by "canticles of the church," but I presume he intends to designate by that term all that was chanted in the various offices of the church; and I think he may safely conclude that music very nearly identical with the Roman was used for all. The only portions known as *canticles* in the church offices are those following the Hymns at Lauds, Vespers, and Complin—the *Benedictus*, *Magnificat*, &c.

As to the custom of using the chapel at the east end of a south aisle, as the chapel of the Blessed Sacrament, it is certain that to the end of the reign of Henry VIII. the Blessed Sacrament was suspended over the high altar. Therefore, no altar in a side chapel was used for the Blessed Sacrament, while England remained Catholic. It is only since Catholics have begun to erect large churches in this country that the Holy Eucharist has been reserved in a chapel at the end of an aisle, but that not always the south aisle. The custom of course was borrowed from the use on the Continent, but when it became common there I know not.

With respect to the name of David being spelt *Davit*, I cannot say whether it was so spelt in the middle ages, but can only think it probable. The Welsh name is *Dawg* or *Dewid*. In the "Welshman's Song in Praise of Wales" he is called Saint *Davie*. The name in Flemish is *David*. The Scotch, when they affect a very correct pronunciation, certainly do call the name *Davit* (*a* as in father); but all this, I fear, will go but a very little way towards answering F.'s query.

F. C. II.

1. There never was any separate use of *Mechlin* (why Malines? It is a Flemish and not a French town). The diocese was only created in 1558. The present Mechlin plain chant is, with some slight differences, simply copied from manuscripts

of Palestrina's, and is far inferior to the mediæval plain chant.

2. The ancient custom in Belgium was to reserve the Blessed Sacrament in a pyramidal tower or sacrament house on the north or gospel side of the sanctuary. After the devastations of the iconoclasts, separate chapels became more frequent, and were always on the south side; the only earlier example I can remember at present is the chapel in the church of Our Lady at Bruges, built in 1474. But I should add that all the instances I have met with occur in what were then collegiate churches. I am not aware of the existence of a separate chapel being employed for the reservation of the Blessed Sacrament in any simply parochial church. A recent decree of the Congregation of Rites expressly orders that the tabernacle for this purpose shall be placed on the high altar in all parochial churches not cathedral or collegiate. I fancy that the introduction of side chapels for the reservation of the Blessed Sacrament, so frequent in English Catholic churches, was in great measure Pugin's doing.

W. H. JAMES WEALE.

DR. SAMUEL JOHNSON.

(4th S. viii. 352.)

The story alluded to by MR. ENTWISLE is probably known to many readers of "N. & Q." But it is so good, that I venture to give it for the amusement of some who may not have met with it. When Johnson and Boswell were travelling in the Hebrides in cold and wet weather, to secure a dinner was an important object to both. Accordingly one day Boswell went forward to order as good a dinner as could be had, at the next inn at which they should arrive, and Johnson followed slowly behind. The Dr. charged him to get a roast leg of mutton, if possible; but to be sure not to forget to order a pudding with it. Boswell was fortunate enough to secure both, and the dinner was in preparation when Johnson arrived. As the weather was cold and wet, he went at once into the kitchen to warm himself by a good fire. There he found the leg of mutton roasting; but, to his intense horror and disgust, a little boy who was basting it kept scratching his head directly over it, with a visible transfer of live stock. Johnson was too disgusted to think of eating any of the joint himself, but he said nothing to his companion, being unwilling to deprive him of his dinner. When the dinner was served, Boswell was mortified to find that the Dr. would eat none of the leg of mutton, which he had expressly ordered. "No," he said, "not to-day; I intend to make my dinner of the pudding." Accordingly he ate heartily of the pudding, while Boswell did ample justice to both dishes. In the afternoon Johnson

told him why he could not bring himself to taste the mutton; and Boswell in a rage went into the kitchen to look for the unlucky boy. When he met with him he said: "You young rascal, why didn't you put your cap on when you were basting the leg of mutton?" The poor boy cried and blubbered out, "Because mother took my cap to boil the pudding in." So Boswell hastened to tell this to Johnson, and triumphed in his turn. The story, however, tells too much against Boswell to have been admitted into his *Life of Johnson*, or his *Tour in the Hebrides*; nor do I know if it is to be found in any regular book. It has been handed down traditionally. I have given it as I heard it, but there are probably different versions of the story, and after all it may be only a fabrication.

F. C. H.

NEW TITLE-PAGES TO "REMAINDERS" OF IMPRESSIONS.

(4th S. viii. 318, 358.)

I suppose the book-trade ought to be content with your abdication of the position that you had assumed, that authors exercise no control in republication of books with fresh title-pages—your descent from opprobrious rebuke to simple dissent, and your rebound to the highest courtesy on the other side. But the truth—to which your work is dedicated, and to which your readers aspire—has not yet been recognised. Of course a dishonest appliance of this or any other practice is not proposed; but lanterns and tinder-boxes are not treasonous because Guy Fawkes turned them to ill use. The republication of the remaining portion of an impression is, however, an ancient practice arising out of the necessities of things, and these will perpetuate it, in the face of all that may be said by those who have not happened to discern its causes.

Perhaps the first outcry arose from some of the systematic bibliographers. In their attempts to recount the series of editions of a book, this presented one of those difficulties that waylay most scientific pursuits, as admonitory pitfalls for carelessness or indolence. There are some persons who fail to see in difficulties the raw material of conquest and discovery. They found themselves driven to examine the books themselves instead of transcribing catalogues; and their vexations found vent in complaints which would have been just if the only purpose of books had been that they should be easily and accurately described.

Another set of reprovers have been the literary anecdote or paragraph writers. Having stumbled upon two books of the same impression but with different title-pages, they seek to raise it to the full importance of a literary discovery. Foreseeing that this would not be maintained by the bare fact,

they forestall the inevitable "what then?" of their reader, by filling in the outline with a deep tincture of "fraud" or "tricks of trade." The bare fact, however, without the colouring, would have been a discovery; not an important one, perhaps, but not insignificant. In it they would have discovered that a book which had been only once printed had been published twice.

The historical induction of the customary footing of this practice would be very extensive, and would make far too long a story for your work; but one or two examples may be quoted.

It might have been thought that the case of the first edition of *Paradise Lost* was too notorious to have needed recital. There are said to have been at least eight different title-pages; and perhaps a critical comparison of copies would still add to the number. The dates of these title-pages have three different years among them. In lectures upon "Milton," and in bibliographical story-books, this "selling as a new book an old book with a new title-page" as a matter of course is imputed to the book-trade, as a "trick": but the author's own hand and anxiety are undeniably found in it; for in some of these republications the spare leaves of the sheets upon which the new title were printed have been filled up with after-thought matter by the author; and some of the variations in the titles themselves may be more easily referred to the fastidiousness of the poet than to any purpose of trade. Have the subsequent fortunes of this weakly hantling justified its early nursing?

Another case, nearly contemporary, is that of the *Anglo-Gothic and Anglo-Saxon Glossary*, with the Gothic Glossary by Francis Junius, first printed and published at Dordt in 1665. The "remainder" of this impression was afterwards republished under a new title-page in 1684 at Amsterdam. Until a very recent time, this book, especially the Glossary not included in other editions, was of great importance to the world as the sole representative of an ancient language; but if, instead of being reissued, the remaining copies had been destroyed or left to their fate, it would most likely for above a century have been an almost unapproachable rarity.

The late Dr. Bliss's publication of Hearne's *Diary* with the date of 1667 also falls within your censure of selling an old book for a new one; for although it is duly explained in a preface that it had really been printed forty years before the date on the title-page, it does not appear how this could avail to any one who must buy the book before he can read the preface.

These remarks are only a very small part of what is due to the same effect, and are far from being intended to depreciate, much less to deprecate, your proper zeal for a literal veracity. But there is another very wide field wherein this motive may be exercised with far greater justice. The name given to you by our accuser, "CLERICAL

HAMST," has an un-English and—as far as my knowledge of name-geography reaches—a "no-nation" sound. Is it a real name? If not, it is an example of a practice in which the just claims of real fact are habitually and deliberately ignored. A ruling method of nature is to assign several functions to the same organ, especially in the human frame. Is it not likely that one of the purposes for which a man's mouth is included in his face is, to indicate that wherever he is heard to speak he shall also be seen?

Bristol.

THOMAS KERSLAKE.

My collection of autographs contains a proof that authors themselves do sometimes issue "an old friend with a new face." In June, 1831, the Rev. W. L. Bowles wrote to Ford, the bookseller of Bath:—

"The bookseller in London who has Mr. Bowles' Missionary is accountable to him, it is Mr. Bowles' wish to *advertise* the remaining Impression with a *new Title* as 4th Edition. The advertisement to contain the *Quotation*, respecting it, from Moore's last volume of *Life of Byron*. Mr. Ford will see it is spoken of *very highly* by his old antagonist. Mr. Ford may undertake this, but Mr. Bowles desires an answer." [The queer italics are Mr. Bowles's own.]

A copy of the book (scap. 8vo, Murray, 1816, 4th edit.), purchased at Ford's sale in 1832, is now before me. It has a few excisions marked in the preface, and the title is altered, in Ford's handwriting, to—

"The Avenger of his Country, or the Missionary of the Andes. London: Simpkin and Marshall and John Ford, Bath: 1851."

The edition is corrected to "fourth," in pencil, by Mr. Bowles. Was this design ever carried out?

HUGH OWEN.

SCOTT'S "GOETZ OF BERLICHINGEN."

(4th S. viii. 325.)

Possessing a copy of the work bearing the name of Walter Scott, I have just been closely examining it, and have no hesitation in saying that the title is a substituted one, so far supporting MR. NORGATE's theory that an error of some kind ran through the impression.

MR. NORGATE says that Scott was unknown as an author in 1799; that may have been as far as title-pages went, but a general belief existed in his having tried his hand at some of the German ballads so popular at the period; and in a notice of Bürger introducing an edition of his *Leonora*, translated by Taylor, and printed at Edinburgh in 1796, it is stated that among other versions thereof "there is one of considerable merit lately published by a gentleman of Edinburgh." This ballad, under a different name, is the second in the following:—*The Chace, and William and Helen; Two Ballads from the German of G. A. Bürger*,

4to, Edinburgh, 1796, bearing on the title-page of my copy, in a contemporary hand, "By Walter Scott, Esq., Advocate"; and I offer it as satisfactory proof that *Goetz* was not the first literary venture of the great unknown.

A. G.

A copy of the first edition of this translation, now lying before me, bears on the title-page "by Walter Scott, Esq., Advocate, Edinburgh." The imprint runs, "London: printed for J. Bell, No. 148, Oxford Street, opposite New Bond Street." The date or year has been cut away by the binder seeking to attain uniformity for the edges of a dumpy volume of plays in which *Goetz* has been bound up, bearing the book-plate of a "John Watt of Meathie," which I have just picked up in an old book-shop. On examination I observe very plainly that the existing title has been pasted to the other sheets, and that the paper of such title-page is slightly different from the paper of such other sheets. Sir Walter (like many of his correspondents) in early life frequently signed his letters with his initials "W. S." only, or merely "W. Scott"; and as Monk Lewis—who negotiated for the publication of *Goetz* "with a bookseller named Bell," as Mr. Lockhart (ii. 13) states—may not have been familiar with Scott's Christian name (and his name was in 1799 entirely unknown in the literary world), it appears to me as very probable that MR. NORGATE's theory is well founded—that *William* did appear on the original title-page, and hence William Taylor's mistake. It is right, however, to add that Mr. Lockhart does not note any misnomer on the title-page of Mr. Bell's edition, for he states (ii. 14) that "the *Goetz* appeared accordingly *with Scott's name on the title-page*"; but a copy of the first edition bearing *William* on the title-page would of course solve the matter. By the way, MR. NORGATE is mistaken in fancying that *Goetz* was the first thing Scott ever published. Scott had published previously, anonymously however, *Lenore* and the *Jäger*. The negotiation for this publication was, as it appears, conducted by William Erskine, his early and most intimate friend. But when Mr. Lewis was in treaty with Bell in January, 1799, *Lenore* and *Jäger*, as Mr. Lockhart states, "had been completely forgotten."

T. S.

Grieff.

GREEK PRONUNCIATION.

(2nd and 3rd S. *passim*; 4th S. viii. 256.)

I am able to cap the quotation of BIBLIOTHECAR. CHETHAM. on the accents in Greek with another on the same subject and to much the same effect, elicited by John Wilkes's unaccented edition of Theophrastus. W. Holwell, a correspondent, writes thus to Mr. Wilkes under date October 24, 1789. Referring to Dr. Thomson of Kensington, Mr. Holwell proceeds:—

"The doctor writes that the Vat. MS. has no accents, no aspirates; but preserves the apostrophe. The want of accents proves its antiquity, for I am fully convinced that accents are of modern invention; and, as now used, are destructive of all quantity. Let any man read twenty lines in Homer or Sophocles, by accents as now used; and that will be, I think, a sufficient answer to all the treatises which have been, or ever will be, written in their defence." *Correspondence of the late John Wilkes*, vol. iv. p. 228.

In contradiction of the above, I venture to enter a modest protest, and to aver my belief that to read Greek verse accentually is a higher achievement in classical scholarship than to read quantitatively. The ear is chiefly employed in the latter to follow the measured beat of the verse, whereas the understanding is chiefly employed in reading according to the sense and accent. The Greeks and Romans doubtless read and spoke their tongues by accent, and no more adhered to the mechanical ictus of their verse than our best readers do in their recitation of poetry. What an infliction do we find it to hear a Sunday-school child repeat its iambs with a painful adherence to the measure of the verse! and how hard do we find it, till they become older and enter into the spirit and meaning of their hymns, to make them drop their rhythmic singsong! I do not confound emphasis with the classical accent, but they have somewhat in common. Metrical reading may be in the dead level of monotone, but accentual reading will be tuneful and varied, awaking in both ear and intellect a sense of pleasure. For instance, to illustrate my meaning by an example, wherein I shall only use *italics* to express all that is included in the use of quantity and accent, a child will read the following verse thus—most painfully to an educated ear:—

"Are not the *mountains, waves, and skies* a part
Of me and of my soul, as *I* of them?
Is not the love of these deep in my heart,
With a pure passion? should I not contemn
All objects, if compar'd with these? and stem
A tide of suffering rather than forego
Such feelings for the hard and worldly phlegm
Of those whose eyes are only turn'd below,
Gazing upon the ground with thoughts which dare not
glow?"

This is reading by quantity—a very schoolboy acquirement: let us hear the same verse read by accent:—

"Are not the *mountains, waves, and skies* a part
Of me and of my soul, as *I* of them?
Is not the love of these deep in my heart,
With a pure passion? should I not contemn
All objects, if compar'd with these? and stem
A tide of suffering rather than forego
Such feelings for the hard and worldly phlegm
Of those whose eyes are only turn'd below,
Gazing upon the ground with thoughts that dare not
glow?"

Is not this the preferable mode of reading, which makes its beats few or many where the sense demands, and dispenses with the quantitative beat, to the horror indeed of the prosodian, but to the

satisfaction of all who would not sacrifice sense and expression to sound? The verse will still observe its laws of structure, ten-syllable verse or other, but will yield a subtler charm to readers and hearers when rendered by rhythm than when read with rigid adherence to long and short.

The very learned and versatile Greek professor of Edinburgh University, Mr. Blackie, has just published a most able paper on the subject of Accents in the *Transactions of the Royal Society of Edinburgh*. D.

COSMO DE MEDICI (4th S. viii. 327.)—If MR. WALCOTT refers to *Travels of Cosmo*, 1669, translated from the Italian manuscript in the Laurentian Library at Florence, he will find an account of his visit to Exeter Cathedral.

LEWIS HYMAN.

A notice of Duke Cosmo's visit to Exeter Cathedral will be found in—

"The Travels of Cosmo the Third, Grand Duke of Tuscany, in England in the Reign of Charles II., with Memoir of his Life. Edited by Robert Stewart, 4to, London, 1821."

There are entries in some of the Devonshire church books recording a "ringing of the bells" in the villages through which the visitor passed.

RICHARD JOHN KING.

STAR AND CRESCENT (4th S. viii. 329.)—The Turkish standard, with the star and crescent upon it, was first hoisted by Mahomet II. after the capture of Constantinople in 1453. Prior to that event the sign was very common in the arms of English knights and esquires, but fell into disuse when it became the device of the Mahometans. The reason of the star and crescent being selected by Mahomet II. was, that the device belonged to the patroness of Byzantium, who was Diana Byzantina. To trace the history of the device into more ancient times would require the space of a whole number of "N. & Q.," for it belongs to the Grecian, if not to that more extensive sphere, the Aryan, mythology. If B. J. M. will turn to Diana and her attributes in any good work on that subject, he will, I have no doubt, find an answer to the latter part of his query, viz. the origin of the device.

J. JEREMIAH.

Clerkenwell.

A MILLER'S LIFT (4th S. viii. 305.)—This phrase is known in the north of England, and explained thus:—The grinding surfaces of millstones require to be re-dressed from time to time. To do this the upper stone is raised until it stands on its edge, the lower end of the iron bar, or gavelock as it is called here, resting on the fixed nether millstone as a fulcrum, while an upward motion is given to the hand at the higher end; a downward motion being inapplicable in this case. In a "miller's lift" the gavelock acts as a lever of

the second order; in a prise it is a lever of the first order.
THOMAS DOBSON, B.A.

ETYMOLOGY OF HARROWGATE, ETC. (4th S. viii. 179, 312.)—The name Harrow (on the Hill) seems to be derived from the A.-S. *hearge*, *hærg*, *hearhg*, *hearch*, a church (temple, church, altar, *Bosworth*). The word, no doubt, at first meant simply an enclosure, and then a sacred enclosure. It is another form of the O. H. G. *haruc*, Norsk *hörgr*; and is most probably derived from *ἔρκος*, a hedge, fence, enclosure, &c. (*ἔρκος Ἀχαιῶν*, *Il.*: *ἔρκεα καὶ δύοιοι ἀνδρῶν*, *Od.*); from *εἴρω*, to shut, to enclose.

"The word *hearh*, *herh*," says Leo, "rarely occurs in A.-S. names of places, and sometimes appears to signify neighbourhoods and level spots (groves, woods, dwelling-places). Thus in a document of King Æthelbert of Kent (ann. 858), a piece of land is described as *hereg-thel-land* (the glebe, or rather demesne, of a temple), bounding the adjacent estates of Mersaham and Wassingwella on the north. Names of places twice occur which have an affinity, but they are uncompound words. *Hergas*, a large estate (containing one hundred and four hides), in the will of the Presbyter Werhard, in 832; and a smaller property in a report of the transactions of the synod at Clófeshóas, in 825, *at hearge*. A compound *Gumeninga-herh* is likewise extant, and does not appear to denote a place, but an appurtenance of a district, *Gumeningas*. In the *Cod. Dipl.*, i. 142, Chart. ann. 707, we find '*Terra xxx. manentium in middil sacrum bitwih gume.inga hergae end lidding.*' In Domesday (i. 36) we have a *Pipereherge*, and a *Landesherg* (i. 104)."

R. S. CHARNOCK.

Gray's Inn.

MONOLITH AT MEARN'S (4th S. vii. 514; viii. 30, 110, 152, 192, 313.)—Wittingly or unwittingly, MR. MURDOCH has misstated our views, the first formed of which, we saw occasion to change after considering the facts contained in MR. M.'s own communication, (viii. 110) correcting, and enlarging very much, those of THUS.

An alternative idea of ours (viii. 192) was, that this cross might be a *wayside* one—one on the way or road leading to the chapel on Chapelrig, assuming, from facts afforded by MR. M. and views announced in the *Orig. Par. Scotie*, that a chapel existed, almost certainly, on these lands. MR. M. seems to think, but improperly, that a *wayside* cross necessarily was a "boundary mark or finger-post." We answer that it might be neither, and more generally was neither, but a *devotional* cross, or perhaps a *girth-cross*, set up with others to denote the bounds of a sanctuary—a privilege possessed, as it will be observed, by Temple houses. Still, if this cross stood within a graveyard, it, no doubt, might be a *memorial* one, although such, in most cases, were *inscribed* with the names of those meant to be commemorated, which the present, as far as appears, was not. MR. M. assumes, too, that we could think so absurdly as to conclude that this cross could be the "boundary mark" of a

pendicle of land, which, he says, was a mile and a-half distant from it!

This pendicle of land, as the charter in the Paisley Register by De Maxwell shows, belonged to the Hospitallers, and intermingled with that other granted by this party to the Paisley monks. Capelrig, or Chapelrig (chapel and capel (British) being synonymous; *vide* Edmunds' *Place Names*) belonged also to the Hospitallers, as successors of the Templars: and an inquiry which would worthily engage the attention of MR. M., a local resident, would be: Did the lands of Capelrig stretch from the site of this cross as far southwards as to adjoin this pendicle? in which case it might be assumed a part of Capelrig, which is the view adopted by the writer of the *Orig. Par. Scotie* (vol. i. *voce* "Mearns.")

Mention is made of not one, but a "number" of stone slabs in the graveyard of Mearns, as being without names or dates, but having a cross and sword sculptured upon each of them. MR. M. would gratify several if he were to describe these slabs more particularly; stating whether all of them are alike—their dimensions—the dimensions and manner also of the sculpturings—whether they are coffin-lids and similar to those slabs to be seen at Govan and Inchinnan, and also the position the sword holds relatively to the cross.

ESPEDARE.

VARRO ATACINUS: "CREDIMUS ESSE DEOS" ? ETC. (4th S. viii. 305, 333.)—Since my query addressed to MR. FRISWELL, I have had an opportunity of consulting Wernsdorf's *Poetae Latini Minores*. There I find "Varro Atacinus," and the lines quoted by MR. FRISWELL. I have only to ask him to excuse my giving him the trouble of reading, if he has read, my query. D. P.

Stuarts Lodge, Malvern Wells.

HERALDIC: COLOURING SEALS (4th S. viii. 328.) Will J. M. C. kindly inform me if the faces of the seals are coloured with enamel? I presume that there is no other material which could be used; still I cannot imagine seals so coloured or coated being capable of producing an impression in wax which would show any of the tinctures or finer lines. F. M. S.

By the seal being coloured, I conclude J. M. C. means that the tinctures are indicated thereon by lines. This method was, I think there is no reason to doubt, invented by Silvester Petra Sancta, S.J. See his *Tesserae Gentilitiae*, Romæ, 1638, folio. Your correspondent will find further information on the matter in former volumes of "N. & Q."

It is as well to remark, however, that the shading found on old engravings and trickings of arms, though purely ornamental, is often very

like the lines used to indicate tinctures. I have known the unwary deluded thereby to their hurt.

EDWARD PRACOCK.

Bottesford Manor, Brigg.

WILLIAM MARINER (4th S. viii. 305.)—Though I cannot give the date, I am able to inform J. R. that Mr. Mariner is dead; having indeed been drowned in the Thames some years ago. In what way he met his death is not known; but as, when the corpse was discovered, his watch and money were still found on the body, it was evidently not the work of a robber. He left several married daughters, I believe, in London and elsewhere.

J. S. UDAL.

Junior Athenæum Club.

ETYMOLOGY OF NAME "PINNER" (4th S. viii. 312.)—W. B. notices that Pinner, near Harrow-on-the-Hill, is a corruption of Penard and that of Kenard (bluff, or end, near the height), -ard, -ery-, Harrow). In corroboration let me point out that nearer Harrow, and on the same side as Pinner, is the village of Kenton—the Ken in which is doubtless a British word. There is a place in Carnarvonshire, and another in Radnorshire, called Kenarth, which is almost exactly Kenard; and the Kinnertons in Cheshire, Radnorshire, and Flintshire, and the Kinnersleys in Herefordshire and Salop, probably have the same derivation.

L. R.

SAVOY PALACE: VICTORIA THEATRE (4th S. viii. 305.)—The fragment of old wall exposed on the Victoria Embankment, westward of Waterloo Bridge, is, beyond all doubt, a genuine portion of the original boundary wall of Peter of Savoy's palace, built in 1245, during the reign of Henry III. Wat Tyler's crew burned it in 1341. The chapel of St. John, in the Savoy, dates from 1505; it formed part of the hospital of St. John the Baptist founded by Henry VII. After many mutations, the ground eastward of this chapel was finally cleared to make way for the approaches to Waterloo Bridge (1811-1817), when the materials would be available for Victoria Theatre as stated.

The surviving fragment is of rubble faced with smooth stone, and is of considerable thickness; internally we see that the rubble, where defective, has been replaced with brick of the Tudor period, as I conclude. These premises are now occupied as warehouses; one is raised on a series of three solid arches, which form the ground floor. The frontage facing east is modern throughout, having the date of 1823 on the wall. Westward the older portion bears a royal cipher, and also a

monogram: an anchor with the initials, D. s. c. which I take to be a duchy boundary mark of the Savoy Chapel precinct. A. H.

URLAN (4th S. viii. 325.)—The quotation given, by W. J. F. T. from the *Pall Mall Gazette* seems

to imply, though it certainly does not assert, that this word was introduced into our language last year. This is certainly not the case, as the following lines from J. E. Inman's fine poem, *Le premier Grenadier des Armées de la République*, demonstrate:—

"Days but eleven, alas! were given to display his trophy rare;

When a Hulan's lance pierced the pride of France, in a little out-post affair."

These verses were published in *La Belle Assemblée* for September, 1844. EDWARD PRACOCK.

Bottesford Manor, Brigg.

PRACOCK, CODFISH (4th S. viii. 322.)—MR. KEIGHTLEY's speculations on *peasercod* and *codfish* are rendered worthless by his having begged the question. His assumption that the *cod* in the former word is not found in any Teutonic language except Anglo-Saxon is obviously wrong. It occurs as *kudde* in Old Swedish, as *koddi* in Icelandic, as *kolde* in Old Dutch (Kilian), and as *hode* and *schote* in modern German. It means a little bag. It occurs also in Welsh, with the same signification, spelt *cwl* or *cwd*.

What this has to do with a *codfish*, which is the Latin *gadus*, and of which *haddock* is said to be a diminutive, I am at a loss to discover. I am equally at a loss to see the connection between either of these and the Latin *cauda*.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

MR. KEIGHTLEY mentions *stockfish* as perhaps derived from the resemblance of the fish to a stick. If of German derivation, is it not from the fact of the fish being "besten, like a stockfish," with a stick before it is cooked? Or is it not simply the *stock* or supply of salt fish for the winter?

R. F.

GLAIR (4th S. viii. 324.)—*Glair* in Old English means the white of an egg: A.-S. *glære* (amber), whence the French *glair*, white of an egg, or alimy soil. Hence, from the idea of viscosity, the sense of slime, mud, as in the Scottish *glair*. The Icelandic *glær* is, as MR. ROGERS says, the same word. The idea of slipperiness is derived from that of shining, which appears in the Swiss *glaren*, to shine, quoted by Wedgwood, and in the Scottish *glairy*, *flairy*, gaudy: cf. Eng. *glass*, *glaze*, *glare*. I give two instances of the use of the word in Old English. "*Glaysre* of an ey," white of an egg, occurs in Chaucer (*Can. Tales*, 12,734); and in *Alliterative Poems* (ed. Morris, 2nd edition) we have—

"The wal of Jasper that glent as *glaysre*";

i. e. the wall of jasper that glistened like amber. Cf. Danish *glar*, *glaze*. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

THE DOCTRINE OF ORLITHIUM (4th S. 525; viii. 31, 89, 208, 248, 316.)—MR. L.

is on his way to India, but perhaps you will kindly allow me to quote from his pamphlet, *The Anglo-Cimbri and Teutonic Races*, as annexed:—

"There is another mythical people called the Celts, said to inhabit the British isles in common with the Saxon, with whom the Cymbri are always confounded, and said to be of the same race as the Gauls; but the confounding of the Cymbri with the Gauls is making a very great mistake, for the two peoples were quite distinct. This is shown in the speech of Cerealis, the Roman general, to the Gauls. 'You had called the Germans to your aid, and those barbarians proved the worst of tyrants: they enslaved without distinction those who invited them and those who resisted. The battles which Rome has fought with the Teutons and Cimbrians need not be mentioned.' And again, the address of Civilis, the Batavian chief, to the Germans. 'The Romans,' he said, 'would shrink with terror from the approach of those gallant warriors (the nations beyond the Rhine). The Gauls were of no account—a race of dastards, and the ready prey of the conqueror.' The testimony, therefore, of Tacitus is that the Cimbri were not Gauls but Germans; and as the traditions of Brittany are to the effect that their ancestors migrated from England to escape the Northmen, it remains an open question whether the two giants in Guildhall are not all that represent the mythical Saxon and Celt."

I do not profess to be very profoundly learned on the subject of the Kelts, but have often wondered that so much should be affirmed regarding a people of whom historically so little is known. MR. RANKIN says at another place that the ancients called the language of the northern tribes indifferently "Cambrian, Scandinavian, Gothic."

J. C. M.

Westbourne Terrace.

MR. CHARNOCK says, "quite 90 per cent. of the river names of Europe are of Keltic origin," and that these are to be met with even in Scandinavia and Russia. Which of the rivers in Scandinavia and Russia are Celtic? I utterly reject this statement, which contradicts probability and common sense.

P. D. T.

Regent's Park.

CHARLES KEMBLE (4th S. viii. 304.)—At the dinner given to Charles Kemble, by the Garrick Club, January 10, 1837, the following lines, written by Mr. J. Hamilton Reynolds, were sung by Mr. Balfe:—

"Farewell! all good wishes go with him to-day!

Bright in name, bright in fame, he has play'd out the play.

Though the sock and the buskin for aye be removed,
Still he serves in the cause of the drama he loved.

We now who surround him would make some amends
For past hours of enjoyment: we court him as friends.

Our chief, nobly born, genius-crowned, our zeal shares:
Oh! his coronet's hid by the laurel he wears.

Well! wealthy we *have* been, tho' fortune may frown,
And they cannot but say that we 'have had the crown.

"Shall we never again see his spirit infuse
Life, life, in the young gallant forms of the muse?"

Through the heroes and lovers of Shakspeare he ran,
All the soul of the soldier—the heart of the man.
Shall we never in Cyprus his revels retrace?
See him lounge into Angiers with indolent grace?
Or greet him in bonnet at fair Dunsinane?
Or meet him in moonlit Verona again.

Well! wealthy we *have* been, tho' fortune may frown,
And they cannot but say that we 'have had the crown.'

"Let the curtain come down! let the scene pass away,
There's an autumn when summer hath lavished its day:

We may sit by the fire, when we can't by the lamp,
And re-people the banquet, re-soldier the camp.

Oh! nothing can rob us of memory's gold:

And tho' he quits the gorgeous, and we may grow old,
With our Shakspeare at heart, and bright forms in our brain,

We can dream up our Siddons and Kembles again.

Well! wealthy we *have* been, tho' fortune may frown,
And they cannot but say that we 'have had the crown.'"

E. J. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Group of Englishmen (1795 to 1815): being Records of the Younger Wedgwoods and their Friends, embracing the History of the Discovery of Photography, and a Facsimile of the First Photograph. By Eliza Meteyard, Author of the "Life of Wedgwood." (Longmans.)

In the group of Englishmen whose sayings and doings form the subject of Miss Meteyard's new volume, the reader will find some of the ablest, and, in their several departments, most representative men of their time. Though the sons of Wedgwood give, as it were, a title to the book, it is the younger of them (Thomas) who forms the centre of the group, to whom Miss Meteyard assigns the merit of one of the greatest discoveries of modern times—that of Photography. That portion of the volume in which the author traces the link which connects the Frenchman, Dominique Daguerre, with the elder Wedgwood, and so on, until she ends with the testimony of Sir Humphry Davy and James Watt, cannot fail to excite the attention of our scientific readers, and indeed of all who take an interest in the progress of science. A facsimile, and, as Miss Meteyard assures us, a most faithful one, of "the earliest known Heliotype, or Sun Picture, taken by Thomas Wedgwood the inventor" (1791-3), forms an appropriate frontispiece to the volume, which is very fitly dedicated to one to whom art and literature are under great obligations—Mr. Joseph Mayer of Liverpool. By a fortunate incident, narrated in the preface before us, and very aptly designated a Romance of Literature, Mr. Mayer was enabled to rescue from destruction, and then to have catalogued and made useful an enormous quantity of papers of the Wedgwood family, which had been turned out as waste. Without this "waste" the book before us could never have been written, and the lives of the Wedgwoods would have been known only by their works.

* These lines, with variations, are printed in the *Athenæum* of Jan. 14, 1837, p. 33.—Ed.]

Homes, Haunts, and Works of Rubens, Vandyke, Rembrandt, and Cuyper, the Dutch Genre Painters, Michael Angelo and Raffaele: being a Series of Art Rambles in Belgium and Italy. By William F. Fairholt, F.S.A., &c. Illustrated with One Hundred and Thirty-three Wood Engravings. (Virtue & Co.)

For pleasure or health, or for literary and artistic purposes, the late Mr. Fairholt was a frequent visitor to the Continent, generally choosing for his visit some place of great historical or art interest—the birth-places, homes, and haunts of the great Masters of Art having for him special attractions, as furnishing employment both for his pen and pencil. For, as it is justly observed by the editor of the book before us, Mr. Fairholt combined in a remarkable degree the qualifications of a man of letters, an artist, and an archæologist. His knowledge and reading were extensive, his pencil facile and accurate, and he possessed the pen of a ready writer. It is little wonder, therefore, that his pleasant and admirably illustrated records of these trips should have proved extremely welcome to the readers of *The Art Journal*, who were pleased to have brought before them in this effective manner the scenes in which the great artists of Belgium, Holland, and Italy had won their laurels. This volume is a selection from these papers; and, with its hundred and thirty-three illustrations, will form a delightful travelling companion to those who may follow Mr. Fairholt in his wandering; and is a pleasant memorial of that skilful artist and intelligent archæologist.

Stones from the Temple. Lessons from the Fabric and Furniture of the Church. By Walter Field, M.A., F.S.A. (Rivington.)

Some years ago the Vicar of Goodmersham communicated to *The Church Builder* a series of papers in which he sought to explain, in very simple language, the history and use of those parts of the Church's fabric with which most persons are familiar—not as lessons on Church Architecture, but to instruct those who may be ignorant of the "origin and design of much that is beautiful and instructive in God's House." These papers, with such supplementary chapters as were necessary to give completeness to the work, are collected in the volume before us. It is illustrated by engravings of the various parts of the sacred edifice taken from existing examples, and forms a volume of "sermons in stones" which the younger members of the church will read with interest and advantage.

Pen Photographs of Charles Dickens's Readings, taken from the Life, by Kate Field, an American. (Tribner.)

Charles Dickens is Kate Field's prophet; and never had prophet more faithful worshipper. If the writer's zeal and enthusiasm occasionally get the better of her judgment, we look upon the somewhat affected title-page of her little volume, and seeing that it is written by a lady and an American, we confine ourselves to thanking her for her warm appreciation of Dickens's genius, envying her the twenty-five readings at which she was present.

The Complete Poetical Works of Robert Burns, arranged in the Order of their Earliest Publication. In Two Volumes. Vol. I. Embracing all the Pieces published during his Life Time. Vol. II. Containing all his Posthumous Pieces. With a Memoir of the Poet on a Plan now first adopted, and new Annotations. Introductory Notices, &c., written expressly for the Present Work by William Scott Douglas. (Kilmarnock: James M'Kie.)

Mr. M'Kie, whose special mission it seems to be to do honour to the memory of the Ayrshire Bard by publishing editions of his poems in every form which the admirers of Burns can possibly desire, has, under the title

of the "Kilmarnock Popular Edition," produced in a couple of volumes a collection of Burns's Poems more complete than any that has yet appeared. Whether in so doing he quite attains the object he has in view, namely, that of doing full honour to the memory of Burns, is of course a matter of opinion. We believe that course would be more surely accomplished by the judicious omission of much which the poet himself would have "wished to blot." But to all who desire to have every scrap of verse, good or bad, which the great Scotch Lyrist ever committed to paper, this "Kilmarnock Popular Edition" of Burns will prove a most welcome book.

NEW LIBRARY ISSUE OF "PUNCH."—There are two ways of telling a story. The story of our Thirty Years' War—the War of the Roses—has been told by Holinshead and Shakespeare in very different styles. We say ditto to the Duke of Marlborough, and prefer Shakespeare. So the story of our last Thirty Years has been told by *The Annual Register* and by *Punch*; and while duly honouring the accuracy and solid merits of *The Register*, we prefer *Punch's* Pictorial Chronicle, with its hearty laugh at the follies of the age, and its manly denunciation of all that is mean, unworthy, or un-English. The proprietors of *Punch* announce a New Library Series of that "History of the Times we live in" in volumes, one of which is to be published every alternate month. It is "a happy thought," and will no doubt command success, as it does more—deserve it.

SCOTT'S POEMS AND LIFE.—In order to make the Centenary Edition of the *Waverley Novels* more useful as a library series, the publishers intend issuing Scott's Poems, and his Life by Lockhart, in a size uniform with the novels; each of these works to consist of two volumes, at the same price as the rest of the series.

WE learn from *The Guardian* that Sir Richard Wallace has presented to the National Gallery a remarkable picture by Terburg, which the late Lord Hertford bought at the Demidoff sale in Paris a few years ago. The agent of the National Gallery on that occasion bid as far as 7000*l.* for it, and it cost the Marquis 7,350*l.* It represents the "Congress of Münster." This was the assembly of diplomatists who in 1648 signed the famous Treaty of Westphalia. The picture is therefore interesting historically, as well as for the beauty of the painting and for the careful portraits it contains of so many great personages.

WE have received from MESSRS. JENNER & KNEWSTUB various specimens of a new writing paper. It is certainly a most pleasant paper to write on, and, as such, we presume, justifies the somewhat ambitious name by which they announce it, namely, *Charta Perfecta*.

COMPLETION OF ST. PAUL'S.—One of the first acts of the new Dean of St. Paul's has been to contribute 1000*l.* towards the fund for its completion.

THE second volume of Mr. Cansick's "Monumental Inscriptions in Middlesex," containing those in Highgate Cemetery, will be ready at the beginning of December. The third is in a forward state of preparation.

THE SAVOY.—A new edition of Lockhart's *Historical Memorials of the Royal Palace and Chapel of the Savoy*, printed for private circulation by command of the Queen in 1844, is in preparation by the Rev. Henry White, Chaplain of the House of Commons. Many interesting discoveries in connection with the Savoy have been made since Mr. Lockhart's "Memorials" were arranged by her Majesty's direction.

MR. S. BEAL of St. Paul's Churchyard has just published a photograph of the Crucifixion and Evangelistic Symbols, from the Black Book of the Exchequer, annotated by the Rev. Mackenzie Walcott.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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HISTORY OF RENFREW. 1696.

NISBET'S HERALDRY.

A COLLECTION OF SPIRITUAL SONGS, by Rev. C. Gordon, 1823. (Aberdeen?).

VOYAGES OF FERDINAND MENDEZ PINTO, translated by H. C. 1563 or 1692.

GIL BLAS. Old edition in Spanish.

JAMIESON'S SCOTTISH DICTIONARY. Vol. II. 1802. 4to.

Any Works of the Duchess of Newcastle.

Wanted by Messrs. Kerr & Richardson, 59, Queen Street, Glasgow.

Notices to Correspondents.

E. C.'s query should be addressed to a medical journal.

F. M. A. (Windermere).—How can we address a letter to this correspondent?

R. S. C. is thanked for his case of longevity in Prussia of a farmer aged 130; but, as it is as impossible to test such a case as it is to believe it, we do not think it necessary to print it.

E. BAGNALL.—The name of Ben Rhydding, near Ilkley in Yorkshire, noted for its hydropathic establishment, is a corruption of Bean Ridding, the original name of the field on which the building is erected. "N. & Q." 3rd S. xi. 114.—A. E. I. placed on lockets and other articles of jewellery are the letters of the Greek word 'Aei, meaning "For ever."

A. L. (Newburgh-on-Tay).—For an account of Leckerstones consult "N. & Q." 2nd S. ii. 247, 290, 418.

FRANCIS KING (Mansfield).—Hannah's edition of Bishop King's Poems and Psalms, 1842, was published by Francis Macpherson, Oxford, and Wm. Pickering, London.

H. S. SKIPTON (Cheltenham).—Most biographical dictionaries give an account of John Baskerville, the famous printer, especially Kippis's Biographia Britannica. Consult also the General Indexes to the 1st, 2nd, and 3rd Series of "N. & Q."; Hunsard's Typographia; and Dibdin's Introduction to the Classics.

LAYCAUMA (Forest Hill).—The lines are by Sir Walter Scott, Monastery, i. 12.

JUNII NEPOS.—You will have seen one of your papers at p. 378; the subject of the other we cannot make out from your letter. When not wishing their names and addresses to be printed, contributors usually write them at the corner of their communications marked "private."

CELTICISM.—We have nothing from you on this subject.

ASKEW ROBERTS (Oswestry).—The Voyage of Captain Popanilla, 1828, is attributed to Hon. Benjamin

Disraeli in the Handbook of Fictitious Names, by Oliver Hamst, p. 146, and the Catalogue of the British Museum.

W. H. P.—A list of the works, also of the papers furnished to periodicals, by Lieut.-Colonel Charles Hamilton Smith, will be found in Allibone's Dictionary of English Literature, vol. ii.

JAMES BRITTEN.—The Rev. William Carr, B.D. is the author of the Glossary of the Craven Dialect, 1824.

ALCMEON.—The following are the publishers of the required works: "A Million all in Gold" is in Beautiful Snow and other Poems, by J. W. Watson, Philadelphia, 1869.—"Belshazzar's Feast," by Edwin Arnold, Pickering, Piccadilly.—Thackeray's "King of Brentford's Testament," Smith & Elder.—"The Wake of Tim O'Hara," by Robert Buchanan, Routledge.—"Gone Home on New Year's Eve," by F. E. Weatherly, 1870, Shrimpton & Son, Oxford; Whitaker & Co., London.—"Major Family," Low, or Smith & Elder, London.

GEORGE BROOK.—"The Miller of the Dee," as printed in Bickerstaff's comic opera, Love in a Village, edit. 1763, p. 10, reads—

"I care for nobody, not I,
If no one cares for me."

See "N. & Q." 3rd S. iv. 49, 78, 277.

ERRATA.—4th S. viii. p. 297, col. ii. line 22, for "Barton" read "Racton"; p. 351, col. ii. line 9, for "end" read "evil."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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(ESTABLISHED 1841.)

LONDON, SATURDAY, NOVEMBER 18, 1871.

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Notes.

TREASURES OF ST. DENIS, 1682: CHARLEMAGNE: DAVID OF SCOTLAND.

There was printed at Paris, "chez Pierre de Bats," 1682, small 8vo—

"Inventaire du Trésor de St.-Denys . . . suivant l'ordre des Armoires dans lesquelles on les fait voir."

The tract consists of sixteen pages. These awmries, or cupboards, are eight in number; but it is only with the last one that it is proposed to trouble the reader.

The first article is "Une grande Corne de Licorne, qui a près de sept pieds de long." This unicorn's horn was sent with "Un Ongle de Griffon d'une grandeur prodigieuse" to Charlemagne in the year 807 by "Aaron Roy de Perse," and thereafter "envoyées à S. Denys par Charles le Chauve."

The next curiosities in the inventory are "Deux Dents de Cheval marin d'une grandeur admirable, envoyées à S. Denys par David Roy d'Escosse." The donor was undoubtedly that "sair saunt for the crown," as King James the Sapient and Sext was pleased to designate St. David. It is placed beside "Une des Lanternes qui a servi à la prise de N. Seigneur, appelée communément Lanterne de Judas,"—a present to Charles the Bald, who placed it in the treasury of St. Denis. Then comes a set of chess-men, which belonged to Charlemagne, beautifully executed in ivory with Arabic characters denoting their Oriental execu-

tion. Next the hunting-horn of Roland the Furious (Orlando Furioso), Charlemagne's nephew; and the sword of Turpin, once the famous Archbishop of Rheims, also a nephew of Charlemagne.

That such treasures (!) were once preserved in the "awmry" of St. Denis is undoubted; but whether they escaped the first revolution is unknown to the writer. The loss of the lantern of Judas Iscariot would certainly be no great matter; but the horn of seven feet in length of the unicorn, and the wonderful griffin's claws, would be matter of regret; and so would the inestimable teeth of the sea-horse, which were especially interesting as the recorded gift to St. Denis of David, the founder of Melrose. The hunting-horn of Roland, and the sword of the warrior bishop, we would willingly sacrifice to recover the chess-men of Charlemagne.

As the enlightened patriots of the first revolution had, as patriots generally have, a fine taste for gold and jewels, and as the seven first awmries or cupboards contained little else, we might hope the contents of the eighth one had been spared. As enclosing articles for which philosophers of the utilitarian genus are supposed to have little relish, it may not be beyond the reach of probability that it escaped destruction. But it unfortunately happens that these disinterested individuals are not always contented with plunder, and usually finish their raid by destroying what they imagine they cannot turn to their own pecuniary benefit. Hence it is to be feared that Charlemagne's chess-men, the horn of the unicorn, King David's wonderful teeth of the sea-horse, the swords of Roland and Turpin, with the lantern of Judas, do not now exist. J. M.

THE DURHAM MS. OF EARLE'S "MICROCOSMOGRAPHIE."*

17. *An Vp-start Countrey Knight*. MS. 13, *An vpstart fond Knight*, p. 38, for "somewhat," read "something"; for "laid ore the shoulder," "laide ouer the pate"; for "Vsuter," "Vsurer"; for "doft off," "shaken of"; for "Churne milke," "Churmed milke"; for "is seene," "consists"; for "his Jesses," "ber lesches"; for "right," "warrant"; for "for no sinne . . . commit," "for noe sinne at night will he not commit"; "with his hunters" not in MS.; for "Size-weeke," "assize-weeke"; p. 40, for "In summe," "In short."

18. *A Gallant*. In MS. 14, and quite different from the printed copy. I here give it in full:—

"Is a heauy loader of himselfe, for he layes more vpon himselfe and his backe then he is able to beare, and so at last breakes it. His apparrell is his first care, and the next his body, and in the vniting of these two lyes his iudgement. He is no singular man, for he is altogether in the fashion, and his very face and beard are squared to a figure conformably. His brow and his boote are rufled much alike, and he takes much pleasure in his walke to heare his spurres gingle. Though his life passe something slidingly, yet he seemes carefull of the time, for he

* Continued from 4th S. viii. 364.

is alwayes drawing out his watch out of his pocket, and spends part of his houres in numbering them: his chiefe toyle is how to spinne out the day, and get a match for cards or the bowling-alley; his worst companion is himselfe, for then he is desperate and knowes not what to doe. The labour of doing nothing had long since made him weary of his life, if Tobacco and drinke did not out of Charity imploy him. He is furnish't with Jests as some wanderers with sermons, some three for all companies, and when these are expired his discourse in oathes and laughter suruiues. He addresses himselfe to Ladyes by wagging his locks, and complements like Euphues or the Knight of the Sunne, and yet his speach the worst apparrelled thing about him, for it is plain fustian. He is a great derider of schollers and censures their steeple hatts for not being sett on so good a blocke as his. His thigh is alwayes well appointed with a Rapier, yet peaceable enough, makes a hole in nothing but the Scabberd, yet rather then appoint the feild he will pull it out in the streetes. He is weapon'd in the cittie rather then on the high way, for he feares not a thief, but a Serieant. He is of great account with his Mercer, and in no man's booke so much; who is so sure a friend to him that he will not loose him. He can make his cloathes and himselfe grow stale together, and y^e last act of his life is inuisible, for he is buried comonly before he dyes in y^e Gaole or in the Counter."

19. *A Constable*. MS. 15, "the rest of" not in MS.; for "venters," read "ventures"; for "Place," "office"; for "much in his Majesty," "maiesticall"; for "Halberts," "hold-beards"; "very" not in MS.; for "Office," read "calling."

20. *A downe-right Scholler*. For "Is one that has," read "He hath"; for "the Ore," "Apologeticke"; for "fashions and refines," "may fashion and refine." P. 41, after "ridiculous," insert "without cause"; for "vn-lucky," read "vnlikely"; for "onely," "but"; for "some-what much taken vp," "taken vp wholly"; "Hee Total" not in MS.; for "has not humbled," "hath humbled"; for "nor," "not"; for "Pinnea," "shinnes"; for "sauory," "sauage"; for "He . . . sliding," "His tongue is not glib enough to slide"; for "Sharpe set at," "slicing"; "His fingers disputing" comes after the following sentence; "He is fashion" not in MS.; for "Falconer," "ffaulkoner," after which word MS. has "He is frigging up and downe, and composeth not his body to a settled posture. Gallants mocke him for vshering Gentlewomen, and indeede he hath not squired it in their Allies"; in next sentence for "and," read "therefor"; for "Doublet," "suites." P. 42, for "in," read "to"; for "Thus is hee silly and ridiculous," "Thus he is ridiculous"; omit "for" and "But"; for "men" read "the country"; for "ore," "ouer"; for "do's," "doth."

21. *A Player*, MS. 19. MS. begins as follows: "He knowes the right vse of the World, wherein he comes but to play a part and so be gone. His life is not idle, for it is all Action, and he had neede be wary in his doings, for all men's eyes are vpon him. He hath reason to be experienced in the world, for he hath past through more shapes then Pythagoras his soule, and knowes all Conditions from y^e King to the Cobbler. He is qualified and hath many good parts, but he is condemned for one boasting humour, that he will speake them himselfe. He hath one misfortune of a Scholler, that too much wit makes him a foole." "He is like fashionable Companion," not in MS. After "neuer cou'd," MS. has "A true man he can hardly be, for he pleaseth the better he counterfeits, except only when he is disguised with straw for gold lace. His comings in are tollerable, yet in small money, and like Hallifax great viccaridge, most of it in two pences." "Spectators" not in MS.; for "women . . .

are," read "woman is"; omit "your"; for "men" read "gentlemen"; for "Baudes," "Bear-beard"; for "gines Hostlers," "giueth Tinkers and ostlers"; for "before him," "in their slaunders"; for "for fue," "to keepe"; for "and if he brauely," "and may become the bench in time as well as they. He needeth not feare death, for killing is but his sport, and his chiefe practise hath beene to dye brauely."

22. *A Detractor*. MS. 21, for "wherewith," read "with whose venome"; for "gnaws not foolishly," "doth not gnaw"; "He is . . . poorenesse," not in MS.; omit "indeed"; for "for when, &c." read "that when he could not ouertake her, opened his mouth and threw a flood after her to drown her." After "discredit," insert "he would seeme to be a man of great iudgement, but very vnmercifull, for he condemnes all men"; for "bee," read "be so much"; "Commend plausibilitie," not in MS.; for "publique things," read "a Sermon"; for "Hee looks . . . whatsoever," read "His mouth is still furnished with a Pish and some musty prouerbe that disrellisheth all things whatsoever"; for "the company," "being thought impudent"; omit "alwaies"; "Hee will . . . granted," not in MS.; "and this one thing commendations" not in MS.; omit "hereafter"; for "inueigle" "clutches," read "be a pander to one to haue him ore the hippe for an whore-master"; for "you" (twice) "him"; for "Hee passes the," "His discourse is"; for "smatch," "snatch"; for "which," "what"; for "riddles," "riddly"; for "rackt," "wrought"; for "uttermost," "extremity"; for "another," "other."

J. T. F.

Hatfield Hall, Durham.

[To be continued.]

"LES SUPERCHERIES LITTÉRAIRES DÉVOILÉES.*

By an unfortunate misunderstanding on my part I did not return the corrected proof of my last note in time for the printer before going to press, which will account for several little inaccuracies. If I were correcting others in a fault-finding spirit, it would behove me to be faultless; but I only desire to point out errors to check their dissemination in a celebrated work like the *Supercheries*, and I always have in mind the just words of Mr. Power's "American bibliographer" (query who?), quoted in his *Handy-book about Books*:—"If you are troubled with a pride of accuracy, and would have it completely taken out of you, print a catalogue."

Vol. ii. 193: We are told that Richard Phillips borrowed the name of "Olivier Goldsmith." This is entirely wrong, and so is the note that follows. (See "N. & Q." 3rd S. xii. 394, 505.)

Col. 272: *L'Hermite de Londres* is attributed, as also several other "Hermits" at different places, to "Thomas Surr Skinner": the authority of *Les Journaux anglais* is cited. I think it has been satisfactorily settled in "N. & Q." that F. Macdonogh is the real "Hermit."

Col. 529: The following translation is cited in

the elaborate notice of *La Mennais*:—"The words of a believer translated by the author of *Erin's Island*. Paris: printed by Belin, 1835." Who was the translator?

Col. 772: "Lever" (Charles), *ps.* [H. Lorrequer, &c.] This mistake is likely to cause more amusement than would be at all flattering, especially when it is considered how very hard Quérard was on those who made such errors. It is almost unnecessary to say that "Lever," which is made an assumed name, was Charles Lever's real name, and that "Lorrequer" is a pseudonym.

Col. 1051: "Marcus, *ps.* [Trufort, Anglais] on population," &c. Who was the "Englishman" who published this pamphlet, which some took seriously, advocating the hideous doctrine of stifling newly-born infants, to prevent the overgrowth of the population, and who takes the name of Marcus, as Quérard intimates, from its similarity to Malthus?

"Mavor (William), *ps.* [Richard Phillips]." This is an error which I adverted to in 1867 in "N. & Q." 3rd S. xii. 394, to which the editors might have referred, as also to the fact of my not including it in the *Handbook of Fictitious Names*.

Those who are on the look out for anagrams will find (col. 1232) a French author able to make two English words out of his name, "Nature Quite," *anag.* [Jean Turquet].

Col. 1278: "O * * * (Charles) [le comte Charles Denis William O'Kelly], *Paroles d'un Voyageur*, Paris, 1835." Has the Irish count (?) O'Kelly written anything in English?

OLPHAR HAMST.

PUBLIC TEACHERS.

I congratulate the readers of "N. & Q." on the accession of MR. WALTER THORNBURY to the phalanx of correctors of facts and dates. In one single number he has branded John Wilson Croker as a puzzleheaded blunderer, and Thomas Carlyle as a misquoter. It is not sufficiently recognised that even our greatest writers require very close looking after, as will be admitted by any one who reads MR. THORNBURY'S contributions, and peruses the following new facts discovered by a *Dryasdust* acquaintance in a recently published work in two volumes:—

Vol. I. p. 1. Brentford is described as "the old British village by the ford of the *Thames*." Preceding blunderers had always supposed it was on the "ford of the *Brent*."

P. 6. The author seems to confound the *Protector Somerset* and the *proud Duke of Somerset*.

P. 6. The author informs us that the "malign Crookback must have been at the Lion" at the time that "the handsome King Henry VI. married that proud and dangerous woman Margaret of Anjou." This is somewhat singular, as the

"malign Crookback" was not so much as born till seven years after that wedding!

P. 18. "Parson Tooke" is written of, instead of "Parson Horne."

P. 24. Inigo Jones, who was a Londoner, is called "that clever Welchman."

P. 33. Hampden is represented as *dying at Chalgrove Field*.

P. 67. The author speaks of one "Earl Goodwin, whose broad domains are now those thirsty and dangerous sands off Ramsgate." Who was this Earl Goodwin? His son Harold is spoken of at p. 261 as a *Dane*.

P. 104. James Thomson, writing "Spring" at the age of twenty-six, is described as "the oily poet."

P. 113. He thinks Sir William Waller, the general, the same person as Edmund Waller the poet.

P. 129. "King Monmouth, within twenty-four hours, had set a price on the head of his hook-nosed uncle." The author evidently thinks that Monmouth was fighting against William III. James II. had a long fleshy nose.

P. 131. The author thinks that, *temp.* Jac. II., Lord Chancellors went on circuit to try criminals.

P. 176. Two or three pages taken up with a sketch of Drake's career, and no allusion to the destruction of the Armada. Spanish historians mention hardly any other name.

P. 194. "Sir Robert Calder . . . his neglect in destroying the French after Trafalgar was attributed to his Scotch cautiousness." In the first place, Nelson left no French to destroy; and had any remained, Sir Robert Calder, who had been sent to England as a *quasi-prisoner*, could hardly have been expected to jump into the sea and swim many hundred miles to attack them with his teeth.

P. 233. A new light is thrown on Sir Walter Raleigh's history, by sending him "on his fatal expedition to the coast of *Guinea*!"

P. 260. A new discovery in geography, *viz.* that the Nore is a promontory on the Essex coast facing the North Foreland!

P. 299. Queen Caroline, "a romping, coarse, dirty German woman, the first sight of whom drove the Prince to instantly ask *Lord Harris* for some brandy." How could *Lord Harris* have heard him, when he was out in India commanding an army?

I have only dealt with volume first—

"But if enough, enough; and now, no more,
As honest old George Gascoigne said of yore."

CHITTELDRONE.

SONNET BY LORD HOLLAND: LINES BY ANDRÉ CHÉNIER.—In the note-book referred to (4th S. viii. 281) I find wafered in, the following original sonnet by Lord Holland, with a note on the sheet by Sir R. Wilson, "Lord Holland's own handwriting," and a second note, "Lord Holland, Nov. 15, 1827, and sent by me same day to *The Times*." On reference to *The Times* of that date you will see whether they were printed, and if so, whether with the author's name, which is not very probable.* It may be worth while to reprint them thus authenticated now:—

"Sonnet.

"May sudden ruin and all woe betide
The shallow statesmen and the seeming wise,
Who dread in other nations' liberties
Some distant mischief to their country's pride.
And view reviving Greece with jealous eyes.
Ill do they judge of England, ill would guide
Her state, who falsely deem her power allied
To widespread wrongs and miscreant dynasties.
But sager she hath taught her virtuous sons
Of late, such mongrel wisdom to disclaim.
Man's welfare must be hers—through every vein
In this large world where freedom's current runs,
Her heart draws vigor, and her commerce gain;
She joys with rescued Greece, she droops with fallen
Spain."

The following extract is from the same note-book:—

"When André Chénier, during the French Revolution, was expecting his summons to be guillotined, he wrote the following lines:—

"Comme un dernier rayon, comme un dernier zéphyr
Anime la fin d'un beau jour,
Au pied d'échafaud j'essaie encore ma lyre,
Peut-être est-ce bientôt mon tour.

"Peut-être, avant que l'heure en cercle promenée
Ait posé sur l'émail brillant,
Dans les soixante pas où sa route est bornée,
Son pied sourd et vigilant,

Le sommeil du tombeau pressera ma paupière'

"The executioner's entrance terminated the beautiful effusion.—R. T. W."

HERBERT RANDOLPH.

Ringmore, near Ivybridge.

BOWBEARER.—

"Jan'y 30, 1718, died James Dacre, Esq., of Lennard Coast, in the county of Cumberland. He was hereditary Bowbearer of Gillesland; and his estate for want of heirs fell to the Crown."

This note may be worthy of a place in your pages, and some one of your antiquarian friends may perhaps know more of the office to which it refers.
W. P.

ORIGINAL LETTER OF DR. ISAAC WATTS. — A correspondent of the *Boston Advertiser* says:—

"I have an autograph letter written by Dr. Isaac Watts, of London, to Dr. Mather Byles, of Boston, written in London, April 25, 1729, and received in Boston by Dr. Byles

the 8th of July, seventy-four days after; thus reminding us of the great difference between the time occupied in crossing the Atlantic one hundred and forty-two years ago and now:—

"Sir: I know not what returns to make for the Poems in manuscript and in print which you favor me with. I have published none these many years but the enclosed, which I know not whether you have seen. 'Tis the only copy that I have had left this twelvemonth, for it has long been sold off. Give me leave as one that has had some experience, sir, to entreat you that the gayer Airs and mirthful Turns of some sorts of Poesy may not so far possess your Spirit as to take off anything of that Gravity that becomes your character, since I have heard that you are a Brother in the Ministry. I was in danger in my younger years, and I bless God that he has so far preserved me. I can hardly excuse to myself the writing an Ode with so little of Religion in it at my age as that which is here enclosed. If I had any embers of the Muse's fire left it should be consecrated to Piety; and I am well assured that Lyric Odes are most suited to awaken the pious passions, to which end I thank God I have devoted far the greatest of my verse.

"I write but a short letter now, having lately sent you my Treatise on the Passions, and conclude with a benevolent hope to see your Genius shine in the service of the Temple, when Age has withered all those Laurels with which the World ever honored.

"Sir, your most humble Serv't and Bro.:

"I. WATTS.

"London, April 25, 1729."

The superscription is 'To the Rev. Mr. Mather Byles. The time of reception was noted on the letter by Dr. Byles. In transcribing I have strictly adhered to the original in orthography, punctuation, and capitals. The abbreviations do not appear. The superscription is not full, as the letter was sent in a package with a book.

"It seems that the facetious character of Dr. Byles was known to Dr. Watts, which accounts for the entreaty of the latter 'that the gayer Airs and mirthful Turns of some sorts of Poesy' might not so possess the former as to diminish that gravity of character which becomes a Christian minister."

BAR-POINT.

Philadelphia.

HELLENOPHOBIA.—The chapter of the convent (= monastery) of Fontenay in Poitou confiscated the students' Greek books, after which barbarous execution Budæus wrote to Pierre Amy:—

"O Dieu immortel, patron de l'amitié et arbitre de la nôtre, qu'est-ce donc que nous avons entendu? Rabelais, ton Thésée, et toi-même, ô ami bien cher, tourmentés par vos frères, ces ennemis haineux de la beauté et de la grâce, à cause de votre zèle pour l'étude de la langue grecque, vous avez à supporter une foule de pénibles vexations! Hélas! ô funeste aveuglement des hommes à esprit grossier et stupide, qui, loin d'honorer votre docte intimité, s'efforcent de mettre fin à la plus libérale occupation, en accusant calomnieusement ceux qui sont parvenus si promptement au faite de la science, et en conspirant contre eux!"—*Notice historique sur la Vie et les Œuvres de François Rabelais*, par L. Jacob (= Paul Lacroix), p. viii.

T. J. BUCKTON.

"THE TURKISH SPY" AND ELIA.—Who but remembers Elia's account of the first discovery of roast pig—the burning of the cottage, together with a "fine litter of new-farrowed pigs"—the

[* The sonnet does not appear to have been inserted in *The Times*.—ED. "N. & Q."]

grief and fear of Bo Bo, the great lubberly boy, whose carelessness brought about the conflagration:—

"He next stooped down to feel the pig, if there were any signs of life in it. He burnt his fingers, and to cool them he applied them in his booby fashion to his mouth. Some of the crumbs of the scorched skin had come away with his fingers, and for the first time in his life, in the world's life indeed, for before him no man had known it, he tasted—*crackling*."

In *The Turkish Spy* (vol. iv. book 1. letter 5) I read as follows:—

"These historians say that the first inhabitants of the earth, for above two thousand years, lived altogether on the vegetable products, of which they offered the first fruits to God—it being esteemed an inexpiable wickedness to shed the blood of any animal, though it were in sacrifice, much more to eat of their flesh. To this end they relate the first slaughter of a bull to have been made at Athens . . . and the bull being flayed, and fire laid on the altar, they all assisted at the new sacrifice. . . . In process of time a certain priest, in the midst of his bloody sacrifice, taking up a piece of the broiled flesh which had fallen from the altar on the ground, and burning his fingers therewith, suddenly clapped them to his mouth to mitigate the pain. But when he had once tasted the sweetness of the fat, he not only longed for more of it, but gave a piece to his assistant, and he to others, who, all pleased with the new-found dainties, fell to eating of flesh greedily; and hence this species of gluttony was taught to other mortals."

ARTHUR BATMAN.

A MASSACHUSETTS ROAD.—In the early days of the township of North Hatfield, in Massachusetts, a road was laid out which was described as "running from Pochang Meadow to the stream where old Mr. Doolittle's horse died."

BAR-POINT.

GRADUAL DIMINUTION OF PROVINCIAL DIALECT.—Visiting the North of Devon after many years' absence I am surprised to find how rapidly education is effacing dialect. The older people retain it, and the younger men too when speaking to each other, but when conversing with strangers they talk good even English, with little elision and but few singularities. *Par exemple*: I asked a man yesterday the road to the north coast, and he said, "You volly on that roard"; but a boy ploughing with him said, "Follow on that road, sir, and you come straight into Torrington." The old man continued, "You keep to the right where they're throwing that timber"; and the boy observed, "You keep by the wood where they're felling those beech trees, and you'll come to Belford." Some day, I suppose, the railroads will iron us all flat, smooth, and uniform, and what a "gashly" epoch it will be.

WALTER THORNBURY.

THE LATE REV. CHAUNCEY HARE TOWNSEND.—The facetious epigram which the above venerable clergyman wrote the morning after thieves had broken into his vicarage has lately appeared in

the *Manchester Herald* and other journals. It well deserves a corner in "N. & Q." :—

"They prigged my gold repeater, they prigged my silver store;
But they couldn't prig my sermons, for they were prigged before."

STEPHEN JACKSON.

DORSETSHIRE RAMMILK CHEESE.—In Dorsetshire milk from which the cream has not been taken is called "rammil" * or "rammilk," and the cheese made with it is called "rammilk cheese," in contradistinction to skim-milk cheese.

The word is sometimes written and pronounced "rawmilk," but I believe this conveys a false impression. The Ang.-Sax. † word for cream is *ream*, *rem*; the Ger. *rahm*; Old Ger. *raum*; Isl. *riom*. And I think that "rammilk" is *rahm* milk—i. e. cream milk and not raw milk.

M. G. J. REEVE.

"A HANDY-BOOK ABOUT BOOKS."—Nothing in this world is perfect. Strange to say, on taking up Mr. Power's most interesting volume, to find information on two points, I was disappointed at finding nothing about either.

The first was, how to repair that most annoying of all damages, the giving-way of the stitching by which a number of leaves become loose and drop out. The second was a list of the Latin names of the great publishing centres in the seventeenth and eighteenth centuries, whence most of the classics issued, with their English equivalents: e.g. Ulyssipona—Lisbon, Lugduni Batavorum—Leyden; Trajecti ad Rhenum, and so on.

F. M. S.

[As to the second disappointment of our correspondent, Mr. Power had the best apology to offer in his desire not to interfere with the valuable labours of Dr. Henry Cotton in his *Typographical Gazetteer*, which has passed through two editions. The Venerable Archdeacon of Cashel (who has unfortunately become blind) has had Mr. Power's useful work read to him, and has since conveyed to that gentleman his gratification on the publication of his "Handy-Book."]

Curried.

JACOBITE CIPHERS.

Among a large collection of Jacobite letters preserved at a family mansion in the North of England, are many which are partially written in cipher. The key to this cipher is preserved. It is headed "My Oxford Cypher," Oxford being no doubt substituted for St. Germain, or wherever King James II. was residing, according to the plan given at length in the evidence on Sir John Fenwick's trial. (See *State Trials*.)

* See Barnes's *Poems in Dorset Dialect*.

† Bosworth's *Dictionary of Anglo-Saxon*.

This cipher is divided into two parts:—one in which *numerals* represent certain persons, as *e. g.* 10, King James; 17, King William; 10, Lord Middleton, and so forth;—the other in which *letters* are arranged to play their bewildering part. They are arranged thus:—

D Y O M E T R I C A L B.
H G H: K N P Q S V W X Z.

D is thus meant to have H for its substitute, Y, G, and so with the rest: but the proper method of substitution is as yet undiscovered. It will be observed that the upper line of letters forms, after a fashion, the word “diametrical,” with the addition of the letter B at the end: probably this was some arrangement to assist the memory. In the upper line no letter is repeated; in the lower H. occurs twice, but in the second instance is followed by a colon, thus—H:

In a letter written by Sir Henry Slingsby, who was then with the abdicated king, is the following sentence:—

“Your two cousins are in good health. He that is marked on the face bids me tell that it would be a great service to him if you would assist the Master of horse to Kwglowxx Fnlpgnn WfkIhgwx as also Femn Wxznk-wgxn, who is friend to them both, in buying them some horses.”

In another he writes:—

“Assist him with your recommendation as well as mine to 18,” (Mr. Fergus Grahme) “Mrs. Turner, it-vowqxi Wfnqngx and Pifhen, and their families.”

In a letter from Lord Middleton is this passage:—

“Mr. Banks” (the king) “assures you of his friendship: he would be glad of the accounts mentioned: there will be no need of sending Ewqzhghai except they relate to the fepuo awggi.”

These may suffice for examples of the way in which the cipher is introduced.

I should be very grateful to any one who will help me to the decipherment of these passages. I have only to add, that it is possible that the letter which I believe to be *g* may have been meant for *q*.

FRANCIS E. PAGET.

Elford Rectory, Tamworth.

BALMORAL: OBAN.—What is the meaning of these names, most of the Highland names of places being significant?
D.

MADAME DE BEAUMONT.—Did Madame L. P. De Beaumont write the “Histoire tragique de Ludovico Carantani, Milanois, et de ses deux Filles,” which appeared in *Le Nouveau Magasin françois*, &c. (London, 1750) pp. 451-456? and has the above-mentioned *histoire* ever been translated into English, and published under the same or another title?
J. PERRY.

CHURCH CATECHISM.—Can you inform me what is the original version of the Catechism of the

Church of England as given in the Book of Common Prayer?—*i. e.* was it translated from a Latin version? My reason for asking this is that within the last twenty or thirty years there was issued by some publishing house in London (which I cannot remember) a reprint of an old Latin Prayer-Book, of which ours is in fact an English version, in which the questions on the Sacrament of Baptism expressly point “an outward and visible sign of an inward and spiritual grace given unto us”—“signum quod nobis datum est”—thus materially differing from the apocryphal Latin Prayer-Books which have recently been issued to suit the views of a particular party in the Anglican church. I have made inquiries of booksellers in London, but cannot ascertain the publisher who issued this reprint. BAPTIST.

[The common tradition is that Bishop Overall, then Dean of St. Paul's, wrote the last part of the Catechism on the Sacraments. The more correct statement would be that Dr. Overall only shortened and added to the Catechism what was already in use, as taught in the Catechism of Dean Nowell, his predecessor at St. Paul's; and as given still earlier in a Catechism attributed to Dean Colet, a yet older Dean of St. Paul's, and founder of St. Paul's School; which again, with certain modifications, was taken from the Catechisms taught in the grammar schools by the pre-Reformation clergy. It cannot, therefore, be said that there is any original version of the Catechism. The usual answer to the second question in this last part of the Catechism is thus rendered: “*Externum volo et aspectabile signum internæ et spiritualis gratiæ collatæ nobis ab ipso Christo institutum, tanquam medium quo eum adipiscimur.*” Bagster in his edition of the *Latin Prayer-Book*, 1821, alters the words altogether, but on what authority he does so is not stated: “*Externum et visibile signum intelligo internæ ac spiritualis gratiæ, quod nobis datur ab ipso Christo institutum, tanquam medium quo eam recipimus.*” It is to be observed that as long as both these translations retain the words in italics there is no real difference in the doctrine conveyed by them.]

CHURCH OF CUNINGROVE.—In the year 1193 Pope Innocent III. confirmed David Earl of Huntingdon's gift of “the church of Cuningrove, in the bishopric of Lincoln,” to Lindores Abbey. Is this church still known by the same name, and where is it situated?
A. L.

Newburgh-on-Tay.

COLOURS AND TROPHIES HUNG IN WESTMINSTER HALL.—I have read that, formerly, the colours and trophies taken from the enemy were wont to be suspended in Westminster Hall. Where is a list of such colours to be seen; when did the practice cease: and to what place were the colours then hanging there removed?
M. N. S.

COMMUNION BREAD.—Is unleavened bread used for communion purposes in any of the parish churches of Scotland? If not, when was its use discontinued?
A. L.

Newburgh-on-Tay.

SIR JONAS HANWAY.—In Carlyle's *History of Friedrich the Second* (vol. iv. book xvi. chap. v.)

he calls Jonas Hanway "Sir Jonas." He lived and died plain Mr. Hanway. I am just now away from books, and do not know whether this mistake has been corrected in subsequent editions of the work. Is it so? DRYASBUR.

HOLWORTHY.—Can any of your readers tell me anything of this painter? He was, I believe, a pupil of Glover. Is there any list of his water-colour paintings? W. M. H. C.

[But little is known of this artist. Nagler (*Künstler-Lexikon* (vi. 273) has the following notice of him:—"J. Holworthy, painter of London, who, at the commencement of this century, distinguished himself by his Welsh landscapes. In the year 1805 he was one of those who left the Royal Society for the purpose of forming a separate Society of Painters in Water-colours. This society has achieved a wonderful success, and at present the Water-colour Society in England takes a very high position."]

CONSTANTINUS LASCARIS.—I cannot find an account of the following edition of this work in any of the authorities I have consulted:—

"Constantinus Lascaris Byzantini de octo partibus orationis libri primus. Ejusdem de constructione libri secundus. Ejusdem de nominibus et verbo libri tertius. Ejusdem de pronomine secundum omnem linguam et postquam unum opusculum. Hæc omnia habente regione latinam interpretationem ad verbum iere propter rudes." 8vo.

There is no date or pagination. The dedication is headed "Aldus Mauntius Ro. Angelo Gabrieli Patrio Veneto S.P.D." The colophon ends thus:

"Valete qui legistis et meministis, in Mœnse Siciliæ anno ab incarnatione dei MDCCLXX. Finis Scipionis Carteromachi [here follow four Latin verses] Lovanii apud Theodoricum Martinum."

On the next page is a "Laudatio in Sanctissimum dei genitricem," Græc et Lat., and on the last leaf a woodcut representing two lions with human faces, *statant*, holding a shield which is suspended from a tree by a strap with a buckle: above is an interlaced knot; on the shield is a triple cross issuing from a circle in which is a star, and underneath the letters T. M., on a label "Theodoricus Martini." Fabricius, *Bibl. Græca*, vol. vi. p. 333, Harles' edit., gives several editions, the first, Mediolani, 1476, 4to. Of this he says "liber est primus græce integer excusus." I would feel much obliged for any information respecting this edition. R. C.

Cork.

THE DUKE OF MARLBOROUGH.—According to Coxe, John Churchill (afterwards Duke of Marlborough) was the second son of Sir Winston Churchill, born June 24, 1650. Burke (*Peage*, 15th ed. 1853) gives him as the eldest son of Sir Winston Churchill, born May 24, 1650. Can any of your readers inform me—

1. Which, if either, is the correct date of his birth?

2. If a younger son, what was the name of his

elder brother, and at what age did he die? I take it that the Christian name of the duke's father was Winston not Winsten.

Speaking of the Spanish motto, "Fiel pero desdichado" (Faithful but unfortunate), Earl Stanhope (*Queen Anne*, p. 171) says, "This motto was first assumed by the great duke's father Sir Winston, when oppressed as a staunch cavalier in the civil wars."

JAMES NICHOLSON.

ROWLAND MONEY, A PSEUDO-MESSIAH.—

"Wheat and Tares.—This Book, written by Rowland Money, Captain, R.N., was put into the hands of Mr. Mills, on Monday, Feb. 28, 1820, at 7 p.m., and is now published, according to the command of God, to his servant, Rowland Money.—Proverbs xvi. 6.—Printed and published by S. Mills, 74, High Street, Portsmouth; and sold by L. B. Sealey, 163, Fleet Street, London. 1820." 12mo, pp. 245.

Such is the title-page of a book which I have just picked up. The author believed that he was "the prophet named by Moses" and "the Messiah." He was born April 28, 1783; a commander in the navy, living in the Forest of Bere, 1810, whence he moved to Sotheby, Portsea, Portsmouth, and finally to Bristol, where he arrived with his family Nov. 20, 1810. In 1819 he left Bristol, and settled with his wife at Shirehampton, but he writes from Broomfield in 1820. His mother (Mary) died at 14, York Place, Chiffon, June 20, 1813, and he had some brothers and sisters living at her decease. He was a member of the Church of England, and was intimate with the clergy wherever he resided. He formally left the church (and public worship of all kinds) in 1812, but both before and after this he was a Sunday-school teacher. He believed that many of the prophecies of Holy Scripture would have some sort of spiritual fulfilment in himself on particular dates, which he calculates in an extraordinary manner; but I cannot exactly discover what event was to follow the publication of his book, which he was spiritually and almost miraculously admonished to write. At all events he was continually disappointed, like more recent visionaries, but was not discouraged. He candidly says that he knew "neither Greek nor Hebrew—a man in nothing learned." Is anything more known of him? W. C. B.

[Rowland Money also published the following works:—1. The Spirit of Prophecy, written by the hand of Rowland Money, and spoken as he was moved by the Holy Ghost. Addressed unto all People. Lond. 1821, 8vo.

2. The Revelation of the Glory of God. 2 vols. Lond. 1841, 8vo.]

MONOLITH AT PETERCHURCH.—I lately visited the remarkable church in the Golden Valley, Herefordshire, Peterchurch. In the spacious cemetery adjoining is a monolith of considerable height, with no inscription that I am aware of. Within the church, celebrated for its two cells and additional spire, is a picture of a

fish, said to have been caught in the adjacent stream. There is doubtless some legend I could not ascertain, which would account for its position in so extraordinary a place.

THOMAS E. WINNINGTON.

GREAT NORTHERN FAMILIES.—In an interesting little volume with the title of *English Churchwomen of the Seventeenth Century* (12mo, Derby, 1845), the following passage occurs in a memoir of Anne Clifford, Countess of Dorset, &c.:—

"She took great interest in the history of those great northern families from which she was descended, the Cliffords, Veteriponts or Viponts, and Vesey. At a great expense she employed learned men to make collections for a history of them from the records in the Tower, the Rolls, and other depositories of public papers; which being all fairly transcribed, filled three large volumes. This work, containing anecdotes of a great variety of original characters, exerting themselves on very important occasions, 'is still, I have heard (writes Gilpin, in his *Tour to the Lakes*), among the family records at Appleby Castle.'"

Was the above-mentioned work ever published?
J. MACRAY.

[Lady Anne Clifford's historical collections of the great Northern Families have not been published *in extenso*. For some account of them consult "N. & Q.," 1st S. xii. 2; 3rd S. iii. 329.]

DR. PITCAIRN.—The following story concerning Dr. Pitcairn, the Jacobite, is told in one of the notes to Hearne's *Diary* (2nd edit. i. 296). Can any one tell on what authority it rests?—

"Pitcairne was more known after his decease from his small pieces of Latin poetry, which were collected by Ruddiman, and printed with some few by other Scotsmen in 1727. Of one of these, that *Ad Robertum Lindesium*, a curious story is told for the benefit of the lovers of the marvellous. Mr. Lindesey, who was an early and intimate friend of Pitcairne's, reading with him, when very young, the well-known story of the two Platonic philosophers, who promised one another, that whoever died first should return and visit his surviving companion, entered into the same engagement with him. Some years after, Pitcairne, at his father's house in Fife, dreamed one morning that Lindesey, who was then at Paris, came to him and told him that he was not dead, as was commonly reported, but still alive, and in a very agreeable place, whither, as yet, he could not carry him. By the course of the post news came of Lindesey's death, which happened very suddenly the morning of the dream. The poem commences—

"'Lindesi, Stygias jamdudum vecte per undas.'"

CORNUB.

QUOTATIONS.—The COUNTESS OF CHARLEMONT presents her compliments to the Editor of "N. & Q." and would feel very much obliged for the name of the author, and for the other verses of a poem in which these lines occur:—

"Somewhere the long grass over lonely graves
Sobs in the rain;
Somewhere the wild wind vainly o'er them raves
Who cease from pain;
Somewhere thro' weary years one weeps whose salt
slow tears
Fall for refrain."
Marino, Fair View, Dublin.

Whence come the following lines in dispraise of woman?—

"Aspide quid pejus? Tigris. Quid tigride? Dæmon.
Dæmone quid? Mulier. Quid muliere? Nihil."

ACHE.

"He gives its lustre to an insect's wing,
And wheels his throne upon the rolling spheres."

"The lark, the shepherd's clock."

["When merry larks are ploughmen's clocks."
Shakspeare, *Lore's Labour's lost*, v. 2, song.]

"When he smiles, he smiles in such a sort
As makes the angels weep."

[See *Julius Caesar*, i. 2 (Cæsar, speaking of Cassius), and *Measure for Measure*, ii. 2.]

Wanted the authors of the above. The two latter, I suspect, are unfaithful transcripts from Shakespeare. Well would it be if writers would take Hamlet's advice—"Speak the speech, I pray you, as I pronounced it to you."

GEORGE LLOYD.

PRINCIPAL SMITH OF EDINBURGH, 1730-1738.—Will any reader of "N. & Q." who possesses that rare little book, *Tears for the Death of Principal Smith*, kindly inform me if it contains any particulars or hints as to the Principal's birth-place, family, or connections?
F. M. S.

SONGS.—I am anxious to learn from some of your Scotch correspondents who were the authors, and the words, of the following songs, which were some fifty years ago very popular in the counties of Kincardine, Aberdeen, and Banff, and possibly in other parts of Scotland also.

1.

"When first my lassie I had seen,
It was in bonnie Aberdeen;
Her youthfu' heart was wiled awa,
She was the flower o' Caledonia."

2.

"THE MILLER O' DRONE.

"There was a miller, stout and strong,
Fed up wi' beef and brose;
Wi' sturdy legs and shoulders broad,
As you may well suppose."

3.

"Come rise up Jamie Riley, and come along wi' me:
I mean for to go with you, and leave this countree;
To leave my father's dwelling, his houses and free land:
So away went Jamie Riley and his fair sweet Collie
Band."

It is now more than thirty years since I heard either of the above songs sung; but from my earliest infancy up to that time, I was in the habit of hearing at least part of one or the other of them sung daily.

W. M.

STACPOLE.—About the year 1798 a Captain Stacpole was mentioned in connection with the yeomanry cavalry of this district. I am desirous to know who this officer was, and where he resided; and I shall feel obliged by any of your correspondents giving me the information. I have notices of three or four gent men of that name,

but none that appear to me of the family of the officer I am inquiring about. W. SHEARDOWN.
Doncaster.

STOCK AND FLUTE is, I believe, an expression used among commercial men to signify "the whole," "the entire quantity." Can you tell me if this expression is common, and what the origin is? N. U. C.

INSCRIPTION IN TRINITY CHURCH, LINCOLNSHIRE.—I send an inscription from the above church which contains a difficulty. How can St. Clement's Day, Nov. 23, and the day of the Conception, be said to be "mæse eodem," in the same month?—

"Hic jacet Robert' de
Ellynton et Kalana filij
et obiit Xplana die mæi ele-
metis aho dni mcccxxii
et Rob die cõceptionis
Be Mar aho et mæse eodem."

PELAGIUS.

REV. A. M. TOPLADY.—Dr. Chalmers asserts in his *Biog. Dict.* that the Rev. A. M. Toplady, B.A., Vicar of Broad Hembury, co. Devon—

"Was much more a man of the world than ever had been suspected. . . . We have seen a letter of his in print in which he not only enters on an elaborate defence of card playing, but speaks even with gentleness on the subject of theatrical and other public amusements," &c.

It is to be feared that the learned doctor, in his meagre notice of this able and godly divine, has overstepped the mark in this respect. Is this letter extant? if so, where is it to be found?

CHURCH YARD.

WINCHESTER GOOSE.—What is the meaning of the phrase "Winchester goose," which I have met with in some of the old dramatists? Was the neighbourhood of that old episcopal city, like the fens of Norfolk, favourable for the propagation of the anserine race? W. F.

["Winchester goose," the name for a discreditable malady, is thought to have originated from the circumstance of the public stewards at Bankside in Southwark being under the jurisdiction of the Bishop of Winchester. Hence Ben Jonson calls it—

"The *Wincestrian* goose,
Bred on the Bank in time of popery,
When Venus there maintain'd her mystery."

Excerpt of Vulcan, vl. 410.

Consult Nares's *Glossary*.]

WINTON SURVEYS.—Can any of your readers give information respecting some missing surveys of ecclesiastical property taken by order of Parliament *temp.* Commonwealth? There are twenty-one volumes of these surveys in Lambeth library, and three in the Record Office transferred from the Tower. In none of these volumes are the surveys of the Winton episcopal estates found, except those of St. Mary, Southampton, and Witney, Oxon. Where are the rest? Not probably destroyed, but misplaced. T. F.

Replies.

GAINSBOROUGH'S "BLUE BOY."

(4th S. iii. 576; iv. 23, 41, 60, 204, 287; v. 17, 35; vii. 287, 301, 304.)

If I have not already trespassed too much on your space, allow me now to notice Mr. MIDDLETON's note about Buttall once possessing the "Blue Boy"—Jackson's "Essay on Gainsborough," Reynolds's "Ante Blue Boy," Gainsborough's "Portrait of the Duke of York," and some other notes made during this inquiry.

Shortly after the appearance of the last contribution on this subject, *The Globe*, May 2, called attention to the conclusion arrived at in your columns in favour of the least known "Blue Boy," and expressed anxiety to hear what could be said by the other side. We were informed that something would be said or done; but, so far, we have neither seen nor heard of any such response. On the contrary, there has appeared an ably condensed statement of the "Blue Boy" case "carefully selected from contributions to 'N. & Q.," in the *Art-Journal* for October.

We beg to thank Mr. MIDDLETON for his reference to G. G. Cunningham's *Lives of Eminent Englishmen*, published in 1837, which refers to and quotes from Wm. Jackson's *Four Ages*, and other *Essays*, published in 1798, as we had not previously seen either of these works. And as it is quite possible there may be other notices of, or anecdotes about, the "Blue Boy" which have escaped our research, between 1777 and 1778—when the picture appears to have fallen under the special ban of Sir Joshua's pencil and pen, until it was restored to Neabitt in 1815—allow us to respectfully solicit information of any such notice or anecdote which may be discovered by, or be known to, your readers.

Wm. Jackson of Exeter was a musical authority, and a writer on miscellaneous subjects. In his *Four Ages* (Gold, Silver, Brass, and Iron), one of the essays is on Gainsborough; and in it the professional musician seems to revel in depreciating Gainsborough as a man and an amateur musician, for some occult reason or other. In the latter part of this depreciatory essay Jackson mentions the "Blue Boy," and says: "It was in the possession of Mr. Buttall," but where, or where it was when he wrote, is not stated.

As Jackson does not appear to have seen Buttall's "Blue Boy," he might have been misled by those who did not know one blue-dressed portrait from another; as all the known facts of the case point to the "Blue Boy" being in a much more exalted home than an ironmonger's when Jackson's work was published.

We may state here, that in none of the works which we had previously examined did we find

any reference to Jackson's statement about Buttall and the "Blue Boy"—although most of them give or refer to his palpably, if not purposely, exaggerated stories—to the effect that Gainsborough was so devoid of common sense as to believe "the music lay in the instruments."

Neither *The Times* nor Mr. Peter Coxe, in 1802, when recommending and describing the picture, mention the Buttalls. No more does Edwards in the text of his work, published in 1808, allude to them in any way. But when the official pedigree of the Grosvenor "Blue Boy" first appeared in 1821, the Buttalls occupied a prominent position therein, and have done so in subsequent works.

It may be remarked in passing, that when the Grosvenor "Blue Boy" appeared at the British Institution in 1814, it was catalogued as a "Portrait of a Youth," without the slightest reference to its being the "Blue Boy" of Gainsborough and Reynolds celebrity, or a "Blue Boy" at all; and that we did not find any reference to the picture in the papers of the time. Nesbitt's affairs were not then settled, so that he would not visit this exhibition; and if he did by chance see the catalogue, how was he or any one else to recognise in a "Portrait of a Youth" a claimant for the original "Blue Boy's" honours?

No doubt Jackson's statement is the origin of the Buttall possession portion of the Grosvenor "Blue Boy's" pedigree; just as Nesbitt's known possession of the original "Blue Boy," Hoppner's known possession of the same picture afterwards, and the Master Buttall foot-note to the text of Edwards's *Anecdotes of Painters* have been compressed in it, however erroneously.

But whether Buttall did or did not once possess the "Blue Boy," or a "Blue Boy" of another description, of which there were and are several attributed to Gainsborough, is now of no consequence: for it has been shown that both the Grosvenor and the other "Blue Boy" claim to be the same "Blue Boy" which subsequently to Buttall's time belonged to John Nesbitt, Esq., M.P., of Grafton Street, Piccadilly, and Keston Lodge in Kent—a scion of an M.P.-producing family, a companion of H.R.H. George Prince of Wales, and the possessor of a choice collection of first-class pictures; who afterwards resided at Heston, in Middlesex, from 1815 to 1819 or 1820, and had his "Blue Boy" there with him.

Now, as Nesbitt had the original "Blue Boy" in his own possession more than twenty years after the publication of Jackson's work and Buttall's death, seventeen years after the death of the nobleman who is said to have purchased the Grosvenor "Blue Boy," and thirteen years after the original "Blue Boy" was held by Hoppner, and five years after the Grosvenor "Blue Boy" was exhibited in 1814, the important question discussed in your pages, namely, "Which of the

two 'Blue Boys' did formerly belong to Nesbitt?" was conclusively answered, in favour of the least-known picture.

J. SEWELL, Assoc. Inst. C.E.

The Lombard Exchange, London.

OLD ENGLISH DANCES: THE REVELS AT
HOUGHTON TOWER IN 1617. :
(4th S. viii. 299, 355.)

My friend MR. PRICE has written an amusing commentary on these matters; but he does not appear to have appreciated the main drift of my former article, which was to separate the authentic historical materials of the narrative from the false ingredients mixed up with them by a romantic local historian. He does not indeed applaud the perverse ingenuity of Mr. Peter Whittle, but he apologises for him. "Let us hope (he says) that Mr. Whittle did not altogether invent the characters he gives." I did not charge Mr. Whittle with having invented all the names he has assigned to the presumed "characters"; but I think I showed pretty plainly that he imagined every particular beyond those which appear in the *Journal of Nicholas Assheton*, edited by Dr. Whitaker in the *History of Whalley*, and by Mr. Canon Raines as vol. xiv. of the works of the Chetham Society; and at the same time confused and misapplied many particulars that do appear there. MR. PRICE compels me so far to go over the ground again as to say that the seven names put together by Whittle, viz. "Robin Goodfellow, Bill Huckler, Tom Bedloe, Old Crambo, Jem Tosspot, Dolly Wango, and the Cap Justice," which "characters (he adds) were acted to the very life," were founded either upon the single line in Assheton's *Journal*, "dancing the Huckler, Tom Bedlo, and the Cowp(er) Justice of Peace," or were either imagined, or enlisted from other sources, by Mr. Peter Whittle. Now, we know very well that Mr. Whittle did not originate the name of Robin Goodfellow, and MR. PRICE tells us he recognises Jem Tosspot. Possibly some one else may recognise Dolly Wango. This reduces materially the number of characters which MR. PRICE charitably hopes that Whittle did not invent; but his inventing them or not is beside the main point, which is that he concocted the entire narrative, excepting so far as it was founded on Nicholas Assheton's *Journal*.

To an author who writes an "historical romance" great latitude in this respect may be conceded; but to one who merely writes "the romance of history," putting it forth as what actually occurred, I think no critical forbearance should be shown. Such writers sadly obscure and pollute the stream of history.

It is difficult to get rid of their false ingredi-

ents. MR. PRICE still writes of "a grand masque." I showed before there was no grand masque, but merely a garden masque of slight construction, with "some speeches"; followed, as I understand, by a farcical interlude named "Tom o' Bedlam, the Cooper, and the Justice of Peace," and by "dancing the Huckler"—a dance which, as MR. PRICE suggests, may have imitated the antics of deformed persons, and may have been much the same as the "Cutty Hunker Dance" of Scotland described by J. M. (p. 356.)

Further, MR. PRICE again mixes together the "grand masque" and "a rush-bearing," following the words of Mr. Whittle:—

"A Grand Masque took place, and a Rush-bearing was introduced, in which a man was enclosed in a dendrological foliage of fronds, and was the admiration of the company. This spectacle was exhibited in that part of the garden called the Middle Circular."

Merely as showing Mr. Whittle's misrepresentation—and here very needless misrepresentation, because he does not add to the details of his picture thereby—it is to be observed that it was not the rush-bearing that took place "in the *Middle Round* in the garden," but the masque; and that the rush-bearing was "afore the King, in the Middle Court" of Houghton Tower. But, as I remarked before, the rush-bearing was by wholly different performers, and at a different time as well as place, though on the same day. The rush-bearing was, no doubt, brought by the neighbouring country people, "about 4 o'clock"; the masque was after supper, "about ten or eleven o'clock." Nicholas Assheton mentions another rush-bearing, held at Whalley on the St. James's Day (July 25) preceding: "At Whalley: there a rush-bearing, but much less solemnity than formerly,"—to which passage Mr. Canon Raines has attached an interesting note, in which he shows that the rush-bearing at Whalley was maintained on St. James's Day till within memory:—

"The rushes were brought on the rush-cart, by the north gate, into the church, and free of expense. Garlands were suspended in the church and on the top of the steeple. It is (1848) about seventy years since the floor of Whalley church was strewn with rushes; and, after the occasion for its use ceased, the rush-cart soon disappeared, though the festival itself was kept up, and the morrice-dancers played their part in it for more than twenty years afterwards. Not fifty years since, on the 5th of August, the village was crowded like a fair; booths were erected, and horse-races and other rustic sports attracted numbers from the surrounding country. . . . Within the last two years (before 1848) St. James's Day, the rush-cart, and the festival have altogether ceased in Whalley."

JOHN GOUGH NICHOLS.

In an old book catalogue is the following:—

"The Country Dancing-Master, performed at the Masquerades, with all the choicest and most noted Country Dances, performed at the Court, Theatres and Public Balls, with Tunes. 2 vols. in 1, very thick 8vo, 1718-19

Names of dances—'Lord Carnarvon's Jigg,' 'What you Please,' 'Lady Cullen,' 'Dr. Pope's Jigg,' 'St. Martin's Lane,' 'Soho Square,' 'The Fits come on me now,' 'O Mother Roger,' 'Shropshire Lass,' 'Tunbridge Beauties,' 'Bp. of Chester's Jigg,' &c. &c."

H. MORPHYN.

NINE ORDERS OF ANGELS: WELLS CATHEDRAL.

(4th S. viii. 264, 357.)

It may be interesting to MR. J. BEALE (if he is not already acquainted with the fact) to know that there is a very good illustration of the "Nine Orders of Angels" in a series of figures contained in so many niches on the upper part of the west front of Wells Cathedral. The late Professor Cockerell, R.A., in his work, *The Iconography of the West Front of Wells Cathedral*, has constructed a theory with a view to identify the statues with historical personages, which is well worthy of study; and although his scheme has been somewhat questioned, I am disposed to think that he is mainly correct in his conclusions, and I have not yet heard of any consistent explanation of their meaning which is deserving of the same credit. The nine figures, symbolical of the Sacred Hierarchy, are immediately over a long range of sculptured groups representing the General Resurrection. They are described by Cockerell as "Angels, Archangels, Powers, Thrones, Dominions, Principalities, Authorities, Cherubim, and Seraphim." The extensive scaffolding which now covers the whole front has given the opportunity for closely examining these symbolic figures. Unfortunately they are in a most shattered condition, owing chiefly to the circumstance that the Doult- ing stone of which they are made is (to use a technical term) face-bedded. Still there is sufficient of each statue left to enable the following description of them to be given. Commencing from the north:—

No. 1. Is an angel, with wings close to its side, holding a regal or small organ.

No. 2. An angel, apparently holding a crown in each hand.

No. 3. A seraph holding a vessel, with flames issuing out of it, and with flames at its feet.

No. 4. An angel robed, but having greaves on its legs, and wearing a jewelled cap.

No. 5. Angel beautifully robed, holding a sceptre.

No. 6. Angel wearing a helmet, the lower part of the figure greatly dilapidated.

No. 7. A seraph with bare feet, the arms so decayed that it cannot be said what it held.

No. 8. A seraph, apparently holding a banner.

No. 9. An angel holding an open book.

These statues are certainly very suggestive, and I should be glad to have the opinions of some of your learned correspondents about them. I would

also take this opportunity of stating that the approach to them, as well as to a great number of the other splendid statues—upwards of one hundred and fifty in all—can easily be made by the safe scaffolding now in use for the extensive repair which has become absolutely needful to the entire west front.
BENJ. FERREY, F.S.A.

DOGS BURIED AT THE FEET OF BISHOPS.
(4th S. viii. 222, 290, 378.)

It is curious that while a distinguished correspondent of "N. & Q.," but known to me only from its pages, wrote to express to me how much he was pleased with my conjectural explanation of the above, another correspondent should find my interpretation unwarranted and ridiculous. However, when I saw the signature to his critique, I well knew what to expect. But it may be worth while to examine if my suggestion really deserved the sarcastic censures of MR. TEW.

In the tombs of two bishops in the Isle of Man were found the bones of a dog at the feet of each bishop; and "a satisfactory explanation" was requested in "N. & Q." "as to the reason of burying dogs with the remains of bishops." I could only offer a suggestion, that it was a mode of testifying that these bishops had been faithful pastors, a dog being noted for fidelity, and a fit companion for a pastor, or shepherd. I mentioned that in Isaiah lvi. pastors themselves were compared to dogs. MR. TEW carps at this, because the prophet, in his comparison, meant anything but fidelity and vigilance. Of course he did, because his object was to reprove the shepherds of Israel for not discharging their duties, and being "dumb and most impudent dogs." But he thus indirectly intimated that they ought to have been vigilant and faithful; and this fully justifies my reference to the comparison. I concluded, therefore, that burying a dog at the feet of a bishop would appropriately signify that he had been a faithful pastor; "as for a similar reason we so often find a dog on monuments at the feet of ladies." This MR. TEW finds "singularly amusing, as the only inference to be drawn from it is, that a dog on monuments at the feet of ladies would very appropriately represent them as faithful shepherds." MR. TEW knew better when he penned this sarcasm. He knew that, so far from this being the "only inference to be drawn," it could not be legitimately drawn at all; for every fair and just reader would see, that the proper and intended inference was, that dogs at the feet of married ladies would appropriately represent them as faithful wives.

MR. TEW tells us that he has always taken the *crozier* to be the emblem of a bishop. I wonder who has ever denied it. I never said that a dog was the emblem of a *bishop*, but the acknowledged

emblem of *fidelity*; and therefore when placed by a bishop, indicative of his having been a faithful pastor.
F. C. H.

OLD SILVER RINGS.
(4th S. viii. 329.)

The ring in question is probably a "charm" ring, and as such belongs to a class of ornaments which were frequently inscribed with the names of the "Magi," from the popular superstition which existed in mediæval times, attributing to the wise men the power of warding off disease, accident, or sudden death. Their shrine at Cologne was the resort of pilgrims, and talismanic rings and other objects were manufactured for sale in large quantities. Mr. Thomas Wright, M.A., has in his edition of the *Chester Plays* described at length the legend of the "Three Kings." The inscription on the second ring is alike familiar; it is often met with in conjunction with the "magic" names.

In the *Collectanea Antiqua* (i. 115) Mr. Roach Smith figures a leaden box found in the Thames, on which in six compartments is delineated the story of the "Salutation of the Virgin, and the Offerings from the Wise Men of the East." The inscription runs AVE . MARIA . GRACIA . PLENA . DOMINVS . TE . REX . JASPAR . REX . MELCHIOR . REX . BALTHASAR.

In the Collection of Works of Art and Antiquities exhibited at Ironmongers' Hall in 1861 were two rings illustrative of this subject; one, of silver gilt and early mediæval date, bore the angelic salutation. This was found in a moat at Gonville Hall, Wymondham Hall, Norfolk. The other, a silver charm ring, inscribed in black-letter characters with the names of the three kings of Cologne, small roses being placed between the respective names. This was of the fifteenth century, and was found at Great Yarmouth in Norfolk. Both are figured in Mr. G. R. French's beautiful catalogue. JOHN E. PRICE, F.S.A.

Beresford Road, Highbury.

The occurrence of the names of the three kings of Cologne on mediæval rings is not uncommon. Mr. Fairholt in his *Rambles of an Archaeologist*, p. 123 (Virtue, 1871), figures two examples from the Londesborough collection, and one was found a few years ago at Dunwich, with this inscription:—

"Jasper fert myrrham : thus Melchior : Balthasar secum,
Hæc tria qui secum portabit nomina Regum,
Solvitur a morbo, Christi pietate, caduco."

When we consider what a favourite one the legend was in the Middle Ages, we cannot wonder at the appearance of the three mystic names on rings. During the "falling sickness" a slip of paper or parchment inscribed with these names

was considered a certain remedy. The superstition is not extinct now, for Mr. Hotten in his *Signboards*, p. 302, says that in the trial of the smugglers for the murder of Chater and Gulley, one of the prisoners had imagined himself perfectly safe from detection, being provided with a scrap of paper on which were written the names of the three kings.

The inscription on the 'other ring' shows that it belongs also to a not uncommon type.

JOHN PIGGOT, JUN., F.S.A.

Similar rings are described in the *Proceedings of the Society of Antiquaries*, 2nd S. iv. 519, and in "N. & Q." 3rd S. ii. 248, 315, 397. The names of the "three kings" appear also on a medallion which occurs on the 1st bell at Shipton, Hants. (Lukis, *Account of Church Bells*, 1857, p. 75, and pl. xi.) They have been used also as an inn sign ("N. & Q." 2nd S. ix. 52), and form a well-known charm (Bohn's *Brand*, iii. 321). References to much curious information on the subject are given in "N. & Q." 2nd S. iv. 488.

W. C. B.

NALL's (not HALL) "DIALECT AND PROVINCIALISMS OF EAST ANGLIA" (4th S. viii. 352), containing a vast amount of information on the subject, occupies about 280 pages of his work on Great Yarmouth and Lowestoft, published by Messrs. Longmans in 1866.

JOHN PIGGOT, JUN.

JOHN CROSSE (4th S. viii. 352.) — He was a member of the Society of Antiquaries from 1808 to 1833, from the annually printed lists; but is omitted in the list for 1834, as his death took place Oct. 20, 1833 (*Gent. Magazine*, 1833, 103, part ii. p. 555). There is no other John Crosse in my MS. list of the Society of Antiquaries. I have not the *Life of Handel* at hand to refer to, but I presume this is the John Crosse referred to.

I hardly, however, think this to be the point inquired after, but rather as to the use of F.S.A. for Fellow of the Society of Arts as well as Antiquaries. It reminds me of the railway mania, when directors of railway companies attached F.R.S. to their names, and the explanation was that they were Fellows of the *Railway Society*.

L. L. H.

PLOUGHING IN ANGLO-SAXON TIMES (4th S. viii. 353.) — There are two instances in the Harleian MSS. of a pair of oxen yoked to a plough. In the Bayeux tapestry there is a nondescript animal attached to a two-wheeled plough. It is clearly not a horse; but, from its long ears, it may perhaps have been intended for a mule. It may, however, be a very rude delineation of an ox, for the man walking by its side holds a goad.

King Alfred, in his version of Orosius, says:—

"Othare himself was among the first men of the land; though he had not more than twenty red cattle, twenty

sheep, and twenty swine; and what little he ploughed, he ploughed with horses."

This passage, as Ingram remarks, is a striking proof of the preference given in this country in the ninth century to oxen in ploughing; but at the same time it demonstrates that horses were even then occasionally used for this purpose.

Chaucer seems to prove that the ploughman of the fourteenth century, though he might be possessed of a single horse to use for riding, trusted to "cattle" for the purposes of husbandry. In the prologue to the *Canterbury Tales* we read of the ploughman:—

"His tithes paid he full faire and well,
Both of his proper swinke, and his cattell,
In a tabard he rode upon a mare."

J. CHARLES COX.

Hazelwood, Belper.

AN OLD JUG (4th S. viii. 328.) — The error in the inscription consists in the fact that the final letters of *est* and *Gots* have been interchanged. The words should be *ess* and *Gott* respectively. The inscription then forms a rhyming couplet:—

"Drinck und ess,
Gott nit ferges."

That is, in English —

"Drink and eat,
God ne'er forget."

The word *nit* is the German *nicht*, not.

WALTER W. SKRAT.

1, Cintra Terrace, Cambridge.

ORIGIN OF "LIVERPOOL" (4th S. viii. 202, 335.) A MIDDLE TEMPLAR appears to overlook the fact that Liverpool was anciently called Lyther-pool.

How will he explain this form of Lyther, or Lither, consistently with *Liver*, for de-liver?

A. H.

UMBRELLAS (4th S. viii. 128, 271, 338.) — The following notice of the price of an early "parish" umbrella occurs in the churchwardens' accounts of Sculcoates, Hull:—

"1777, May 20. By paid for an umbrella for the vestry, 1l. 3s. 0d."

W. C. D.

In Hone's *Table-Book* (1827) will be found the following extract, which bears upon the use of churchyard umbrellas, alluded to by MR. PENNY:

"While W. drew the door of Bromley church I had ample opportunities to look about; and I particularly noticed a capital large umbrella of old construction, which I brought out and set up in the churchyard: with its wooden handle, fixed into a movable shaft, shod with an iron point at the bottom, and struck into the ground, it stood seven feet high; the awning is of a green oiled canvas, such as common umbrellas were made of forty years ago, and is stretched on ribs of cane. It opens to a diameter of five feet, and forms a decent and capacious covering for the minister while engaged in the burial-service at the grave."

In the spring of the present year I paid a visit to Bromley church, and there found, in a dark

recess beneath the tower, this identical umbrella. I am not able to say if it is still used for the purpose here indicated by Hone.

J. CHARLES COX.

Hazelwood, Belper.

A gentleman who was brother-in-law and partner of the first Sir Robert Peel used to tell how, on one occasion, he was on board a packet-boat, and accosted a gentleman with a green umbrella with—"You have a musical instrument there, sir; might we ask you to favour us with a tune?" Whereupon the owner of the umbrella proudly spread it out, and explained its uses to the astonished fellow-passengers.

P. P.

QUOTATION: "THE MIGHTY HUM," ETC. (4th S. viii. 285.)—In *Peter's Letters to his Kinsfolk* (London, 1819, ii. 312) will be found quoted from the Ettrick Shepherd—

"Great Nature's hum,
Voice of the desert, never dumb."

J. MANUEL.

Newcastle-on-Tyne.

BRIOT (4th S. viii. 351.)—This looks like a French word originally spelt *briost*, but I doubt whether such a word is found in any French dictionary. It may be from the Keltic *briot*, speckled, spotted (*bhriot-mhias*, a speckled or spotted plate or dish). If the dish is of clay another derivation might be given. If derived from a surname, the word may have been originally written *bariot* or *beriot*.

R. S. CHARNOCK.

Gray's Inn.

CHANDOS FAMILY (4th S. viii. 327.)—On a tramp last month in Hampshire I noticed in Hursley church (between Winchester and Romsey—the resting place of John Keble) a monument to a lady, with a long inscription which stated "she was neice to my Lord Shandus." This may assist

SENNOCKE.

DEKER (4th S. viii. 328), otherwise *dakir*, *dicker*, and *dicher*, was a term of quantity applied to leather, and consisted of ten hides. By the stat. 51 Henry III., "De compositione ponderum et mensurarum," a last of hides was to consist of twenty dakirs, and a dakir of ten hides; but by 1 James I., c. 33, a last was reduced to twelve dozen. The word in one form or other may be found in most English dictionaries.

E. V.

The word *daker*, or rather *dicker*, is used in old authors for "ten"; and is found in the dictionaries of Bailey and Webster.

R. S. CHARNOCK.

Gray's Inn.

HOGARTH'S "MODERN MIDNIGHT CONVERSATION" (4th S. viii. 268.)—I am unable to say where the large picture is, but if your correspondent will call at 1A, Hyde Park Gate, I shall be happy to show him the original study for it hanging up in my dining room—a very appro-

priate place for it. It differs slightly from the large picture, an engraving of which I have in the two-volume Hogarth; there being a difference in the arrangement of the pipes, candles, lemon-peel, dog on the floor, &c.

J. R. HAIG.

TOURIST WIT (4th S. viii. 85, 174, 314.)—MR. ASKEW ROBERTS, of Oswestry, in his gossiping *Guide to Wales*, summing up the difficulties of travelling on new railways by the light of old guide-books, says—

"A Roadside Station is vexation,
A Junction's twice as bad,
A Bradshaw he does puzzle me,
A Guide Book drives me mad."

B. W. T.

THE SERPENT ON CRESTS (4th S. viii. 167, 253, 335.)—A serpent with its tail in its mouth forms a circle, the well-known emblem of eternity—without beginning or end. The crown pierced with three arrows in the crest of MR. H. F. PORSNBY, is, as he has been rightly informed, the symbol of royal martyrdom—of St. Edmund, king and martyr. The arms of the town of Bury St. Edmunds are in honour of the same saint—a crown crossed with two arrows.

F. C. H.

BURNSIANA (4th S. vii. *passim*; viii. 32, 55, 161, 165, 234, 336.)—It appears that Burns would not alter—

"Welcome to your gory bed,
Or to glorious victory,"

to Mr. Thomson's suggested—

"Now prepare for honour's bed,
Or for glorious victorie,"

which caused me to suggest many years ago—

"Welcome *now* a gory bed,
Or a glorious victory,"

as preserving the poet, encouraging the army, and redeeming Bruce. The word "now" serving as the exceedingly appropriate catch-word of the second stanza, and giving the army a degree of mental freedom in their welcome, as opposed to, otherwise, mild coercion.

I would also suggest that "Do, or die," being a certain Scotch motto, should be indicated accordingly.

J. BEALE.

The quotation from Burns's "Address to a Haggis" is not accurately given. The lines in all editions produced under the poet's superintendence are these:—

"Your *pin* wad *help* to mend a mill
In time o' need,
While thro' your pores the dews distil
Like amber bead."

Who could ever have conceived that any doubt could arise regarding the meaning of these plain words? The suggestion conveyed by the Aberdonian to his English brother-in-law is simply atrocious and filthy. A *pin* is a good Saxon word signifying a "pin" and nothing else all over the

three kingdoms. The "Great Chieftain o' the Pudding-race," or *Haggis in the Bag*, is a delicious stuffing boiled in the maw or stomach of a sheep, which is usually closed by twisting the orifice and holding it together with a wooden skewer or pin. Sewing is only resorted to when this operation cannot be skilfully managed as described. The Aberdeen word referred to by your correspondent's relative—*peein*, signifying liquor of a kind which I must be excused from giving in its English synonyme, is in common use all over Scotland, in the vocabulary of children especially. In no edition of Burns that ever was printed does the line read —

"Your pin wad serve to turn a mill";

therefore the waggish Aberdonian (rest his soul!) must have been "coming the *Gulliver*" over his amazed southern friend.

The other point referred to by SCOTO-PHILUS, "gude-willie," instead of "gude willie-waught," I thought had been settled long ago in favour of the former.

SCOTOGLADUS.

Edinburgh.

DR. JOHNSON TOUCHED BY QUEEN ANNE (4th S. viii. 350.)—In a little paper printed in the current number of the *Journal of the British Archaeological Association*, "On the Forms of Prayer recited at the Healing or Touching for the King's Evil"—in which I have printed, so far as I have been able to ascertain them, all the principal variations in the office used on that occasion—I have called attention to the point upon which your correspondent SCOTUS writes. Boswell says:—

"Young Johnson had the misfortune to be much afflicted with the scrofula or king's evil, which disfigured a countenance naturally well formed, and hurt his visual nerves so much that he did not see at all with one of his eyes, though its appearance was little different from that of the other. . . . His mother, yielding to the superstitious notion, which, it is wonderful to think, prevailed so long in this country, as to the virtue of the regal touch . . . carried him to London, where he was actually touched by Queen Anne. Mrs. Johnson, indeed, as Mr. Hector informed me, acted by the advice of the celebrated Sir John Floyer, then a physician in Lichfield."—Boswell's *Life*, edit. London, 1824, vol. i. pp. 17, 18.)

Malone adds, in a note:—

"He was only thirty months old when he was taken to London to be touched for the evil."

Johnson was born September 18, 1709; therefore if he were touched on March 30, 1712, he would have been, as SCOTUS observes, just thirty months and twelve days old.

What then are we to say to the following passage from Boswell, *loco citato*? Dr. Johnson—

"being asked if he could remember Queen Anne: 'he had (he said) a confused, but somehow a sort of solemn recollection, of a lady in diamonds and a long black hood.'"

An infant of thirty months old would surely not

have even a "confused" recollection of such a visit. *

Mr. Edward Law Hussey, in an excellent memoir printed in the *Archæological Journal* (1853, pp. 186-211), gives March 30, 1714, as the date at which the future lexicographer received the royal touch. If this be correct, Johnson would then have been four years and six months old, and might certainly retain some recollection of what had passed, especially as the facts would be impressed upon his memory by many a conversation in his childhood.

It would seem that Mr. Grant and Mr. Hussey may have taken their date from the same source, whatever that may be. Mr. Grant is fully able, I doubt not, to fight his own battle. I write partly to show that he does not stand alone in the matter, and partly because I should be glad to know on what foundation the date of 1714 rests.

W. SPARROW SIMPSON.

AN OIL PAINTING (4th S. viii. 284.)—I think that I can answer the query of MR. HARLOWE. I more than suspect that the painting is one that was in the collection of a friend (now deceased), A. T. C., of Finchley and Brighton. If I am correct, the picture is a *genuine* production of Brill, the "English Canaletto." He painted several views on the Thames and Medway. His works are highly esteemed by collectors, and they always fetch a respectable price. There are many false Brills in the shops of unprincipled dealers. But the one which I believe MR. HARLOWE describes is genuine beyond all doubt. An artist friend informs me that Brill flourished at the commencement of the last century; so MR. HARLOWE has made a good guess as to the probable date of his property. Perhaps the Editor of "N. & Q." can give some biographical particulars.

STEPHEN JACKSON.

[Can any of our readers furnish any biographical particulars as to Brill?]

BEARDS (4th S. viii. 351.)—

"It must have been very pleasant," says the Abbé de St. Real (*De l'Usage de l'Histoire*, Disc. 5), "to see all the gay and warlike youths of Francis the First with as long beards as they could possibly have. How soon a fashion, even a beard fashion, springs up! Francis the First of France, amusing himself with his courtiers one winter's day, was struck on the chin with a piece of tile which chanced to be in a snowball. As the wounded part could not be shaved, he let his beard grow; and the fashion was revived of wearing beards, after it had been dropped for a century."—*Recreative Review*, ii. 148.

G. M. T.

DR. JOHNSON AND CHARLES DICKENS (4th S. viii. 323.)—MR. HAIN FRISWELL is certainly not the first or only writer who has drawn public attention to the fact that a striking similarity exists between Dickens's "battered-muffin story" and that recorded in Boswell's *Life of Johnson*. The author

of *The Romance of Crime*, in his detailed account of "The Assassination of Miss Ray," by the Rev. J. Hackman, &c., quotes (in a foot-note) the passage from Boswell's *Johnson*, appending thereto the following note* :—

"It may be worth noting that Mr. Dickens puts a variation of this buttered-muffin story of Johnson's days into the mouth of Sam Weller. According to Sam's version, the gentleman shoots himself, not to avoid indigestion, but to prove his doctor wrong. He asks his doctor if two shillings' worth of muffins would kill him; the doctor said 'Perhaps, but three shillings' worth certainly would.' Upon which the patient has three shillings' worth bought, toasted and buttered, eats them, and shoots himself, thereby showing, as Sam observes, that the muffins did not kill him."

J. PERRY.

Waltham Abbey.

Probably most students of Dickens know quite as well as MR. FRISWELL does the original story in Boswell, of which the legend in *Pickwick* is such a delightfully humorous expansion; but I, as one of the body, beg to protest against the author of the *Gentle Life* substituting muffins for crumpets, and giving us in *inverted commas* such a bald version of Sam Weller's story as appears in his letter published in your issue of Oct. 21. If MR. FRISWELL is so unhappy as not to possess *Pickwick*, he might be contented with giving us the sense of the narrative without taxing an evidently defective memory to reproduce the words.

J. R. MACDONNELL.

NOVELS FOUNDED ON EGYPT (4th S. viii. 185, 270.)—Lediard's *Life of Sethos*, 2 vols. 1732; *Rameses*, 3 vols. (Blackwood); *Anastasius* (?), 3 vols.; *Antar*, 4 vols.

LECTOR.

GEORGE BORROW'S WORKS (4th S. viii. 324.)—Your correspondent Q. Q. has omitted to mention one work, a translation from the Welsh, which is no less remarkable for correct and elegant rendering than for faithful acceptance and reproduction of the genius and spirit of the author. The title of the work is "*Gweledigethan y Bardd Cwsg, or Visions of the Sleeping Bard*, by Elis Wyn. Translated by George Borrow, &c."

OWEN LLOYD.

Birmingham.

In 1857 there was announced as ready for the press—

"Penquite and Pentyre; or the Head of the Forest and the Headland. A Book on Cornwall. By George Borrow. London: J. Murray. 2 vols."

Perhaps Q. Q. may be able to ascertain whether this work was ever published. GEO. C. BOASE.

"NOT LOST, BUT GONE BEFORE" (4th S. v. *passim*: viii. 34, 99.)—In the *Life of Philip Henry*, by Matthew Henry, it is said that in the year 1637,

on the occasion of the death, first of one of his own sons, and then of the daughter of a friend, both of them good children, Philip Henry remarked:

"How willing may parents be to part with such when the Lord calls; they are not *amissi*, but *premissi*; not lost, but gone before."

I quote from the abridged edition of the above work, published at Salop in 1765, fourth issue. I have often considered that this excellent and variously interesting book is not more popular than it seems to be. Has it been reprinted during the present century?

J. W. W.

Winchester.

[There is a new edition, enlarged by J. B. Williams. Lond. 1825, 8vo.]

"HEART OF HEARTS" (4th S. vii. *passim*: viii. 55, 134.)—Carlyle also uses this expression, namely in *Sartor Resartus*, chap. viii. bk. i. p. 38 of cheap edition, 1871. Is not the phrase in question simply a Hebraism, borrowed in principle from the Old Testament Scriptures, where we meet with "God of gods," "Lord of lords," "King of kings," "holy of holies," "song of songs," and the like? The double rendering in the Hebrew seems to denote an intense degree of the person or thing signified; so that if "heart of hearts" were a literal translation from the Hebrew, it would mean "the heart of one's heart," or "one's very heart."

J. W. W.

Winchester.

ROBINSON AND BROWN FAMILIES (4th S. viii. 224, 291.)—MR. J. S. UDAL and W. M. H. O. have my thanks for their reply to my inquiry. I have, however, been unable to discover in Dallaway any recognition of the canton in the way suggested. On the contrary, the rules referred to by MR. UDAL seem an authority for the incorporation of the Brown arms in a substantive quarter. (See Dallaway's *Specimens of Fictitious Pedigrees*, No. 4.) The pedigree referred to by W. M. H. O. is an interesting instance of the use of a canton, and I venture to think a very rare one.

E. C.

U. U. C.

"THE THUNDERER": CAPTAIN EDWARD STERLING (4th S. vii. 456, 524; viii. 52.)—According to Carlyle's *Life of John Sterling* (see chap. ii. p. 10 of cheap edition, 1871), Edward Sterling, the father of John, never adopted his father's profession of the church, but was first a man of law (a member of the Irish bar), then a man of war, and thirdly a man of letters.

J. W. W.

Winchester

HERALDIC: ROYAL ARMS (4th S. viii. 350.)—W. M. M. mentions that he saw in a church a representation of the royal arms (date 1762) thus: England impaling Scotland (half of the borders of the latter being cut off); 2, France; 3, Ireland. 4, Brunswick, and believes that it is an unusual

* See *The Romance of Crime*, edit. London, 1861, p. 10.

manner. Is your correspondent aware that that was precisely the design upon the reverse of the shillings and half-shillings of the early coinage of George III.? whilst it was not, I think, till the later coinage of that reign that the arms of France were thrown out, and it became—1 and 4, England; 2, Scotland; 3, Ireland; Brunswick on an escutcheon. There is nothing, I believe, in the circumstance that half of the bordure appears cut off, as in *impaling* with a bordure it is customary to do so, though not if it be on a separate quarter.

J. S. UDAL.

Junior Athenæum Club.

ROBESPIERRE (4th S. viii. 353.)—I should think that H. H. will find his query answered fully in *Les Robespierre monographie bibliographique*, par J.-M. Quérard, Paris, &c., 1863; in which forty-four closely printed double-columned pages are devoted to Robespierre. Only one hundred copies were printed; but it is extracted from the author's *France Littéraire*, vol. xii.

OLPHAR HAMST.

ST. LEONARD'S, BRIDGENORTH (4th S. viii. 353.) If the nave alone of St. Leonard's church is upwards of 40 feet in breadth (by which I suppose the central avenue is meant), it has not much competition to fear in that respect; for the only churches with avenues at all to be compared in width in England are, with stone vaulted roofs:—King's College chapel, Cambridge, 44 ft.; the nave of Lincoln cathedral, 37 ft.; the nave of St. Paul's cathedral, 42 ft.; the choir of Gloucester cathedral, 35 ft. Wooden roofs:—Nave of York cathedral, 47 ft.; south aisle, Great Yarmouth church, 40 ft.; Boston, Lincoln., nave, 38 ft.

Westminster Hall and Guildhall are respectively 68 and 48 ft. in width.

If SIR THOS. WINNINGTON would kindly send me the dimensions and number of the bays of St. Leonard's church, I should be much obliged to him. I may mention that Winchester and Salisbury naves are 33 ft. wide only, the other cathedrals not exceeding these dimensions. All the measurements above are "in the clear"; that is, measured from the inner surfaces of opposite piers. The Cambridge chapel has, therefore, the widest avenue and broadest vault in England, 44 ft. 6 in.

SAMUEL SANDARS.

28, Gloucester Place, Hyde Park.

"LIKE A SQUAT," ETC. (4th S. viii. 400.)

"Like a fat squab upon a Chinese fan"

must be the line wanted by STEPHEN JACKSON. It is the 218th in Cowper's "Progress of Error."

H. F. T.

"CANDOR ILLÆSUS" (4th S. vii. 534.)—Your correspondent will find this motto, with the device of a burning-glass, used by Pope Clement VII. It is several times repeated in the enrichments of a MS. executed for him, which is now

preserved in the British Museum, and was formerly in the collection of Mr. Rogers. (See also Ciaconius, *Vitæ Pontificum*.)

R. HOLMES.

Royal Library, Windsor Castle.

BEER-JUG INSCRIPTIONS (4th S. viii. 303, 387.) I have in my collection a fine old-English oviform gallon jug of cream-coloured earthenware, and printed in large circular compartments. Some experts assign the fabrication to one of the Liverpool potteries; for my own part, I believe it was made in Yorkshire, the glazing and general appearance are hardly that of old Liverpool. From the allusion to Sir Sidney Smith's gallant defence of St. Jean d'Acre against Napoleon, May 1799, we may with safety date the jug 1800. The following is a description of the decorations:—

Under a trophy of arms are figures of John Bull and Napoleon. John Bull is in the act of striking his opponent with his right fist a severe blow on the nose: the nether end of Buonaparte is at the same time in collision with sturdy John's left boot. Inscription: "See here John Bull drubbing Buonaparte!" On either side of this picture we have—

"What! to conquer all England how dares he pretend,
This ambitious but vain undertaker,
When he knows to his cost, that where Britons defend,
He's unable to conquer one ACRE?"

"If your beggarly soldiers come among us, they'll soon have enough of it; and, damn me if any ten of you shall have my person or property!—So be off!"

"Damn ye! you black hearted treacherous Corsican! if you were not such a little bit of a fellow, in spite of your large cocked hat I'd crack your skull in an instant with my fist."

J. HARRIS GIBSON.

Liverpool.

The following is a description of one of these, which is rather older than the one formerly mentioned. The height 8½ inches, capacity about two quarts; cream colour. On each side is a large transferred engraving in a circular border. One picture has above it "The Triumph of Liberty"; underneath is the title—"The first Attack of the Bastille, taken by Storm after a Conflict of three hours by the Citizens of Paris, July 14, 1789." The other picture is entitled "Storming of the second Drawbridge of the Bastille." On the front of the jug is the following, in ornamental letters: "D. B., humbly presented by J. H. 1793." D. B. was Mr. D. Berwick, a merchant in Belfast. J. H. I presume was not the potter, but some personal friend. A modern inscribed jug which I lately saw, and which bears the "trade mark" of a well-known manufacturer in the potteries, is a very quaint affair. It is deeply embossed, and the colours of the exterior are sea-green, indigo, orange and brown. The following legend, in raised letters, is on four bands surrounding the body of the jug—

"What tho' my cates be poor
Take them in good part.
Better cheer may you have,
But not with better heart."

I fancy this jug is a fac-simile of, or adopted from, some jug or tankard of the time of Queen Elizabeth.
W. H. P.

TERTIARIES (4th S. viii. 167, 215.)—F. C. II. is quite mistaken in saying that the Order of Penance is the third order, not of S. Francis, but of S. Dominic. It was instituted at Poggi-Bonzi in 1221 by Saint Francis of Assisi (see Chevillon, *Annales Latines du Tiers Ordre de la Pénitence*, Paris, 1686), who in the written rule which he drew up for the order in 1222 called it "the Order of the Brethren of Penance." It was also called the third order, or order of Tertiaries of S. Francis, as relative to the two older orders of Friars Minor and Clares. The third orders of Saint Dominic, of the Servites, of S. Francis of Paula, and of our Lady of Mount Carmel, are all similar institutions founded originally for married persons living in the world, who wear their habit beneath their ordinary secular dress.

W. H. JAMES WEALE, O.P.

POETRY OF THE CLOUDS (4th S. vii. *passim*; viii. 217.)—Two most vivid and finished little sketches of cloud-scenery—the most perfect of their kind with which I am acquainted—are to be found at pages 138 and 140 of *City Poems*, by the late Alexander Smith. (Macmillan, 1857.)

J. J. W.

Miscellaneous.

NOTES ON BOOKS, ETC.

Popular Romances of the Middle Ages. By George W. Cox, M.A., Author of "The Mythology of the Aryan Nations," &c., and Eustace Hinton Jones. (Longmans.)

The prophetic designation said to have been inscribed over the grave of Arthur, of "Rex Futurus," seems to be receiving a literary fulfilment at the present day. Surely no hero of fable or history has of late years occupied so prominent a position in our literature as that which has been filled by the son of Uther Pendragon. Mr. Wright's recent edition of Sir Thomas Malory's *Morte d'Arthur*, and Sir Edward Strachey's modern adaptation of it—the various contributions to Arthurian Literature edited for the Early English Text Society by Furnivall, Skeat, Wheatley, and others, and though last not least in our dear love, the Laureate's *Idylls of the King*, in which the master's hand makes us daily to front with some new splendour—alike testify to the undying power of Arthur. But it is not given to all to have leisure, opportunity, or—not to speak profanely—patience, to wade through the hundreds of pages to which we have referred. To many the work before us will be very acceptable, as presenting to them in an agreeable form much that is curious and interesting illustrative of the mythic Arthur and an admirable summary of the story of King Arthur and his Knights, by one who has shown his fitness for such a task by his *Mythology of the Aryan Nations*. This occupies the great portion of the volume before us, the remaining being devoted to similar analyses of the once equally

popular romances of Merlin, Sir Tristrem, Bevis of Hampton, Guy of Warwick, Roland, Olger the Dane, Havelok and Beowulf, by Mr. Eustace Hinton Jones.

The Royal Institution: Its Founders and its first Professors. By Dr. Bence Jones, Honorary Secretary. (Longmans.)

That the Royal Institution has ever since its foundation contributed in the highest degree to the promotion of scientific knowledge in this country, and has been the place where many of the greatest scientific discoveries of this century have been made, is unquestionable. Dr. Bence Jones, its Honorary Secretary, in undertaking to tell its history and that of the distinguished men who have been connected with it, has imposed upon himself a grateful task; and one which if only from the sense that by so doing he is rendering tardy justice to the memory of that extraordinary man, Count Rumford, the originator of the Institution, is a task which must to a great extent carry with it its own reward. It does indeed seem strange to find that, not only did Count Rumford during his life receive no thanks for all that he did for the Royal Institution, but that at the present time he is scarcely known as its founder or as the finder of Davy. The book before us therefore supplies a great want. Dr. Bence Jones's lives of Rumford, Davy, Faraday, &c., and his critical estimate of them respectively, forms an interesting contribution to the history of the progress of science in England during the last century, and to our knowledge of the great men who have won their reputations within the walls of the Royal Institution.

Essays from the Times; being a Selection from the Literary Papers which have appeared in that Journal. By Samuel Phillips, M.A. New Edition. With a Portrait. 2 Vols. (Murray.)

These brilliant Essays, which attracted so much attention as they appeared in *The Times*, and when first reprinted, are so well known that it will be sufficient now to chronicle the new edition of them, handsomely printed and got up, and with a portrait of their accomplished and versatile author.

THE SOCIETY OF ANTIQUARIES will open the coming Session on Thursday next (28rd) under the Presidency of Earl Stanhope. The paper to be read is one of popular interest—"On Mediæval Representations of the Months and Seasons." On the evening of the 7th and 14th December there will be an Exhibition of Neolithic and Savage Stone Implements, and illustrative papers will be read by Mr. John Evans, Col. Lane Fox, and Mr. Francks.

MR. MURRAY'S ANNUAL SALE.—Some idea of the activity of the London book market may be formed from the result of this sale, which took place on Friday the 16th, when Mr. Murray invited between sixty and seventy of the leading booksellers of the metropolis to dinner at the Albion, in Aldersgate Street, as is his usual custom at this season of the year, and exhibited in the room all his forthcoming works, together with his general publications. The following numbers were ordered of the books to be published during November and December:—800 Mr. Shaw's "Travels in High Tartary," 650 Carl Elm's "Life of Lord Byron" (translated from the German), 800 Mr. Grote's work on "Aristotle," in 2 vols., 250 a new library edition of Mr. Grote's "History of Greece" in 10 vols., 1,000 Mr. Fergusson's new work on "Early Stone Monuments," 700 Dr. Porter's "Life of the late Dr. Cook, of Belfast," 600 Captain Muster's "Adventures in Patagonia," 250 Prebendary Jervis's "History of the Church of France," 3,000 "A Boy's Voyage Round the World," 400 Professor Levi's "History of British Commerce," 500 new edition of Sir Charles Lyell's "Principles

of Geology," 5,000 Mr. Smiles' new work called "Character," a companion volume to his "Self Help"; 500 "The Speaker's Commentary," vol. i.; 1,800 Mr. Whymper's "Scrambles on the Alps," 2nd edition; 900 "The Choice of a Dwelling; a Practical Handbook on House-building"; 300 Mr. Stephens's "Life of St. Chrysostom," 1,100 Professor Newth's Works. Of the general publications and more standard works there were sold—1,200 "Hallam's Histories," 100 "Student's Geologia," 1,500 Dean Milman's historical works, 3,500 Smiles's "Popular Biographies," 1,500 Dr. Smith's "Bible Dictionaries," 1,850 Dr. Smith's "Classical Dictionaries," 6,500 Dr. Smith's "Latin Dictionaries," 700 Professor Blunt's works, 1,000 Dr. Child's "Benedicite," 9,000 Mrs. Markham's "School Histories," 520 Sir Henry Maine's works, 750 "Darwin on Man," &c., 900 Dean Stanley's "Histories," 1,200 Murray's "British Classics," 3,700 Dr. Smith's "Greek Course," 15,500 Dr. Smith's "Latin Course," 11,600 Dr. Smith's "Smaller Histories," 1,100 Grote's "Cabinet History of Greece," 900 Murray's "Choice Editions," 10,500 "Little Arthur's History of England."

DEATH OF MR. BUCKTON.—Those of our readers who know how numerous and varied have been the contributions to their amusement and information which they have owed to MR. THOMAS BUCKTON, formerly of Lichfield, will share the regret with which we read in *The Times* obituary of Monday last the announcement of that gentleman's decease. MR. BUCKTON had come to London for medical advice, which proved, however, unavailing; and on Wednesday, the 8th instant, this accomplished scholar sank to his rest in the seventy-fifth year of his age.

THE SALT LIBRARY.—We regret to learn that, on Wednesday the 8th instant, a meeting of the Salt Library Committee was held at Stafford, under the presidency of the Right Hon. the Earl of Harrowby. The appeal to the county was announced as a signal failure. Under these circumstances, the Earl of Lichfield was unable to advise Mrs. Salt to hand over the library to the county unconditionally, or without some prospect of a proper provision being made for its reception. How different this is from the manner in which the Society of Antiquaries—of which, by the bye, Mr. Salt was an active and much respected Fellow—have treated the Fairholt and Ashpitel bequests. They, of course, were not equal in extent to Mr. Salt's library. But the Society has separate book-cases for them, separate book-plates, and in fact has done all it could to honour and preserve the memory of the donors. Since the foregoing was written, we learn from *The Times* that Mr. Salt, the senior member for the borough of Stafford, has offered the free use of the fine range of buildings in the Market-place for the Salt Library, without any conditions, except that the county shall subscribe a sufficient fund to insure the maintenance of a librarian and other needful expenses. This generous offer has been communicated to the Earl of Lichfield, who will lay the matter before Mrs. Salt, the donor of the Salt Library, and if she approves the site, immediate steps will no doubt be taken to make Mr. Salt's offer of use to the county. The building in question cost nearly 20,000*l.* in the erection.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

BAPTIST.—We had hoped that by this time it was thoroughly known that there is no charge for the insertion of Queries.

ION.—Where is it to be sent? You have given no address.

HEATHER BIGG.—The words "proletariat" and "proletary" are from Lat. "proletarius," a term applied to the poorer citizens of Rome, whose only contribution to the state was their offspring ("proles"). "Proletary" is found in Burton's Anatomy of Melancholy, and "proletarian" in Butler's Hudibras. See Latham's Johnson.

M. B. SMITH (New Jersey).—Pierre Brutus, author of Victoria contra Judæos, 1489, was a native of Venice, and for his youthful zeal for the conversion of the Jews was appointed Bishop of Cattaro in Dalmatia. Consult Biographie Universelle, ed. 1843, vi. 70, and Moreri, Le Grand Dictionnaire Historique. Paris, 1759.

JONATHAN BOUCHIER.—Recipes for removing grease from books appeared in "N. & Q." 2nd S. ix. 186; 3rd S. iv. 495.

CHARLES WYLIE.—Play-bills are still sold both inside and outside of many London theatres. The practice of selling them outside was discontinued for some time on account of their falsification.

G. NORTHCROFT (Liverpool).—The hymn commencing "Beside the gospel pool," is one of the Olney Hymns, book. i. hymn 112.

S. R. (Winslow).—For the fate of the MSS. of the Rev. Jonathan Boucher's Glossary consult "N. & Q." 3rd S. ix. 75; x. 333. They were purchased by the proprietors of Dr. Webster's Dictionary.

W. WHITEACRE.—Both M.A. and A.M. are correct, the latter are merely the initial letters of "Artium Magister."—The Rhinland foot used by surveyors = 12.36 Brit. inches; the long German mile = 10,126 Brit. yds; the short mile = 6859, and the geographical mile = 8101 Brit. yds. The Rhinland morgen of land = 10,185 Brit. sq. yds.

A. V. DENNIS (Burnham).—"Worth makes the man," &c., is by Pope, Essay on Man, ep. iv. line 203.

R. B. P.—The poem "To the Redbreast," in Keble's Christian Year is by the Rev. George James Cornish. "N. & Q." 4th S. vi. 40.

R. N. (Army and Navy Club).—On the name of "Glatton" consult "N. & Q." 4th S. vii. 121, 364, 446, 494, 548.

M. E. B. (Pershire).—The lines "If to her share some female errors fall," &c., is by Pope, The Rape of the Lock can. ii. line 17.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, NOVEMBER 25, 1871.

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Notes.

SIR OLIVER CROMWELL, K.B.

It is well known that this Sir Oliver Cromwell was the uncle of the Protector, and that he inherited Hinchinbrook, as the eldest son of Sir Henry Cromwell, at his father's decease in January, 1603. "The same year, four months afterwards, King James coming from the North to take possession of the English crown, lodged two nights at Hinchinbrook"; and it was then that Sir Oliver gave him (it is said) the greatest feast that had been given to a king by a subject. In return, he was created a Knight of the Order of the Bath. The mansion of Hinchinbrook was afterwards sold by Sir Oliver Cromwell to Sir Sidney Montague, and it became the seat of the Montagues, Earls of Sandwich. I can find very little printed information about the family of this Sir Oliver Cromwell. It may be all summed up in the following note from Thomas Carlyle's *Letters and Speeches of Oliver Cromwell* (i. 22, note, new edition, 8vo, London, 1871):—

"Sir Oliver of Hinchinbrook: his eldest son John, born in 1589 went into the army, 'colonel of an English regiment in the Dutch service.' Other sons of his were soldiers, Royalists these: there are various Cousin Cromwells that confusedly turn up on both sides of the quarrel."

These few facts seeming to be all that is generally known about Sir Oliver's family, I am induced to forward you the following notes, which

have been extracted from an original manuscript by the owner, and obligingly sent to me by M. Hooft van Iddekinge, Director of the Cabinet of Medals at the University of Leyden. They are taken from a manuscript of the seventeenth century, in small quarto, containing the genealogy of the family "Hooftman van Eijehelberg," natives of Anvers, ennobled by James I., King of England, and of several other families allied by marriage to it. The original is in the possession of M. A. J. Thomassen à Thuessink vander Hoop van Hochtorn, Seigneur of Hochtorn, Kolham, &c., at the château of Fraylemaborch à Hochtorn, province of Gröningen, Holland.

TRANSLATION.

[Page 17 verso of the Genealogy.]

"On the 3rd of May, 1626, died in England, Anna Hooftmans, half-sister of our late father, having been first married to a knight* (noble) named Horatius Palavicinus, a native of Italy, of which marriage a son is living, now married and settled in England. Then (she married) an English knight* (noble) named Alvert Crommuel; and of this marriage a son and two daughters, not married, are still living, in 1626.

"Afterwards, anno 1632, I have made the acquaintance at the Hague of the son of Crommuel, our cousin, a young man of about 21 years old, and page (at the court) of the Queen of Bohemia, residing (then) at the Hague; he is named Giles Crommuel.

"He died afterwards, anno 16—(sic), at the Hague, and was buried in the Great Church, as his shield of arms proves, which is there hung up."

These notes are written in the same hand, one after the other, but at different times.

[Page 22 of the Genealogy.]

"The same year, 1632, on the 4th of May, died in the Lord, at the Hague, our cousin Gerhard van Randerode, called vander Aa, seigneur† of Sevender, and he was interred in the Great Church (at the Hague). His son named Johan van Randerode, called vander Aa, issue of his marriage with Theodora de Wassenaer, eldest daughter of the seigneur† of Duvencoode, died fifteen days after the death of his father, i. e. the 18th May, 1632. He is also buried at the Hague, in the choir of the Great Church, near his father.

"This Gerhard van Randerode instituted his son Johan van Randerode, heir-at-law of all his property by his will of the 4th of May (new style), 1632. If his son died a minor, and without direct heirs, he bequeathed his property to the children of the seigneur† of Opdam, his nearest relative on his father's and on his mother's side: the children of the Knight* Crommuel, as well as to Beatrice Hooftmans, married to Philips de Soete, seigneur of Villiers, giving some other legacies to his other relations and to the poor of the Hague. This inheritance was estimated at more than 2,500,000 florins of Holland."

Opposite p. 35 of the Genealogy is a list, containing an —

"Extract from the legacies in the will of my cousin Gerhard van Randerode, called van der Aa, seigneur† of Sevender, dated the 4th of May, 1632, at the Hague."

* Ridder = chevalier = knight.

† Heer = seigneur = lord.

In the Canongate register are two other interesting entries, one immediately following the other:—

"Mon^r Singnior David was slane in Halyrudhouse ye ix day of Marche anno 1565.

"The Kyngs grace blawen up with buder in the kirk of Fild the x of Februer 1566."

Buder or *puder* is the old Scottish name for gunpowder. The house in which Darnley slept was blown up between the evening of the 9th and morning of the 10th of February. His dead body was found in a garden adjoining his residence at Kirk-of-Field. The structure of Edinburgh University now occupies the site of both house and garden.

CHARLES ROGERS.

Snowdown Villa, Lewisham, S.

HARLEIAN SOCIETY.—The subscribers of the Harleian Society must not suppose that the costly volume just delivered to them is a genuine copy of the Visitations of Notts of 1509 and 1614, because several of the pedigrees included in it (such as that of Crammer, for instance) are not to be found in any visitation. Books thus edited are likely rather to mislead than to assist those who aim at accuracy in genealogical researches.

TEWARS.

COLONEL FROM CORONELL.—Those who are conversant with books of military history in the sixteenth and seventeenth centuries are well aware that our present title of Colonel was formerly Coronell. It may tend to show the time when the change was beginning to take place, to note an *erratum* in Sir John Ferne's *Blazon of Gentrie*, 4to, 1586. At pp. 59-60 is the following passage:—

"In the militarye or martiall government, the Officers of dignitie doe challenge (if before they were vnnoble) a coat of Armes. The choefest whereof, is the Constable, Lieutenaut of an Hoste, the Marshall, Admirall: the Treasurer of an army, Gardians of Frontiers and March countries, the great maister of the horsemen, or the great Equier, the maister of artillery, the Colonell, Captayne, Prouost, Sergeant Maior and such like: the consideration whereof may be put to the Heraldes discretion."

In the side-notes the same officers are again recapitulated, thus:—

"Constable, Generall, Admirall, Marshall, Lieutenaut, Provost Marshall, Grand of the Horsemen, Grand Equier, M. of artillery, Coronell, Captaine, Sergeant maior." &c.

Now, the word Colonell in the text was regarded as an error, and the reader is in the *errata* directed to amend it to Coronell. And I think nearly a century later Butler makes Hudibras go forth a Coronelling; but that expression was then perhaps a vulgarity used jocularly.

J. G. N.

CURIOUS NAMES.—A small farm in the county of Waterford was litigated the other day, called "Christendom"; but this is not wonderful when

there was a "Little Britain" and an "Albion" in London. P.

BURIALS IN A GARDEN.—I extract the following from a letter (by "A. G.") which appeared in the *South Bucks Free Press* for Oct. 7 of the present year. It refers to the parish register of burials at Great Hampden, Bucks:—

"A friend of mine had [about 1839] undertaken the clerical duty of the parish for some months; and, being in his company on one occasion, at the church, the parish register came before us, and I made a note of the following record therein contained, which had, in the first instance, been commenced by the then incumbent—during the year the Plague was raging in London—which runs thus:—

"My little daughter returned to us from paying a visit to our relations in London [data forgotten], and was taken ill the day following, of the Plague, and died; and we buried her in the corner of the garden."

"Then follows another date, and mention of another death of a member of the same family; and again of another, and another, going through the whole (to the number of—I think—five), whom he mentions as dying of the Plague, and being buried in his garden. All these entries are in his own handwriting; and afterwards follows, in the handwriting of the next incumbent, the record of the clergyman himself having died of the Plague, and being buried even as the others had been, in the garden."

JAMES BRITTON.

CHARIVARI.—In the *Annales Nantaises* (p. 206) I find a word which differs completely from *Hare* or *Hari*, A.D. 1416 (long before the Council of Trent):—

"Le Chelecalli (aujourd'hui Charivari), on décriait des femmes qui se remarient, est défendu par l'évêque sous peine d'excommunication. (Ce mot vient de *Chelidarium*, vaisseau d'airain.)"

Looking into Quicherat's *French and Latin Dictionary*, I find "Charivari, Convulsion or Convulsion. Plaut."

P. A. L.

H.R.H. GEORGE PRINCE OF WALES AND MRS. GAINSBOROUGH.—The Prince was a well-known patron of Gainsborough when living, and after his death he (the Prince) sought to set the tide of fashion towards purchasing the unsold pictures at Schomburg House, where Gainsborough died. For this purpose the Prince paid a visit of condolence to Mrs. Gainsborough, and gave 2,000 guineas for two landscapes, which he presented to Nesbitt's near neighbour, Mrs. Fitzherbert. To mark still further his interest in, and respect for, the memory of Gainsborough, the Prince asked Mrs. Gainsborough to call on him at Cuckin House, but unfortunately Mrs. Gainsborough mistook this invitation as a compliment to herself. Allan Cunningham tells us that "Mrs. Gainsborough was said to be the natural daughter of one of the exiled princes," and that on one occasion she "whispered to her niece—now Mrs. Lane—'You know, my love, I am a prince's daughter.'" Fisher,

to give, in his terse and decided manner, a complete history of wigs, having evidently mastered the subject in reference to the question of the day. He concluded, to the point, by saying:—

“Louis the 14th had a hump, and no man, not even his valet, ever saw him without his wig. It hung down his back, like the judges’ wigs, to hide the hump. But the dauphin, who hadn’t a hump, couldn’t bear the heat, so he cut it round close to the poll; and the episcopal wig that you are all making such a fuss about is the wig of the most profligate days of the French court.”

The mention of the bishop put him in mind of a curious correspondence which had lately passed:

“The Bishop of Lunnun,” he said (so pronouncing it in the manner of the last century), was getting up his Church Fund, and wrote to me about it. A few days after I got another letter, as I thought from him, asking leave to go and see my trees at Strathf’dsaye. I’ve got some very fine trees at Strathf’dsaye, but couldn’t imagine what the bishop could want with ’em till I remembered that he had got a large estate near Harrow belonging to the see, and I supposed he was going to plant. So I wrote him a very polite note: ‘My Lord Bishop, you are very welcome to see my trees at Strathf’dsaye whenever you do me the honour to call.’ I got a very polite note from the bishop: ‘My Lord Duke, I write you a letter about churches (I’d omitted all about the churches); you write me a letter about trees. Don’t exactly see the connection, but suppose it’s all right. Shall be thankful for answer to my letter.—Yours, &c.’ There’s a great gardener who signs his name J. C. Loudon, and the bishop signs C. J. Lunnun, and I had mistaken Loudon for Lunnun. So I set it right by sending my name for the churches.”

I have seen the anecdote somewhere in print, but it may have additional interest as related by the duke himself, and I report nearly in his exact words. His manner it is impossible to convey; but the humour of his compressed lip, speaking eye, and condensed utterances will be in the memory of all who ever met or knew him.

HERBERT RANDOLPH.

Ringmore, near Ivybridge, Devon.

GRAY AND BOSWELL.—I am sure all the readers of “N. & Q.” must have been much amused by MR. FRISWELL’S interesting note on Sam Weller and Dr. Johnson, any *rapport* between whom appears as extraordinary as the parallel mentioned by Macaulay which a loyal eighteenth century divine drew between George II. and Enoch! In reading Gray’s letters recently I have come upon a most remarkable *prophetic* criticism on Boswell’s wonderful biography of his hero; so striking does it seem to myself that I am fain to make a note of it for the benefit of those among your readers to whom it may be new. Although written between twenty and thirty years at least before the appearance of Boswell’s biography, it really reads like a critique on the book itself, and it is another instance of Gray’s remarkable critical acumen. He

is writing to Horace Walpole in 1768, just after the appearance of Boswell’s *Account of Corsica*. He says:—

“Mr. Boswell’s book I was going to recommend to you when I received your letter: it has pleased and moved me strangely, all I mean that relates to Paoli. He is a man born two thousand years after his time. The pamphlet proves what I have always maintained, *that any fool may write a most valuable book by chance, if he will only tell us what he heard and saw with veracity*. Of Mr. Boswell’s truth I have not the least suspicion, because I am sure he could invent nothing of this kind. The true title of this part of his work is a Dialogue between a Green-goose and a Hero.”

The italics are my own. These words remind one of what Macaulay said about seventy years later, that Boswell was one of the smallest men that ever lived, and yet because of this very quality of veracity he has in an important department of literature immeasurably surpassed all other biographers. I am quoting Macaulay from memory, and may not be verbally accurate, but the above is the sense of his remark.

JONATHAN BOUCHIER.

2, Stanley Villas, Bexley Heath, S.E.

QUEEN MARY.—Having recently had occasion to examine the parish registers of the Canongate, Edinburgh, I have in the first volume of these registers fallen upon some entries of more than ordinary interest. Perhaps they have been published before, but I do not remember having seen them. The entries are as follow:—

“The 21 of July *anno Domini* 1565. The quhilk day John Brand mynister presentit to the kirk ane writing written be the Justice Clark’s hand, desyring the kirk of the cannogait and mynister thairof to proclame Harie Duke of Albaynye erle of Rois &c. on the ane part and Marie be the grace of God Quene Souerane of this realme on the uthair part. The quhilk the kirk ordainis the Mynister so to do with Invocation of the name of God.

“Henry duke of Albany erll of Rois, Marie be the grace of God quene souerane of this realme 1 2 3 Married in the chappell.”

“The kirk” was the kirk session of the parish; the numerals “1 2 3” indicate that the queen and her intended husband were proclaimed “for the first, second, and third time” at one calling; and the “chappell” is Holyrood chapel, where the royal nuptials were celebrated on the 29th of July according to the rites of the Romish church. John Brand, the Protestant minister who made the proclamation in the Presbyterian church of the Canongate, was originally a monk in Holyrood Abbey, and was a personal friend of Archbishop Hamilton of St. Andrews. He was one of the few Romish clergy who conformed to Protestantism; he was admitted to the pastoral charge of the Canongate in 1564. His stipend in 1567 amounted to 200 merks Scots, with 12 bolls of oats—a revenue sufficiently moderate even for the times. (Dr. Scott’s *Fasti*.)

In the Canongate register are two other interesting entries, one immediately following the other:—

"Monsr Singnior David ves slane in Halyrudhouse ye ix day of Merche anno 1565.

"The Kyngs grace blawen up with buder in the kirk of Feild the x of Februer 1566."

Buder or *puder* is the old Scottish name for gunpowder. The house in which Darnley slept was blown up between the evening of the 9th and morning of the 10th of February. His dead body was found in a garden adjoining his residence at Kirk-of-Field. The structure of Edinburgh University now occupies the site of both house and garden.

CHARLES ROGERS.

Snowdown Villa, Lewisham, S.

HARLEIAN SOCIETY.—The subscribers of the Harleian Society must not suppose that the costly volume just delivered to them is a genuine copy of the Visitations of Notts of 1509 and 1614, because several of the pedigrees included in it (such as that of Cranmer, for instance) are not to be found in any visitation. Books thus edited are likely rather to mislead than to assist those who aim at accuracy in genealogical researches.

TOWERS.

COLONEL FROM CORONELL.—Those who are conversant with books of military history in the sixteenth and seventeenth centuries are well aware that our present title of Colonel was formerly Coronell. It may tend to show the time when the change was beginning to take place, to note an *erratum* in Sir John Ferne's *Blazon of Gentrie*, 4to, 1586. At pp. 50-60 is the following passage:—

"In the militarre or martiall government, the Officers of dignitie doe challenge (if before they were vnnoble) a coat of Armes. The chiefeest whereof, is the Constable, Lieutenant of an Hoste, the Marshall, Admirall: the Treasurer of an army, Gardians of Frontiers and March countries, the great maister of the horsemen, or the grent Equier, the maister of artillery, the Colonell, Captayne, Prouost, Seargeant Maier and such like: the consideration whereof may be put to the Heraldes discretion."

In the side-notes the same officers are again recapitulated, thus:—

"Constables, Generall, Admirall, Marshall, Lieutenant, Prouost Marshall, Grand of the Horsemen, Grand Equier, M. of artillerie, *Coronell*, Captaine, Sergeant maier," &c.

Now, the word Colonell in the text was regarded as an error, and the reader is in the *errata* directed to amend it to Coronell. And I think nearly a century later Butler makes Hudibras go forth a Coronelling; but that expression was then perhaps a vulgarism used jocularly.

J. G. N.

CURIOUS NAMES.—A small farm in the county of Waterford was litigated the other day, called "Christendom"; but this is not wonderful when

there was a "Little Britain" and an "Almace" in London.

BURIALS IN A GARDEN.—I extract the following from a letter (by "A. G.") which appeared in the *South Bucks Free Press* for Oct. 7 of the present year. It refers to the parish register of burials at Great Hampden, Bucks:—

"A friend of mine had [about 1829] undertaken the clerical duty of the parish for some months; and, being in his company on one occasion, at the church, the parish register came before us, and I made a note of the following record therein contained, which had, in the first instance, been commenced by the then incumbent—during the year the Plague was raging in London—which runs thus:—

"My little daughter returned to us from paying a visit to our relations in London [date forgotten], and was taken ill the day following, of the Plague, and died; and we buried her in the corner of the garden."

"Then follows another date, and mention of another death of a member of the same family; and again of another, and another, going through the whole (to the number of—I think—five), whom he mentions as dying of the Plague, and being buried in his garden. All these entries are in his own handwriting; and afterwards follows, in the handwriting of the next incumbent, the record of the clergyman himself having died of the Plague, and being buried even as the others had been, in the garden."

JAMES BRITTON.

CHARIVARI.—In the *Annales Nantaises* (p. 306) I find a word which differs completely from *Haro* or *Hari*, A.D. 1416 (long before the Council of Trent):—

"Le Chelevalli (aujourd'hui Charivari), en dédaigne des femmes qui se remarient, est déshonore par l'évêque sous peine d'excommunication. (Ce mot vient de *Chalvarin*, vaisseau d'airain.)"

Looking into Quicherat's *French and Latin Dictionary*, I find "Charivari, Convitium or Convictum. Plaut."

P. A. L.

H.R.H. GEORGE PRINCE OF WALES AND MRS. GAINSBOROUGH.—The Prince was a well-known patron of Gainsborough when living, and after his death he (the Prince) sought to set the tide of fashion towards purchasing the unsold pictures at Schomberg House, where Gainsborough died. For this purpose the Prince paid a visit of condolence to Mrs. Gainsborough, and gave 2,000 guineas for two landscapes, which he presented to Nesbitt's near neighbour, Mrs. Fitzherbert. To mark still further his interest in, and respect for, the memory of Gainsborough, the Prince asked Mrs. Gainsborough to call on him at Carlton House, but unfortunately Mrs. Gainsborough mistook this invitation as a compliment to herself. Allan Cunningham tells us that "Mrs. Gainsborough was said to be the natural daughter of one of the exiled princes," and that on one occasion she "whispered to her niece—now Mrs. Lane—'You know, my love, I am a prince's daughter.'" Fisher,

tells us that "the memory of her extraordinary beauty is still preserved in Sudbury," Suffolk, so that if we give due consideration to the graciousness of the Prince working on her idea that she was a prince's daughter, and if, not then beautiful she had been so, we can excuse the widow's misconception in spending about 1000*l.* in dress and jewelry, wherein to appear at Carlton House. Upon her name being announced there, the Prince came to receive her with every respect, but observing that, instead of calling in a becoming widow's attire, Mrs. Gainsborough was extravagantly dressed, he wheeled round, and retired without speaking a word, to her great mortification, as she afterwards told the anecdote to Mr. Pearce, who mentioned it to our informant.

J. S.

VISITING AND INVITATION CARDS.—In examining a curious collection of family papers in this neighbourhood the other day, I found a packet of visiting and invitation cards of the last century, 1752 to 1761. Many of these were printed from elegantly engraved copper-plates, on the backs of old playing cards. The visiting cards are small (perhaps three inches by two inches), and those of the Earl and Countess of Northumberland are printed on the backs of the half of the trey of clubs and of the queen of diamonds respectively. A note from the Earl of Northumberland to his friends is written on the back of the eight of spades.

The invitations to card parties are also printed from copper-plates, and are large enough to cover the whole of the back of a playing card. The Duchess of Grafton's card is printed on the back of the ace of hearts, and Lady Northumberland's on the back of the ten of spades and the ten of hearts respectively. At the bottom of the latter are added the words—"Without a hoop, if agreeable." We presume the huge hoops of those days prevented the free approach to the card-table. We write to know if this custom of using playing cards for such purposes is well known, or has been noticed by writers on the social habits of the last century.

EDWARD CHARLTON, M.D.

LONGFELLOW THE POET.—Under the title of *A Nook in the North*, the Rev. Robert Collyer of Chicago (U. S. A.) gives an interesting account of a recent visit to Ilkley in Wharfedale, and of an examination of the church registry-books. The object was to test an American report that the Longfellows came from Ilkley. Mr. Collyer found the name and sufficient proof that the poet was really and truly a descendant of the Ilkley Longfellows. Mr. Collyer's paper is too long for quotation in "N. & Q." It appeared in the *Manchester Unitarian Herald* for October 20, 1871. The article also contains some notices of the Heber family, one branch of which was settled at Ilkley.

It is to be regretted that Mr. Collyer, while giving interesting particulars of his successful search for Longfellows and Hebers, has neglected to give the dates. All we learn is that the registry-books reach back to 1598, and that our "rude forefathers" are chronicled "in wretched Latin."

JAMES HENRY DIXON.

Queries.

"AN HUNGERED."

At a time when our authorised version of the Bible, especially the New Testament part of it, is being so much discussed, it appears to me worth while to call attention to this curious archaism, "an hungered," which, so far as I know, has escaped observation in all the recent glossaries and the other valuable and interesting treatises on the English of our Bible, of which we have lately seen not a few.

The phrase, which is not in Wickliffe, is first found in Tyndale's version, and from his retained in those which follow. It occurs about a dozen times, but only in the New Testament. It is used once with a plural noun: Mat. xii. i., "and his disciples were an hungered" (or "hungred," as it is sometimes spelt). Now what is the grammatical explanation of this expression? I need not say that it cannot be the indefinite article and the participle; neither can it be the old gerund, as "a preparing" (1 Pet. iii. 20), because of the past participle form. Neither can I assent to the only fair explanation I have met with—that in Archdeacon Cotton's *Short Explanation of Obsolete Words*, &c. (Oxford, 1832)—of which I quote the substance: "*hungered* is the participle passive of *hunger*, used as an active verb, with the common prefix *a*, as in *asleep*, *athirst*, *alone* (used by Chaucer), the *a* being changed into *an* before *h*." I have seen, I think in Jamieson's *Glossary*, a passage from Bishop Latimer, seeming to support this view: "To be *an hungered*, athirst, acold." But surely the fact that *hungered* is not a noun, excludes the form from this class of adverbs and adjectives.

On my own part, I suggest that it ought properly to be written as one word; that *an* is put for *a*, a corruption of the old prefix *ge* of past participles, of which we find remains in *ago*, *ycleped*, &c.; being also the same which is irregularly employed for euphony by the poets in such words as *awearry*. But *a* is a most puzzling prefix in English as well as Greek, and I hope this note will pave the way to a fuller discussion of this phrase in the pages of this paper.

J. H. I. OAKLEY, M.A.

Vauxhall Bridge Road.

BATTLE AT THE BIRCH TREE.—Where is the prophecy of this battle to be found? J. P.

HENRY BELL.—I am anxious to obtain a copy of the signature of Henry Bell, engineer of the "Comet" steam-boat, which ran on the Clyde in 1812. If any of your readers should happen to be in possession of an autograph, I should esteem it a very great favour if they would lend it to me for a few days, as a guide to the engraver. Every care shall be taken of any letters which your correspondents may obligingly intrust to me.

B. WOODCROFT.

H. M. Patent Office, 25, Southampton Buildings, W.C.

BLORE'S "HISTORY AND ANTIQUITIES OF THE COUNTY OF RUTLAND."—The second part of the first volume of this work was published in 4to, price four guineas, in 1811. The reason for the publication of the second part before the first is stated in the preface. I want to know if any other part or portion of the work was ever published, and, failing this, if it is known what Mr. Blore did with the MSS. and materials entrusted to, and collected by, him?

CUTHBERT BEDE.

"LE CHEMIN DU CIEL."—I have in my possession a manuscript work, in French, bound in two volumes, entitled "Le Chemin du Ciel, en Vers et en Prose, par J. S. M., à Londres, 1737." Can any one inform me who "J. S. M." was, and whether the work ever appeared in print?

MONTAGUE WILLIAMS.

Woolland House, Blandford.

COSTERMONGER.—Can any one give a satisfactory account as to the origin of this name? It is usually explained "an itinerant seller of apples and other fruit." It is said that "costard" was the name of an old English apple, and that the term is derived from this. What, too, is the proper derivation of *monger*, as ironmonger, fishmonger, monumentmonger?

GOLA GHAT.

["Costardmonger" is the term used by Burton in the *Anatomy of Melancholy* and by Ben Jonson. Costard signifies "apple round and bulky like the head." See Latham's edition of *Johnson*. Monger is evidently derived from the Latin *mango*=one who deals in anything; but probably through the Anglo-Saxon *mangere*, *manegere*, *monger*, which Bosworth translates "merchant, monger, tradesman."]

CROMWELLIAN STANDARDS.—There are in the church here two standards which belonged to a regiment of cavalry of the Parliamentary army commanded by Colonel Yate, to whom a grant of the manor of Bromsberrow was made in return for his services. In size, shape, staves, fringe, and tassels they are very nearly the same as the standards now borne by the regiments of the Household Brigade. The inscription on the one standard is "Leges Angliæ, Libertates Parliamentorum, Religio Protestantium." On the other

is an arm cased in armour and holding a sword, with a legend on a scroll—"Ora et pugna, juvit et juvabit Jehovah."

I should be glad to hear whether any more such relics of the Cromwellian war are in existence. Perhaps some of your correspondents may be able to tell me. The Bromsberrow standards were very tattered, but I have remounted them on strong silk, and renewed the staves, the iron-work being the old, and they are now fit again to go forth to battle.

REGINALD P. HILL

Bromsberrow Rectory.

P.S.—The ground of the one standard was white, of the other red. The first legend is encircled with a wreath of olive.

DISRAELI FAMILY.—In the biographies of Mr. Disraeli it is stated that his grandfather was the younger of two sons, and that the elder lived at Venice. Can you inform me whether there are any descendants of such elder son, or any other members of the family, still living in Venice or elsewhere, besides Mr. Disraeli and his brother?

R. PASSINGHAM.

"DONEC GRATUS ERAM TIBI."—The ninth ode of the third book of Horace, "*Donec gratus eram tibi*," has been constantly imitated and translated by others beside the translators of Horace. I should be glad to be referred to any old versions which your readers may have lighted upon in the course of their reading.

TEWARS.

EARLY RECOLLECTIONS.—In the course of the correspondence in "N. & Q." on the age when Johnson was "touched by Queen Anne," a point is mooted by the REV. W. SPARROW SIMPSON (*antè*, p. 425), whether "an infant of thirty months old" would have even a "confused" recollection of such an event? This raises very important questions, which have probably engaged—as they certainly deserve—the attention of scientific men.

1. At how early an age is the mind of a child capable of being so impressed, by any scene or event, as to retain the memory of such event till late in after life?

2. Are there any means of distinguishing between the *bonâ fide* recollection of an individual of advanced age, and what such individual believes he recollects, but has in reality only heard talked of in his infancy by his relatives and friends?

Any references to books or journals, in which such early recollections are treated of, will greatly oblige the writer of this inquiry—whose feeling would persuade him that he remembers an incident which took place when he was little more than two years old, but whose reason makes him doubt it.

T.

FARWELL, OR FAREWELL, OR FAVELL FAMILIES. Noticing the name of Farwell as head of an important firm connected with the great fire at Chicago, I am desirous of knowing whether this is a branch of the ancient family which in the reign of Edward I. sprung from the marriage of Richard Farwell with the heiress of Elias de Rillestone, and which was seated at Rillestone in Yorkshire till they migrated into Somersetshire in the reign of Henry VII., when Sir George Farwell, having married Lady Mary Seymour, daughter of the Duke of Somerset, had by her twenty-six children, few of whom can now be traced. Can any of your correspondents inform me as to any scions of this family? and can any one oblige me with the pedigree of Farewell of Boughton published in Hasted's *Kent*, or of Farewell of Holbrook published in the *Visitation of Somersetshire*, privately printed by Sir Thomas Phillipps, Bart., in 1838?

C. T. J. MOORE, F.S.A.

Frampton Hall, near Boston.

FEN OR VANE.—Seeing a query on the word *heggr*, connected with marbles, I also have a query to propound. Unde *fen* or *cane*, which boys use as a preventive to any supposed advantage? As it is a prohibitory word, I imagine it must mean *defend* or *prevent*.

PHIL. MOUTBRAY.

220, Dumbarton Road, Glasgow.

HINDERERS OF MATRIMONY.—Richard Calle, writing to Mistress Margery Paston (*Paston Letters*, Bohn, 1849, ii. 25), says:—

“Alas! alas! good lady, full little remember they what they do that keep us thus asunder: four times a year are they accursed that let (*hinder*) matrimony; it causeth many men to deem in them they have large conscience in other matters as well as herein.”

Does the ardent lover mean that *he* considered such hinderers as accursed at all seasons, or were they really formally banned by church or state?

ST. SWITHIN.

“HISTORY IS PHILOSOPHY TEACHING BY EXAMPLES.”—This is found in Bolingbroke *On the Study and Use of History* (vol. iii., letter ii. p. 323), where he says, “I have read it somewhere in Dionysius of Halicarnassus.” I have examined Dionysius with some care, and cannot find it. Can MR. SANDYS or any other of your learned correspondents give me the precise reference?

C. T. RAMAGE.

[Edward Kenealy, in his *Brallaghan*, p. 142, says: “The original of the definition is as follows:—*Περὶ Λογῶν ἐξετάσεις—Τοῦτο καὶ Θουκυδίδης εἰκε λέγειν περὶ ἱστορίας, λεγὼν, ὅτι καὶ ἱστορία φιλοσοφία ἐστὶν ἐκ παραδειγμάτων*.” So that, after all, Thucydides was the original author of this famous and certainly beautiful aphorism.” Bétant, in his *Lexicon Thucydideum*, makes no reference whatever to the passage.]

JOHN LIDDON.—Can any of your readers afford me some biographical particulars as to the subject of this query, who appears to have been a dissent-

ing minister at Hemel-Hempstead at the end of the last century and commencement of the present one?

Δ.

PAINTING.—I have a fine old portrait of a lady seated in a panelled room writing or engraving. It is painted on an oak panel, and is in the style of the sixteenth century. I believe it represents either Mrs. Margaret Roper or one of the ladies Grey (Jane or Katherine). Can you or any of your readers tell me where I can see engravings of portraits of any of these ladies? I have seen that in Miss Strickland's *Lives of the Tudor Princesses*, from Sir John Blois's picture.

W. STEPHENSON.

PERFORATED ENGRAVING.—I should like to know something about a small engraving which I lately found at a bookstall. The engraving measures about ten inches by eight inches. The subject is a lady in the costume of forty or fifty years ago, holding by the hands a young child, which is evidently making its first attempt at walking. The engraver or publisher is Petit, Capel Street, Dublin. The busts, arms, and feet of the two figures are finely executed in what appears to be copper-plate engraving, and they have afterwards been carefully tinted by hand; the dresses of the figures, however, have been indicated, and very effectively, by a great number of minute prickings which perforate the paper, some downwards and some from below, upwards: the effect is as if the lady and child were dressed in beautiful white lace. Part of the pricking appears to have been done with a special instrument, as the smaller holes are together in little clusters of four.

The title, “The Mother's Hope,” is pricked below the figures. I would wish to know what name is given to this description of picture, during what period this fashion of picture continued, and whether they were sold complete as I have described this, or merely with the heads, feet, &c., supplied, the costume, &c., to be filled in with pricking by amateurs “according to taste”?

W. H. P.

THE PILGRIM FATHERS.—Who first applied this phrase to the colonists who settled at Plymouth, in New England, in December 1620?

A.

ROSCOE FAMILY.—I have a copy of *Poems* by William Stanley Roscoe, London, 1834. On the fly-leaf is written “A. M. Roscoe, Dec. 1843.” On p. 89, after a poem “On a Sunday in Autumn,” I find the following in MS., signed “W. G. Roscoe, written on Sunday, Nov. 6, 1843”:—

“Another sabbath day

Now wraps the meads in mist,

Another sun's declined autumnal ray

Now smiles upon the pastures hoar and gray

That long thy step have missed.

"Another rose is here
Chilled by the year's decline;
I pluck the crimson bloom with reverend tear,
To cast its leaves on thy autumnal bier
With this unpolished rhyme.

"Thou, like the autumnal rose,
Careless of storms unkind,
Flingest thy fragrance on the world around,
Now plucked by God a lasting home hast found,
Sheltered from wintry wind.

W. C. ROSCOE."

Can any one inform me who A. M. and W. G. Roscoe are or were, and where this poem is to be met with? Any information will greatly oblige
H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

ST. MARTIN'S, LEICESTER.—

"The finest specimen in England" of a preaching fox "was that (now 'restored' off the face of the earth, or at least gone) in the north transept window of St. Martin's Church, Leicester."—"Christian Symbolical Zoology," *The Sacristy*, No. 1, p. 10.

Does any correspondent know aught of the fate of this curious relic?
ST. SWITHIN.

STOCK THE PAINTER.—What pictures by this Dutch painter are to be found in England?

PELAGIUS.

BISHOP SANDERSON.—I shall be much obliged if one of your heraldic correspondents will inform me what family bears or bore the following arms: Gules on a fess ermine between three bugle-horns stringed argent as many boars' heads. I cannot be sure that I have given the arms quite correctly, and the tincture of the boars' heads I am unable to make out. I should be glad also to know what arms were borne by the celebrated Bishop Sanderson of Lincoln, and to receive any information with respect to his descendants—one of whom, I suspect, married a lady of the family who bore the arms given above.
H. P. D.

8, Chapel Place, Ramsgate.

[In *Berry's Encyclopædia of Heraldry* (i. 51) the arms above are given to the families of Hornby and Norton. The following are those of Bishop Sanderson:—Arms: Quarterly, first and fourth, paly of six A. and Az., a bend S.; second and third, Erm., on a canton a saltier engrailed charged with a crescent.—*Cole's MS. Brit. Mus. Addit.* 5798. Some particulars of the family and descendants of Bishop Sanderson will be found in his Will printed in his *Life* (Sanderson's *Works*, edit. Jacobson, 1854, vi. 404-416), which is followed by the Will of his widow. For the pedigree of the family consult *The History of the Parish of Blyth*, by the Rev. John Raine, 4to, 1860, p. 75.]

TALMUD.—Is any German translation, either in the Hebrew or common character, of the Mishneh or Gemara extant? I have a French translation of the commencement of the Talmud in two volumes, which would require, at least, twenty volumes to complete it on the same scale. Are any steps taking for completing the Mishneh of De Sola and Raphal? Are the Jews proceeding

with an English version of the Talmud, or are any of the Christian denominations attempting a work of such great importance to the illustration of the words of Jesus and of his disciples recorded in the New Testament?
T. J. BUCKTON.

DR. WATTS AND SIR WALTER RALEIGH.—Has it ever been "noted" that Dr. Watts's delightful lines "Let dogs delight," &c., had a precursor? I read this in the preface to Raleigh's *History of the World*, "That dogges do alwaies bark at those they know not, and that it is their nature to."

G. A. SALA.

Replies.

CARVED MISERERE SEATS.

(4th S. viii. 205, 250, 272, 359.)

Since sending my note on the curious representation of shoeing a goose, I have noticed another version of the satire in glass at St. Martin's, Leicester, of the fox preaching to geese, then quoted by me. It occurs in Disraeli's *Curiosities of Literature* (1866 ed., iii. 152) under the heading "Expression of Suppressed Opinion":—

"As far back as in 1300 we find in Wolfias (*Lect. Mem.*, i. ad. an. 1300) the description of a picture of this kind in a MS. of *Æsop's Fables*, found in the Abbey of Fulda among other emblems of the corrupt lives of the churchmen. The present was a wolf, large as life, wearing a monkish cowl, with a shaven crown, preaching to a flock of sheep, with these words of the apostle in a label from his mouth: 'God is my witness how I long for you all in my bowels!' And underneath was inscribed: 'This hooded wolf is the hypocrite of whom it is said in the Gospel, "Beware of false prophets."' A cushion was found in an old abbey in which was worked a fox preaching to geese, each goose holding in his bill his praying beads."

I think it very probable that the balls of fruit or food represented in the curious example at Worcester, mentioned by MR. NICHOLS, are really beads, as in this passage from the same chapter of Disraeli's book before quoted:—

"The margins of illuminated manuscripts frequently contain ingenious caricatures or satirical allegories. In a magnificent chronicle of Froissart I observed several. A wolf, as usual in a monk's frock and cowl, stretching his paw to bless a cock, bending its head submissively to the wolf: or a fox with a crozier dropping beads, which a cock is picking up, to satirise the blind devotion of the bigots—perhaps the figure of the cock alluded to our Gallic neighbours. A cat in the habit of a nun, holding a platter in its paws to a mouse approaching to lick it; alluding to the allurements of the abbesses to draw young women into their convents."

MR. NICHOLS asks for recent descriptions of miserere seats. Has he noticed, in the 1870 number of *Reports and Papers of the Associated Societies* (p. 185), a most interesting description of the seats at St. Botolph's, Boston, sixty-four in number, by Archdeacon Trollope, illustrated by

sixteen capital wood engravings? I transcribe descriptions of one or two:—

"The most remarkable subject of the whole series, taken from an extremely ancient romance still popular in the fourteenth century. It represents the front of a castle flanked by four circular turrets, provided with archery slits, and surmounted throughout by embattled parapets. On either side is a most dangerously large round-headed window, and in the middle a similar large arched doorway; through which a stout horse with a club tail has partly entered, when the portcullis descends upon his hind quarters. This represents an incident from the life of Sir Yvain, when in hot pursuit of the knight of the basin (perhaps basinet) he galloped over a draw-bridge after him, and the portcullis dropping upon his unfortunate steed, cut it in half, while he escaped—according to a French romance of the latter half of the twelfth century, derived from an earlier source. Thus he and half his horse were helplessly sprawling within the castle entrance; and it seemed to be all up with him, when he was rescued by a damsel called Lurit, who enabled him to escape through a door between the two gates of the castle.

"A knight on horseback, armed cap-a-pie, and bending backward over his steed, with a horse-shoe in his right hand. This perhaps displays a feat of some hero of romance, who was able to pick up such objects from the ground without dismounting and while his horse was in motion, or may bear some allusion to the family of Ferrars.

"A wolf in a cope and episcopal vestments, seated on a throne, and holding a pastoral staff in his left hand. On the right is an ass in gown and hood, holding a book for the wolf-bishop to read from; and on the left a larger and smaller fowl, ready to be devoured. Supporters: hens on their nests, or further food for the great devourer."

Other references on the subject: *Norfolk Archaeology* (ii. 234), paper by Rev. H. Hart, describing examples in Norwich Cathedral, and also formerly in the church of St. Peter Per-Mountergate, with six plates: *Norfolk Topographer's Manual*, pp. 4, 14, 17, &c.; and Taylor's *Antiquities of Lynn*, 1844. JOHN PIGGOT, JUN., F.S.A.

!At page 350 of the present volume your learned correspondent Mr. JOHN GOUON NICHOLS denies that the design of a fox preaching to the geese is a carving on a miserere seat. But will he allow me to draw his attention to an instance of it which may at the present moment be seen in the Minster at Beverley? On the fourth miserere from the west end of the choir, and on the cantoris side, may be seen as a centre-piece a carving of a fox in a cowl, with rosary, in a pulpit, preaching to geese on one side of him, whilst on the other a monkey is enacting the part of clerk, with a dead goose over his shoulder. This forms, as above mentioned, the centre-piece, and in addition there are two medallions; on one of which is carved an owl, and on the other a blacksmith shoeing a goose. On the seventh miserere, also on the cantoris side, is as a centre-piece a fox dangling from a gallows; whilst on one side geese hold the rope, and on the other they are laughing at the unfortunate culprit. On the left-

hand medallion to this centre-piece, a fox is represented as smelling over two sleeping geese; and on the other a monkey, as hangman, is untying the rope from a dead fox.

JOHN PICKFORD, M.A.

Hungate, Pickering.

I think these will be found in Lincoln cathedral, in Ludlow church, and in that of Nantwich in Cheshire. In the museum at Hull is preserved part of one, removed from some unmentioned church, representing a monk and a nun. The design is so astoundingly gross, that it seems wonderful it should have found place in a church at all; but these miserable carvings are very curious things, and our ancestors were never very delicate in caricature. The subject of two foxes in a pulpit preaching to geese, occurs on a seat of this kind in Bristol cathedral. It is described and engraved in *A History of Bristol Cathedral*, by Peter Leverage, of the Middle Temple, Barrister-at-Law. Clifton: John Burbridge, 1854.

W. J. BERNHARD SMITH.

Temple.

CAMPSHEAD.

(4th S. viii. 371).

A better spelling is *campshad*. As to the derivation, it is at once obvious, as suggested, that *shed* means a *partition*, as in *water-shed*, from the A.-S. *scendan*, Ger. *scheiden*, Sw. *skada*, to part, divide, still used in the provincial dialects in such phrases as "*shed* my hair," i.e. part my hair. The former part of the word is the A.-S. *cambe*, our modern *comb*, as used in the word *cock's-comb*, the original meaning of which is a projection, crest, ridge, brink, edge, or verge; the secondary meaning of the A.-S. *cambe* being the *comb* used for combing hair. The true sense is best seen in the Icelandic. Haldorsen's *Icelandic Dictionary* actually gives distinct forms for the two senses, viz. *kampr*, a ridge, and *kamb*, a comb. Haldorsen's definition of *kampr* is so much to the point, that I here quote it at length.

"*Kampr*, m. caput parietis, anterior maculis pars, ed-staende kant af en Væg [a projecting edge of a wall]; (2) clivus, en Brink [a brink, verge] Sic. malar kampr, clivus litoralis, Stenbrink eller Brink ved Stranden [a stone-edging or edging along a shore]; (3) raxstax, labri superioris barba, Skjæg paa den Øvre Læbe, [a moustanbe, hair upon the upper lip.]"

But most clearly of all is the word exhibited in our own word *cam* in the compound *cam-wheel*, which is, literally, a ridge-wheel, a wheel with projections; a description which exactly agrees with the shape. This is the more worthy of remark, because the word *cam-wheel* does not occur in Wedgwood, and is explained wrongly in Webster. Dr. Mahn connects it with the known Welsh and Shakespearean word

crooked, bent. This is, of course, the word most likely to occur to a guesser, but guessing is not always satisfactory. If the question be considered, whether the A.-S. *cam*, a projection, or the W. *cam*, crooked, best describes a *cam-wheel*, there can be little doubt as to the decision. We thus get rid of the extreme awkwardness of making *cam-wheel* belong half to one language and half to another. Both syllables are, in fact, pure English, viz. *comb-wheel*. We may, then, take *camp-shed* to mean, either a "ridge-partition" or an "edge-partition." Those who have seen one can decide for themselves which explanation they like best, although they come nearly to the same result. The modern English form might be considered to be *comb-shed*, without error.

Hence we can also explain *combings*, also spelt *coamings*. They are the raised part of the hatches which keep water back on a flooded deck. The word merely means *ridges*, or projections above the flush surface of the boards.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

Would not *camp* and *shed* be a more probable derivation than *comb* and *shed*? "Camp" is A.-S. as well as classical; although, when the Campbells were to the fore last spring, some of the papers were very amusing in their attempts to find a French origin for the name of the Scottish clan. "Campshed" would thus mean "the separation of the plain" from the river-bed. It seems rather forced to call a wooden fence, which is generally low beneath the bank, "a comb." With regard to "shed" = a slight erection, I see several dictionaries give it as allied to "shade," A.-S. "sceadu." Is it not more likely to have come from A.-S. "scedan," one meaning of which was doubtless, as J. L. C. says, "to separate"?

L. SERGEANT.

MS. SERMONS: THOMAS JONES.

(4th S. viii. 372.)

A divine of this name was living at the period to which the MS. relates. He was Fellow of University College in 1646; rector of Castle, in Montgomeryshire, *cir.* 1654; was in the service of the Lord President and Council of Wales at Ludlow Castle in 1661; domestic and naval chaplain to James, Duke of York, 1663-6. He was also rector of Llandurnog, in the diocese of Bangor, to which place he retired. He wrote several works in controversy with the Romanists, 1678-1682; and a *Sermon preached at the Funeral of Ez. Tongue, D.D.*, of which the date is not stated. There is no mention in Wood (*Ath. Oxon.*, vol. ii. col. 532-4, ed. 1692) of his having been in Ireland. But the proximity of Coleraine to the sea, and the fact that he lived in Wales and was

chaplain to the Lord High Admiral, render it not difficult to suppose that he may have been for a time on the Irish coast. The identification of the MS. might be assisted by the circumstance of a frequent allusion to the Romish controversy, if such should occur; or anything which would show an acquaintance with Oates, Tongue, or Colledge.

He "was troubled with a rambling and sometimes crazed pate," and died at Totteridge in Hertfordshire in 1683, and was buried in the church or chapel of that place. Here are further subjects for comparison.

The account is taken from Wood, *ubi supra*.

E. MARSHALL.

As these sermons are said to bear date 1690, they could not have been preached by the saintly Wilson at Coleraine in Ireland; for in his *Life* it is recorded that, in the year 1686 —

"He was licensed, by Thomas Lord Bishop of Chester, to be the curate of New Church in the parish of Winwick, in Lancashire, of which Dr. Sherlock, his maternal uncle, was then rector."

And, according to this account, it was not till 1692 that —

"recommended by his religious deportment and amiable conduct in private life, he obtained the notice of William Earl of Derby; who, in the year of 1692, appointed him his domestic chaplain, and preceptor to his son James Lord Strange, with a salary of thirty pounds a-year. He was soon after elected master of the alms-house at Latham, which brought him in twenty pounds a-year more."

EDMUND TEW, M.A.

PRINTERS' ERRORS.

(4th S. vii. 509; viii. 51, 189, 276, 200, 360.)

In the *Economist* of Oct. 14 (p. 1241) I find the following:—

"Nothing is really so perplexing to the agitator or the working man who echoes him, as to bring him to look American has no difficulty in counting how much taxation about the details of the taxation of which he complains. As he pays in his clothes, his furniture . . ."

Here there are two errors: in line 2, "bring him to look" instead of "bring him to book"; and secondly, lines 3 and 4 have been transposed.

In the *Evening Standard* of Oct. 16 there is a really ludicrous error. On the study table in the house of the clergyman, Mr. Watson of Stockwell, who is charged with having murdered his wife, a slip of paper was found containing the following Latin words: "Felix in omnibus fere rebus præterquam quod ad sexum attinet femineum. Sæpe

* *b* and *l* are in contiguous boxes, and therefore the error may possibly have been due to the compositor's fingers alone (see viii. 189.) At the same time *b* and *l* may be written very much alike, and I think it more probable that *l* was read for *b*.

olim amanti nocuit semper amare." The meaning is of course quite plain; but the unfortunate writer in the *Standard* somehow or other was led to read and print *saxum* instead of *sexum*, and the consequence has been the following amusing, or as he calls it, "free" translation of the first sentence: "Happy in almost all things except so far as concerns a woman as hard as a stone."

In Anthony Trollope's *Ralph the Heir*,* I find two singular mistakes, which must, I am afraid, be attributed solely to carelessness on the part of the author. In vol. ii. p. 103, Sir Thomas Underwood is twice addressed by Mr. Griffenbottom as *Honeywood*, and the same mistake again occurs in p. 112. In p. 111, Mr. Griffenbottom calls Sir Thomas by his real name, "Underwood," and this, as well as the context, shows that the mistake is not an intentional one. In the same vol., p. 214, George Morris (see p. 210) is called George Harris.†

This substitution of one name for another seems to be rather a pet failing among novelists, if I am entitled to come to such a conclusion from the circumstance that Mrs. Henry Wood is likewise guilty of three similar mistakes in her tale of "Bessy Rane."‡ In pp. 163, 167, Mr. North is called Sir John; in p. 166, Bessy North is called Bessy Rane before her marriage to Dr. Rane; and in p. 164, Sir Nash Bohun's son is first called Thomas, and then, only two lines (!) farther on, James.§

The names chosen by writers of fiction are of course fictitious, and it is not likely therefore that they can take very deep root in the memories of their originators; still I think that such mistakes as these might, with but very little care, be avoided, and, as they certainly give an air of unreality to a book, I think they deserve to be pointed out.

F. CHANCE.

Sydenham Hill.

A pair of very curious printers' errors have come under my notice in the course of some desultory reading during the last fortnight: each error, singularly enough, turning upon a similar mistake.

The first is pointed out by the late Rev. Dr. S. R. Maitland, in his remarkable little volume entitled *False Worship: an Essay* (8vo, London,

* London, Hurst & Blackett, 1871.

† In p. 35 also, a candidate for a seat in parliament is assured by his friends that he will "certainly be brought in at the top of the pole"; but this mistake, though amusing, is pardonable, as it is easy to overlook a misprint of one letter, and any one might do so. This is no doubt a mistake of the compositor, for many people make their *l*'s like *e*'s, especially the second of two *l*'s. *Harris* for *Morris* may also possibly be a mistake of the compositor; but in neither case can he have been guilty of a slip with his fingers.

‡ *The Argosy*, vol. ix. (1870).

§ In the *Saturday Review* of Nov. 18 (p. 653), a very similar mistake is pointed out in Mr. L'Estrange's *Life of the Rev. William Harness*.

1856). He quotes from Adelung's *Glossarium Manuale*, or *Compendium* of Ducange (Halæ, 6 vol. 8vo, 1772-84), the explanation of the word *invultare* or *invultuare*, in the course of which occurs the following passage:—

"Marius Victorinus ad Candidum Anianum, p. 162: *Excitatus enim in anima 185 intellectualem potentiam animæ illustrat, et illuminat, et Invultunt, ac figurat, et innascitur animæ intelligentia et perfectio.*"—P. 291.

And he tells us, frankly, that the passage puzzled him sorely when first he read it. But at length he discovered that it presents "the oddest specimens of a misprint" that he had ever met with. For—

"It seems clear that the compositor of the sentence just quoted either had no Greek, or did not know that it was Greek, when he came to *νῆς*; and, by way of coming as near as he could, he put 185."

Oddly enough, a day or two after reading this quaint little bit of correction, I was turning over the leaves of Dr. Pusey's *Letter to the Bishop of London in explanation of some Statements contained in a Letter by the Rev. W. Dodsworth* (8vo, Oxford, 1851), and here, in a note to page 108, I discovered a similar erratum. The note reads thus:—

"Those [*i. e.* the devotions] in the *Rosarium* 33. *Trinitatis a præclaris Theologis usitatum et commendatum* in the *Paradisus* P. 1. are exclusively addressed to the Holy Trinity."

Here, obviously enough, the "copy" read "SS. Trinitatis," *i. e.* *Sacro Sanctæ Trinitatis*, but the printer, not recognising the form, expresses it by "33. Trinitatis."

The two errors, so curiously parallel, having come under my observation within a few days of each other, I cannot resist the temptation of transferring them to your pages.

W. SPARROW SIMPSON.

PROVINCIAL GLOSSARY.

(4th S. v. vi. *passim*, viii. 381.)

As a native of Letcombe Basset—of which my father was rector—near Wantage, in Berkshire, the birthplace of "Alfred the Great," I can testify to the common use, forty or fifty years ago, of *empt* and *knub* in that neighbourhood. There too a hayloft was called a *tullet*. But perhaps the most curious use was the corruption of Shakespeare's name, or rather tradition of a name, for the "pansy" in the celebrated and beautiful passage in which he pays his homage to Queen Elizabeth in the *Midsummer Night's Dream*:—

"a little western flower . . .

And maidens call it Love in idleness."

There the flower was called by the peasantry "loving idols."

Letcombe Basset is situated at the foot of the range of chalk hills that bound the fertile "Vale of White Horse." A brook fed by many springs

of the purest water issues from the bosom of the range at the point of a spur called "Hackpen (Saxon) hill," in the parish. This hill, seen from the rectory garden, has something of the outline of Mount Vesuvius. This Letcombe brook was one attraction for the camp at one time proposed to be pitched this year on the Berkshire Downs for the autumn manœuvres, stretching eastward from thence to Lockinge on the same bounding line. It would not have been the first time that military evolutions had been a spectacle in that vicinity. On the Downs six miles west of Letcombe, where the seat of Lord Craven now is, the battle of Ashdown was fought and won by Alfred over the Danes a thousand years ago; and the rude "White Horse"—*more like a ferret*—cut out on the bold bluff of the hill just above Uffington, remarkable for the octangular tower of its church, is traditionally reported to be commemorative of the battle. There are several points worthy to be noted in the locality. On the edge of the line of hills above Lorkinge there was till within the last twenty years an immense barrow or tumulus, one of the largest in England, called "Skutchamore Nob." It was a prominent object, conspicuous over the whole "vale," but it was destroyed—levelled—about that time by a barbarian who had purchased the land. Between Letcombe and Ashdown is "Seven-barrow Bottom," probably the burial-place of the slain in battle; and near this is a square enclosure of five or six acres (as far as I can remember, for hundreds of times I have ridden across it in my boyhood to the meets of hounds or the Ashdown coursing meetings, or to and from school at Ramsbury in Wiltshire), in which are a large number of enormous stones similar to those used for "Wayland Smith's Cave," a mile westward of "White Horse Hill" (see *Ivanhoe*), and for "Stonehenge," but which are not the production of the country. There is a popular tradition to account for their presence, however. As the devil was flying over Berkshire to Ireland, it is not said with what intention—at least I never heard it—with three stones in his lap, his apron string broke, and the stones fell scattered in confusion on this spot. "The ridgeway," a branch of the ancient "Ikenild Street," a broad turf road, runs along the edge of the Downs from Streatley eastward, till it enters Wiltshire to the west. Along it great droves of Welsh cattle used to pass every Saturday, in my time, on their way for the London market. Now I presume the railroads have "changed all that."

In connection with "White Horse Hill," it may be worth while to place on record a fact of great interest. In 1858, being at Weymouth in company of a gentleman with whom I had made acquaintance there—Major Maurice Cely Trevilian, of Parklands, near Stonehouse, Gloucester-

shire—the figure of George III. cut on the side of a hill in view suggested to me the mention of the strange "giant" Priapus at Cerne Abbas, in Dorset, and the "White Horse" of my native hills. He told me that when in Persia on service at Teheran—the Rages of the book of Tobit—he had himself seen on the face of a mountain a figure of a man on horseback, with a huge globe on his shoulders. Having never heard of an equestrian Atlas, and being in Asia, not in Europe, he was much puzzled, and enquired for any tradition existing among the people; but could find none, and no curiosity seemed to be bestowed upon it. He therefore conjectured, very shrewdly, that it was a symbolical representation of "Alexander the Great," probably cut out there when he was returning from India, *master of the world*.

HERBERT RANDOLPH.

Ringmore, Ivybridge.

It may not go far to disprove what H. B. says, but I know an entire family, the children of a Devonshire mother, but born in London, who say *empt* for empty; and some of the old lady's grandchildren are following the example of their parents.

W. J. WESTBROOK.

Sydenham.

A farmer's wife, a Somersetshire woman, remarked the other day in my hearing, in reference to the difficulty of something she wished to accomplish. "I must put the 'how' and the 'can' together." Is this a proverbial expression in general use, or peculiar to Somersetshire?

C. T. B.

THE COPYRIGHTS OF "HAMLET" AND "PARADISE LOST" (4th S. viii. 369.)—My authority for the statement that Shakespeare had five pounds for *Hamlet* was the *Percy Anecdotes* (Warne's edition, Chandos Library, i. 553)—a work not altogether unknown, I think. This may be simply a tradition; but as Henslowe in 1598 gave only six pounds to three authors (Porter, Chettle, and Ben Jonson) for *Hot Anger soon Cold*, and three pounds to Thomas Heywood in 1602 for *A Woman killed with Kindness*, though surprising, it may be true.

I was perfectly aware of the agreement between Simmons and Milton for *Paradise Lost*, as I have given it in a paper on "The Golden Age of Literature" in *Chambers's Journal* (No. 282, May 22, 1869). When I said, in "Literary Remuneration," that Milton had five pounds for *Paradise Lost*, of course I meant the ~~sum~~ paid down, and did not intend to include the ~~sum~~ as he was to receive if the sale reached more than a certain number of copies. Milton himself had ten pounds for his immortal work, the second edition not being pub-

lished till the year of his death. It would have been better for me to have stated this; but I utterly deny that I should have included the other magnificent sum of eight pounds received by his widow, as I wished to show what Milton himself had.

I consider I was quite justified in applying the term *incredible* to the transaction; for Milton was fifty-eight years of age, had published his *Areopagitica*, *Eikonoclastes*, and the *Defence of the People of England*, and was not therefore like a young or unknown author taking his MS. to a publisher. The writer of the article on Milton, in *Maunder's Treasury of Biography*, says very justly:—

"For his great poem he could hardly find a publisher, and he received for it a miserable five pounds, with a conditional promise of other like sums afterwards."

MR. WILIE makes some observations about the contempt felt for the "general reader" by those who "provide for his literary requirements"—meaning, I suppose, to insinuate that my statements were wilfully erroneous in order to mislead the readers of my paper. I consider his remarks perfectly uncalled for, and unjustifiable.

THE WRITER OF THE ARTICLE ON "LITERARY REMUNERATION" IN "CHAMBERS'S JOURNAL."

"FIVE-LEAVED CLOVER" (4th S. viii. 26, 274).—I am much obliged to MR. RATOLIFFE for his answer to my query. Can he tell me what plants are referred to by him as "five-leaved ash" and "five-leaved crowfoot"? JAMES BRITTON.

"A STOUP OF LIQUOR" (4th S. viii. 187, 290, 358).—MR. DOBSON, in quoting four lines of an old Scotch song to illustrate the use of the word *stoup*, wanders very far from the original, both in manner and matter. He quotes

"Ye auld blind carlin,"
And blinder may ye be!
'Tis but a pair o' milking stoups
My mither sent to me."

The four lines should be

"Shame fa' your cuckold face,
And ill mat ye see,
It's but a pair of water stoups
The cooper sent to me."†

In Herd's *Glossary* he gives *stoup* as signifying a can. Can, in Scotland, generally signifies a vessel for carrying water or milk, and made of tin. In the south of Scotland, *stoup* is generally applied to a vessel of a similar shape, made of wood, in fact something like a small barrel with a cross-bar for a handle, in place of a lid, hence the allusion to the *cooper* in the song.

In all likelihood, Shakespeare used the word

stoup in the sense of a liquor measure. In the opening scene of Act V. of *Hamlet*, and after the verbal duel of the two grave-diggers, the elder says to the younger:

"Goe, get thee in, and fetch me a stoupe of liquor."*

The quartos 1604, 1611, and another, supposed by Collier to be 1607, read *scoops of liquor*. The 1632 (2nd folio) reads *stoupe*. J. R.

CHANGE OF BAPTISMAL NAME (4th S. viii. 63, 163).—Coke, in his *Institutes*, lays it down as law that the name given in baptism may be changed at confirmation, and cites the case of Chief Justice Sir Francis Gawdie, who had been christened John and confirmed by the name of Francis, and afterwards by this latter name had purchased and conveyed lands, with the approval of all the judges. Burn, in his *Eccelesiastical Law*, refers to this, and quotes Coke, but adds a query whether the law is so now, as confirmation is now administered without naming the recipient, wherein it differs from baptism, though the usage formerly was to name the person at confirmation also.

Liguori says, in the *Homo Apostolicus*, book ii. p. 14, chap. ii. § 52, "Dicunt Barb. et alii quod in confirmatione possit mutari nomen," and he adds no remark expressive of doubt upon the subject. But this does not inform us how the Christian name was changed after confirmation: A young lady of this city, a member of the Church of Rome, received an additional Christian name at confirmation. URBIA.

Philadelphia.

WEEPERS (4th S. vii. 257; viii. 378), or bands of white muslin, are still worn by gentlemen round the open ends of the coat sleeves. We believe the custom to be general throughout Scotland. In the West they are invariably worn at funerals by relatives, and in most instances by those invited to attend. Relatives wear them at church for a few Sundays after the burial; they are then covered with crape for a further period, but are the first of the insignia of mourning that are dispensed with. We recollect, not twenty years ago, it would have been a subject for remark had any one at a funeral wanted them; but they are becoming less common, and we trust they will soon disappear altogether. G. R.

The hired mourners at stately Chinese funerals wear such weepers in perfection, and moreover they are required, in the discharge of their functions, to drop tears faster than any Arabian tree its medicinal gum. The Chinese weepers completely cover the hands.

Apropos—Why are funeral hatbands with long ends called "Jemmy Duff" in Edinburgh? S.

* *Carlin* signifies a woman; it should read *carl* or *carla*.

† *Vide Herd's Collection of Ancient Scots' Songs*, facsimile reprint of 1776 ed., Glasgow, 1869, vol. ii. p. 172.

* *Vide Stratman's reprint of 1st ed. of Hamlet*.

MR. GEORGE FLETCHER (4th S. viii. 366.)—In reply to your correspondent MR. W. J. THOMS, respecting George Fletcher, permit me to state that I saw him stand and preach (in his way) for nearly two hours at Finsbury Chapel, Moorfields, on Wednesday, June 21, 1854. It was announced that he would preach two sermons on that day. Whether he preached the evening sermon, I cannot tell. I heard him in the afternoon of the above day give a sort of *viva voce* autobiography of his own life. The following is a correct copy of a bill in my possession relating to Fletcher's sermons, circulated rather freely at the time:—

"*Finsbury Chapel, Moorfields.*—Two Sermons will be delivered Wednesday, June 21, 1854. Services to commence in the Afternoon at 3, Evening at 7, by the Venerable GEO. FLETCHER, in his 108th Year. For the benefit of an aged Minister."

Portraits of the old man were sold in the vestry after the service, taken when he had attained his 106th year, viz. Feb. 2, 1853; and stating that he had lived in the reigns of four kings, and her present Majesty Queen Victoria.

JOHN BULLOCK.

DID SHAKESPEARE EVER READ "DON QUIXOTE"? (4th S. viii. 201, 295.)—I am afraid that, like many abler writers, in trying to be brief I have become obscure. MR. WATTS, at least, has totally mistaken the small but sure point I endeavoured to make. I arrogated to myself no discovery. I only wished to show that in most of our English biographical dictionaries (even as late as Cates) the writers of the articles "Cervantes" have forgotten that Shelton, the first English translator of *Don Quixote*, published the first part of the immortal Don's achievements as early as 1612, and mention only the publication of the second part in 1620—four years after Shakespeare's death, thus rendering it apparently impossible that our great English poet could ever have read the delightful romance of his Spanish contemporary. That is my case; and I trust that even MR. WATTS may now be able to pick out my meaning.

WALTER THORNBURY.

STAINED GLASS WINDOWS AT ALTENBERG (4th S. viii. 146.)—Engravings of some of these exquisite windows have been published by King in his *Études Pratiques tirées de l'Architecture du Moyen Âge* (Paris, 1857). The National Museum at Munich possesses some of the Altenberg glass. I have also seen some in private collections at Cologne.

W. H. JAMES WEALE.

DANTE: "DI DOLOR HOSTELLO" (4th S. viii. 101, 236.)—See also "The Vote, or a Poem-Royal," by James Howell, prefixed to his *Familiar Letters* (eighth ed. 1713):—

"Nor is this lower world but a huge inn,
And men the rambling passengers."

T. M'GRATH.

COLT (4th S. viii. 360.)—Colt is the Anglo-Saxon *collt*, answering to the Swedish *kult*, which latter means a young boar, or stout, well-grown boy. We find also Swed. *kull*, a brood; *barn af förste kull*, children (bairns) by a first marriage; Dan. *kuld*, marriage, also a litter of young animals; Dan. *kylling*, a chicken; Provincial Swedish *kulla*, a girl, *kuller*, a little boy, *kulting*, a small pig, Breton *kolen*, a litter of pigs. The idea of production runs through all these, and is explained by the Mæso-Gothic *kiltthei*, the womb, *inkilttho*, a pregnant woman, whence, in all probability, the Anglo-Saxon *cild*, English *child*.

The connection of *filly* with the French *fille* is merely a delusive bad guess. *Filly* is but another form, or diminutive, of *foal*, and is, like *colt*, of Teutonic origin. Hence we find the Danish *føl*, a foal, Mæso-Gothic *fula*, a foal; which is exactly equivalent to the Greek *πῶλος*. We actually find in German the double forms answering to *foal* and *filly*, viz. *fohlen* and *füllen*, but these latter are not necessarily distinguished in gender as the English words are. *Filly* probably denotes the female rather because it is a diminutive and weakened form than because it has been influenced by the French word *fille*.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

"KEMP" (4th S. viii. 264, 357.)—It is suggested by MR. W. W. SKEAT, rightly as I think, that this word is of Scandinavian origin. "The Icelandic," he says, "has *kapp*, strife, *kappi*, a champion." It has also *kempa*, a combatant, from which doubtless, or cognate therewith, the Scandinavian personal name *Kampi*. Of this we have the modern insular editions in the Norfolk and Aberdeenshire surnames of Kemp and Kempe and North of Ireland Campe. I have somewhere read that the Norse Vikings were called "Kempians" or "Kampians" (I am not clear as to the orthography). This would explain the English word *champion* immediately from the Norse without reference to the French word, which, in view of the colonisation of Normandy by the Northmen, is probably also to be referred to the same source. It may have been in Baring-Gould's *Iceland* I met with the name "Kampian," though as to this my memory is not distinct. Possibly some contributor of "N. & Q." versed in Scandinavian history can confirm and amplify my statement. Ferguson says that in the Lake district the term *kemp* is now generally applied to peaceful rivalry, in regard to which he cites what follows:—

"See how the *kemping* shearers burn,
And rive, and bind, and stook their corn."

BILBO.

BISHOP TIMOTHY HALL (3rd S. xi. 279.)—By the courtesy of Mr. Goodchild, the rector, I have been favoured with a copy of entry, referring to

Bishop Timothy Hall, from the Register of Burials at St. John's, Hackney:—

"The R^t Rever^d Father in God Timothy Hall, late L^d Bpp of Oxford, dyed the 9th & was buried the 13th of April, 1690."

The patronymic "Hall" is an interlineation. It will be observed that there is a discrepancy of one day in the alleged date of death, which Sir N. H. Nicolas and I believe all other authorities quote as April 10. A. H.

CHAUCER: "HAWK-BAKE" (4th S. viii. 301.)—MR. ADDIS may not be aware that in East Kent the berries of the hawthorn are always called *halves* and so pronounced. I never heard of haws until I left the county of Kent.

GEORGE BEDO.

COOKSEY, ETC.: THROCKMORTON (4th S. viii. 73, 114, 186, 246, 332.)—I am sorry that H. S. G. should so often misunderstand me. On reference to my previous note he will see that, 1. I never expressed a "high opinion of Berry's *Encyclopædia*." 2. I did not attribute to Cooksey the coat of Greville. He must be aware that I know both coats. My reference was allusive.

My last note explains that I was not ignorant of Bosom, and H. S. G.'s apology for a typical error relieves him of the onus of "Olney Thomas Throckmorton."

I have the same doubts as ever, viz. that H. S. G. has shown that there are no arrows borne quarterly on the tombs at Coughton. At the same time I have no blind partialities or prejudices, and should be glad to see any popular error exploded—even my own—if convincingly done, and therefore I should be glad if H. S. G. would add more information tending to prove that the Throckmorton family does not quarter "3 arrows, 2 and 1." If Dugdale should have misled me—and not me alone—I have no interest in persisting that he is right. Sp.

Sp. has at last discovered that Thomas Throckmorton really did marry an heiress of Olney by a coheiress of Bosom, and he now admits that the quartering of three blunt arrows is one to which the Throckmorton family is entitled. But he still adheres to his former statement that the quartering *engraved* (but not described) in Dugdale's *Warwickshire* is the coat of *Archer*, and he gets rid of the difficulty by loosely asserting that "both charges (viz. the blunt arrows of Bosom and the sharp arrows of Archer) belong to the Throckmorton family." Sp. must excuse me if I refuse to accept his *ipse dixit*. He must be aware that if the Throckmortons really quartered the coat of Archer, they must be descended from some marriage with an heiress or coheiress of that family. I ask him, therefore, to point out how Throckmorton acquired the right to quarter

Archer, or, failing that, to refer me to some Throckmorton achievement in which both coats appear. H. S. G.

SNOW FAMILY (4th S. viii. 205, 294.)—A branch of this family came to Ireland, and settled in the county of Kilkenny, where they became possessed of considerable landed property. They bore for their arms three garbs between a chevron or, and for their crest a stag's head erased. The motto "Virtute et fidelitate." The pedigree would oblige B.

This is a family of very long standing among the citizen-merchants of Chester; the representative of which, in the present generation, has only recently returned from a long residence in India, and taken up his abode at Lache Hall, the seat of his ancestors, about a mile to the westward of the old city. The arms of the Snows of Chester are as follows:—"Or, on a fesse between two bars nebulee sable, a lion passant of the field." Crest: "A demi-lion or, holding in his right gamb a tassel sable." These arms appear on a monument in the Troutbeck aisle of St. Mary's church, Chester, to the memory of John Snow, alderman of Chester; who died Oct. 2, 1749, aged forty-three. T. HUGHES, F.S.A.

Chester.

LORD BROUGHAM'S AUTOBIOGRAPHY (4th S. vii. *passim*; viii. 311.)—"At p. 258 of the second volume Lord Brougham is made to say," &c. The correct reference is at p. 458. The blunder is corrected in *The Athenæum* for June 17, 1871, p. 747, col. i. The sentence in Lord Brougham's autobiography, ii. 458, "*from motives*," &c., should be erased, as it belongs to *another* letter written to Earl Grey on September 1, 1827, given in vol. ii. pp. 488, 489. L. L. H.

"OLD BAGS" (4th S. viii. 164, 234, 288, 381.) Allow "The Chancery Suit" a further hearing from the prompting of another old memory:—

"Mr. Leach made a speech
Impressive, clear, and strong;
Mr. Hart, on t'other part,
Was tedious, dull, and long;
Mr. Parker made that darker,
Which was dark enough without;
Mr. Cooke cited a book,
And the Chancellor said 'I doubt.'"

No one knew better than Sir George Rose that Lord Eldon was not less captivated with Bench lore than with Bar loquacity.

Again, in raillery of Eldon's doubting tendency, it used, in his day, to be humorously circulated that, ardent sportsman and crack shot as he was, he occasionally lost his bird, from pausing as to which trigger of his double barrel he should first fire.

But, while we are thus revelling in jokes at my lord's expense, let us call to mind that he himself

had much ready pleasantry. I once heard George Neald, Q.C., applying to the chancellor for an injunction to check the infringement of a patent for a revolving boot-heel, when his lordship suddenly said to Neald that he must for one moment interrupt him, to inquire whether it was an element in his client's novelty that the head revolved with the heel.

One word about the appellation "Old Bags." The Great Seal bag, ever in the chancellor's immediate presence or retinue, was, during the Regency, the invariably suggested source whence the prince derived the nick-name, and it is difficult to see why its applying equally to other chancellors should raise any discontent with that suggestion.

JOHN PIKE.

I subjoin two epigrams on Lord Eldon's parsimony, entitled "Inquests Extraordinary":—

"Died suddenly—surprised at such a rarity!
Verdict—Saw Eldon do a little bit of charity."

"Found dead, a rat—no case could sure be harder;
Verdict—Confined a week in Eldon's larder."

C. W. EMPSON.

Trin. Coll. Cambridge.

WALTER SCOTT'S USE OF PROVERBS (4th S. viii. 44, 136, 317.)—I fear that the conclusions of W. F. can hardly be accepted as convincing. It is hard to believe that Ratcliffe, or any one else wishing to put in a claim to readiness of apprehension, would compare himself with a horse unable from blindness to perceive either nod or wink: certainly the course is a strange one. W. F. says that Ratcliffe could not so well have expressed himself in any other way, but I would humbly submit that some such saying as "A word to the wise is enough" would have met the case entirely, and not been open to a similar objection.

"Finding a mare's nest with a witness" probably means the discovery of the real nature of something which has deceived for a time, but whose inanity has at length been fully ascertained and confirmed—as it were by a witness—beyond all doubt. Thus, in a little work published in the last century, and called *The Faithful Pastor's Care of his Flock*, we are warned of the perjurer that "he tells a lie with a witness," which is as much as to say that he does it, not hastily as an ordinary liar might, but solemnly and thoroughly, or, as some would put it, "with a vengeance," knowing full well that either soon or late detection must follow.

WM. UNDERHILL.

13, Kelly Street, Kentish Town.

EDITORIAL ETHICS (4th S. viii. 321.)—E. E.'s interesting note, whose value is reduced to a minimum by the omission of names, reminds me of a work by Sealy, the editing of which, if any there was, beyond publisher's omissions, does not redound to anybody's credit. There is no reason

in the following case for the A. B. C. enumeration, so I will give names and titles.

The Porcelain Tower, by T. T. T., R. Bentley, 1841, is, I have little doubt, a republication from some periodical, though not said to be so. This work was republished as No. IV. of "Bentley's Cabinet Library," with a different title—*Chinese Legends, or the Porcelain Tower*, &c. 1848. It contains a memoir of the author, but not a word is said of the title having been changed, nor there having been a previous edition. However, this is not all: the same work was republished under the title of *Broad Grins from China*, by J. H. Sealy, 1852, as one of Bentley's Shilling Series, no mention being made of its being a republication under a different title of the *Porcelain Tower*. In consequence I was led to catalogue this one work as three different ones. Thanks to the magnificent, though still imperfect, library of the British Museum, I was able to see all three editions, and at once found out the deception, or "amendment" of the title-pages (see "N. & Q." 4th S. viii. 356.) I may mention that each amendment has had a most deteriorating effect upon the illustrations, which in the first edition were by John Leech. Sealy's only other works appear to be, *The Little Old Man*, &c., 1830, and *Moral Tales after the Eastern Manner*. This last I have not seen. I take the title from a catalogue. It may be another edition of the *Porcelain Tower*.

OLPHAR HAMPT.

WAS DR. JOHNSON A SNUFF-TAKER? (4th S. viii. 264, 338.)—The immediate source from which *Chambers's Journal* derived its information I have since found to be *Tobacco, its History and Associations*, by F. W. Fairholt, F.S.A. (London, 1859), at p. 264 of which work the same words occur—

"Dr. Johnson was probably a snuff-taker of this kind. He used to take it out of his waistcoat pocket, instead of a box."

But where did Mr. Fairholt learn this?

T. W. C.

GIL OR GHYLL (4th S. viii. 77, 217, 337.)—One of the difficulties in attempting to prove a word to be Keltic consists in determining a cognate from a derivative. *Glyn* (Welsh) means a deep vale through which a river runs, formed from *llyn*. If the latter be Keltic, is not *Glyn*?

J. J. JR.

MR. R. S. CHARNOCK must excuse my saying that there is no "may be" about the fact that I stated. Gill is a common surname in the north of England. In my humble opinion it has nothing to do with *William* or any of its diminutives or abbreviations. There are numerous surnames derived from *William*, such as *Williamson*, *Wilson*, *Bilson*, &c. There can be no mistake about these "sons"; but Gill is certainly derived from the name of a ravine, and not from *William*. Before

surnames came to be used, it was customary to call a person from his residence, as "Tom o' the gill," "Richard o' t' side," "John o' t' hollow," &c. In process of time the residence became a surname. Our dramatist "Massinger" derived his name in this way. When the Swiss Cardinal Schinner visited England (*temp.* Hen. VII.), one of his retainers was Nanternaud "*de Massongex*," a peasant from Massonger, or Massinger, or Massongex,* Canton du Valais. This man settled at Salisbury: his son was a silversmith, who called himself *Massinger*, and his son was the poet, who sometimes signed "*Massongex*." The late Swiss antiquary J. E. Dangerville, of St. Maurice, discovered the genealogy of Massinger, our dramatist, in some old conventual MS., I think at Sion.

JAMES HENRY DIXON, LL.D.

ORGAR EDES (4th S. viii. 398.)—I am a very old man (just eighty-six) and my memory fails me, and there is none of my family left; but my great-grandmother was Jane Edes, and I recollect an old Bible of hers that my mother had. My great-grandmother lived in 1666, because of the Great Fire which is named in the Bible, and they lived in Essex; and there was a mention of Orgar Edes, or something like it, who was father of Jane. This Orgar was the son of one Robert Edes of Kessal or Cawshall in Suffolk. I do not recollect, but I know they were Suffolk people. If this is of any use to your questioner he is welcome. I do not know any more, having no relations, and the Bible was sold or stolen when my mother died.

WILLIAM COBB.

Wesley Cottage, Selby.

ARCHERY *versus* MUSKETRY (4th S. viii. 371). In a series of prints representing the uniforms and weapons of the foreign troops that invaded France in 1814 and 1815, I see some Tartars with bows and arrows, which shows that they were still in use in the Russian army at least ten years after Austerlitz.

P. A. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

Councils and Ecclesiastical Documents relating to Great Britain and Ireland. Edited, after Spelman and Wilkins, by Arthur West Haddan, B.D., Honorary Canon of Worcester, and William Stubbs, M.A., Regius Professor of Modern History, formerly Fellows of Trinity College, Oxford. Vol. III. (Clarendon Press.)

When calling attention to the first volume of this important contribution to the history of the Church in Great Britain and Ireland ("N. & Q." Feb. 27, 1869), we pointed out the principal characteristics by which the book before us is distinguished from the works by Spelman and Wilkins. Such of our readers as have recog-

* These different modes of the name are found in the old MSS.

nised the value and importance of the present collection, and its superiority over those which preceded it, and consequently have looked anxiously for its progress, will share our regret at finding that, owing to the illness of one of the editors, the second volume will not be ready for a few months; but will, with us, think that the delegates of the Clarendon Press have done wisely in not delaying on that account the issue of the third volume. Such a course might be justified on several grounds; but there is one which is alone sufficient, namely, that it contains a complete and separate history—that of the English Church during the Anglo-Saxon period. It commences with the Mission of St. Augustine, indeed the first document is the Letter of Gregory the Great to Candidus, prior to the Mission, which is followed by ten sent with Augustine. The third volume, which contains nearly seven hundred pages, contains about four hundred documents of every kind bearing upon the history and development of the Church during the period: Letters of Popes and other Ecclesiastical dignitaries, records of Councils and Synods; Laws of Ethelbert, Ine, and Wih-tred; the Pœnitentiale of Theodore; documents connected with Foundations of Abbeys, Erections of Dioceses, Grants of Land, and everything in short connected with the Ecclesiastical History of England from A.D. 595 to A.D. 1066; and incidentally much to illustrate its political and social condition. There is one very commendable feature in the work before us, namely, the treatment of such documents as in the opinion of the editors are either questionable or spurious. They are not rejected, but printed separately at the end of the several divisions to which they specially relate.

Notabilia of Curious and Amusing Facts about many Things. Explained and illustrated by John Timbs. (Griffith & Farran.)

Give Mr. Timbs a good title-page, and it shall not be long before he produces a book to follow it, full of "curious and amusing facts." On the present occasion he has poured out his stores of *Notabilia* in illustration of—I. Terms, Phrases, and Sayings; II. Dignities and Distinctions; III. Laws and Customs; IV. Scripture Words and Phrases; V. Old English Life and Manners; VI. Money Matters; VII. Notes on Art; and lastly, VIII., Remarkable Books. Here is surely variety enough to please the most exacting reader.

Cues from all Quarters; or, Literary Musings. By a Clerical Recluse. (Hodder & Stoughton.)

A volume of Miscellaneous Essays, written by one who is obviously a discursive reader, and so enabled to illustrate his own speculations very effectively by the kindred thoughts of others. They make up, if not a very original, a very pleasant volume, which exhibits—rarely seen in works of such a character—an excellent index.

MR. TENNYSON.—The admirers of the Laureate will be pleased to hear that a new Library Edition of his Poems is announced by Messrs. Strahan. It will be in five volumes; the first of which will be ready immediately. They will perhaps be even more pleased to know that a new "Idyll of the King: the Last Tournament," from his pen, will appear in the forthcoming number of *The Contemporary Review*.

THE MEMOIRS OF TALLEYRAND, which, says *The Athenæum*, were so long withheld from the public, lest the revelations they contain damaging to the First Empire might lead to their seizure by the Second, are at last about to be given to the world.

THE HOLBEIN EXHIBITION.—It is gratifying to learn as we do from the following letter from Dr. Albert von Zahn of Dresden, which appeared in *The Times* of Monday

last, how successful was the late Holbein Exhibition, and how much its success was owing to the liberality of Her Majesty and other proprietors of Holbein masterpieces in this country:—

"Sir,—It will interest your readers to hear that the valuable paintings and drawings which were sent over from England to the Holbein Exhibition at Dresden have now been safely delivered to their owners. The beautiful set of drawings from the Library, the four paintings from the Gallery at Windsor Castle, and the two paintings from Hampton Court, which Her Majesty the Queen most graciously allowed to be lent to the Exhibition, were considered as the very ornament of the large collection of the great German-English master's works, together with the two rivaling Madonnas of Dresden and Darmstadt and the wonderful 'Mr. Morrett' of the Dresden Gallery; and great admiration concentrated also on the most interesting 'Portrait of a Bearded Man,' contributed by Mr. Millais, R.A., entirely unknown till now to German critics, and very attractive to the numerous attendants of the 'Holbein Congress.' The contributions of the other proprietors of Holbein works,—viz., his Grace the Duke of Buccleuch, his Grace the Duke of Devonshire, Lord Spencer, Mr. Cook, Viscount de Montarat, Mr. Frederick Locker, Mr. John Malcolm, Mr. Frederick Piercy, Mr. Alfred Seymour,—the sets of photographs bestowed by the authorities of the South Kensington Museum and the British Museum's print-room were acknowledged with sincerest gratitude. The Committee of the Exhibition, by whose authority the undersigned hon. secretary was charged to survey the transport of the precious works of art confided to our care, hope that this first exchange of highly interesting monuments of art history may be but the beginning of a repeated international assistance in matters of promoting general knowledge and interest for fine arts."

The admirers of him who Dr. Von Zahn designates the "German-English Master," may be glad to hear that Professor Woltman's *Life and Times of Holbein*, translated by F. E. Brunett, with sixty illustrations from the best works of the Master, will shortly be published by Messrs. Bentley.

THE monument to Flora Macdonald has now been placed over the grave of the heroine in the churchyard at Kilmuir in the Isle of Skye. A monolith in a cross 18 ft. 6 in. in height, reared upon a basement 10 ft. high, marks her resting place. As compared with other monumental crosses in Scotland, this is, according to the *Inverness Courier*, the largest of which any record can be found. The celebrated Inverary Cross is only 8 ft. 6 in. in height, Maclean's Cross at Inna, 11 ft.; that of Oransey, Argyllshire, 12 ft.; St. Martin's, 14 ft.; Gosforth, in Cumberland, 14 ft. 9 in.; and that of Rathwell, Dumfriesshire, 16 ft. The monument to Flora Macdonald stands 28 ft. 6 in. high, the principal stone being, as above stated, 18 ft. 6 in. in height. It occupies a commanding position on a height about 300 feet immediately above the sea at the extreme north-west of Skye, and will be a conspicuous object to every vessel passing up the Minch within sight of land. The monument has been erected by public subscriptions.—*Fell Mell Gazette*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the purchasers, by whom they are required, whose names and addresses are given for that purpose:—

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Notices to Correspondents.

We have been obliged to postpone until next week Mr. FURNIVALL's *Chaucer Difficulty Cleared up*, and send other papers of interest.

Mrs. ARTHUR THE CENTENARIAN (edit. p. 395).—Where can we address a letter to F. M. A. (Windsor)?

A NEW SUBSCRIBER.—1. The ancient rule regarding the colour of liveries—namely, that the coat, &c., should be the colour of the field, and the trimmings the colour of the principal charge, is now rarely observed. 2. With authority, at the *Heralds' College* only.

YORKSHIRE FERN: YORK CAP OF MAINTENANCE.—We have been reminded of an oversight in Mr. Puckard's article (edit. p. 400), which should not have escaped our notice. The History of the Yorkshire Press is the work not of Canon Raine, but of his brother antiquary, Mr. Robert Dawson of York, to whose interesting little brochure on The York Cap of Maintenance, we ought to have referred our correspondent at p. 398.

PRILAGIUS.—For the epitaph of Selby consult "N. & Q." 4th S. vi. 45, 105, 224, 261.

ALICE THACHER.—The author of *Essays on the Sources of the Pleasures received from Literary Compositions*, 1809, is Dr. William Grayfield of the High Church, Edinburgh.

C. B.—The song "Black Robin a Rea, or Fair May Lee," will be found in "N. & Q." 2nd S. iv. 6, 57, 120.

JOHN PICKFORD, M.A.—The lines are by the late Edward Mazon, Sonnets, part II. p. 25, edit. 1855.

G. DE R. (Westbourne Terrace). On the custom of throwing shoes for luck at weddings consult "N. & Q." 3rd S. i. 468; ii. 196; v. 415; vii. 182, 228, 411; viii. 571.

R. C. (Cork).—Of no historical value. Its contents are printed in the journals, and also in a separate form.

LEG.—The origin of the quotation is not known. Refer to our General Indexes.

A. G.—Throughout your reply you speak of *Lady Cely*, the subject of the paper referred to is *Lady Cope*. We withhold your communication for the present.

St. NICHOLAS ACON.—Acon, or rather Acon, in Palestine, gave name to an ancient order of knighthood, which was afterwards united to the Knights Hospitallers. *St. Nicholas Hall* and buildings occupy the site of the ancient hospital of St. Thomas of Acon.

C. ELLIOT BROWNE.—The Venice edition (1458) of the *Bravarian Eboracensis* is in the Gough collection in the Bodleian.

F. R. (Ashford).—Oxide is *Miso Rame*.

X. A. X. is referred to p. 280 of our present volume.

W. NIVEN (Sloane Terrace).—Metrical Romances in Modern Castles and Cottages, &c., appeared anonymously and is noticed in The Monthly Review, LXXII. 100.

ERRATA.—4th S. vii. p. 438, col. ii. line 46, for "W. C. D." read "W. C. B."; p. 438, col. ii. line 2, for "considered" read "wandered."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editors at the Office, 15, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

ALBEMARLE STREET,
November, 1871.

MR. MURRAY'S LIST.

[*The Books marked with an * are expected next week.*]

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contain the author's additional notes and latest corrections.

JOHN MURRAY, Albemarle Street.

LONDON, SATURDAY, DECEMBER 2, 1871.

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Notes.

A CHAUCER DIFFICULTY CLEARED UP.

In Chaucer's *Monk's Tale*, the tragedy of Peter of Spain, he describes how Peter, when besieged, was betrayed, and led to the tent of his (bastard) brother (Enrique), and there slain by that brother. Chaucer next describes the brewers of this "cursedness," or betrayal of Pedro, in these words:—

"¶ The feeld of snow | with thaghe of blak ther-lane,
Caught with the lymrod coloured as the glade,
He brew this cursednesse | and al this synne,
The wikked nest was werkere of this nede:
Noght Charles Olyuer þat took ay hede
Of trouthe and honour | but of Armorique
Genylon Olyuer | corrupt for mede,
Broughte this worthy kyng in swich a brike."

The identification of these two traitors puzzled Tyrwhitt.

Now the first two lines describe the arms of Bertrand du Guesclin, which were, a black double-headed eagle displayed on a silver shield, with a red band across the whole, from left to right—"the lymrod coloured as the glade" or live coal,—as may be seen in Anselme's *Hist. Généalogique de France*, and a MS. *Généalogie de France* in the British Museum. Next, if we turn to Mr. D. F. Jamison's excellent *Life and Times of Bertrand du Guesclin*, we not only find on its cover Bertrand's arms as above described, but also at vol. ii., p. 92-4, an account of the plot and

murder to which Chaucer alludes, and an identification of his traitorous or "Genylon" Olyuer, with Sir Oliver de Mauny of Brittany (or Armorica), Bertrand's cousin.

After the battle of Montiel on March 14, 1369, Pedro was besieged in the castle of Montiel near the borders of La Mancha, by his brother Enrique, who was helped by Du Guesclin and many French knights. Finding escape impossible, Pedro sent Men Rodriguez secretly to Du Guesclin with an offer of many towns and 200,000 gold doubloons if he would desert Enrique and reinstate Pedro. Du Guesclin refused the offer, and "the next day related to his friends and kinsmen in the camp, and especially to his cousin, Sir Oliver de Mauny, what had taken place." He asked them if he should tell Enrique; they all said yes; so he told the king. Thereupon Enrique promised Bertrand the same reward that Pedro had offered him, but asked him also to assure Men Rodriguez of Pedro's safety if he would come to his (Du Guesclin's) lodge. Relying on Bertrand's assurance, Pedro came to him on March 23; Enrique entered the lodge directly afterwards, and after a struggle, stabbed Pedro, and seized his kingdom.

We see then that Chaucer was justified in asserting that Du Guesclin and Sir Oliver Mauny "brew this cursedness;" and his assertion has some historical importance; for as his patron and friend, John of Gaunt, married one of Pedro's daughters as his second wife, Chaucer almost certainly had the account of Pedro's death from his daughter, or one of her attendants, and is thus a witness for the truth of the narrative of the Spanish chronicler Ayala, given above, against the French writers, Froissart, Cuvellier, &c., who make the Bègue de Villaines the man who inveigled Pedro. This connection of Chaucer with John of Gaunt and his second wife must excuse the poet in our eyes for calling so bad a king as Peter the Cruel "worthy" and "the glorie of Spayne, whom Fortune heeld so heigh in magestee."

If any doubt exists in any reader's mind as to the above identification of the traitorous knights to whom Chaucer refers, it will be removed by reference to three manuscripts of the *Canterbury Tales*, the Corpus (Oxford, printed in my Six-text Print for the Chaucer Society), Harleian 1758, and Lansdowne 851. In the Corpus these knights are called in a side-note Bertheus Claykyn (which was one of the many curious ways in which Du Guesclin's name was spelt), and Olyuer Mawny; in the Harl. 1758 they are called Barthilmewe Claykyn and Olyuer Mawyn; and in the Lansdowne 851 they are called Bethilmewe Claykeynne and Oliver Mawnye. Mauny or Mauny was a well-known Armorican or Breton family. Chaucer's epithet of "Genylon" for Oliver de Mauny is specially happy, because Guesclin was the Breton knight

who betrayed to their death the great Roland and the flower of Charlemagne's knights to the Moors at Roncesvalle. Charles's or Charlemagne's great paladin, Oliver, is too well known to need more than a bare mention. F. J. FURNIVALL.

JACKSON'S ESSAY ON GAINSBOROUGH, 1798.*

In this essay Jackson appears to have written under the influence of some feeling, for the first half of it is devoted to a sensational attempt to make the great painter look ridiculous as an amateur musician, and void of common sense as a man. We are first introduced by Jackson to an alleged unconquerable desire on the part of Gainsborough to purchase a fiddle, as "he conceived, like the servant girl, that the music lay in the fiddle, and was frantic until he possessed the very instrument, but seemed surprised that the music remained behind with Giardini." Other sensational tales of the same type follow about Abel's viol-di-gambo, Fischer's hautboy, a harpist's harp, and a violoncello, until, in due romance style, a climax is arrived at about a garret musician's theorbo. This climax is typographically displayed in alternating italic and roman letters, in the form of questions and answers, as if Jackson had been a reporter in the garret at the time of the alleged dialogue between Gainsborough and the musician, "dining on a roasted apple and smoking a pipe." Obviously Jackson was not there, but as obviously he had listened with zest to the player when he devoted two pages of the essay to such a one-sided story.

Fortunately we are not without some data by which to test Jackson's allegations. When at Ipswich Gainsborough became acquainted with Lieut. Thicknesse, the governor of Landguard Fort: a gentleman who, in spite of occasional differences between them, did his utmost, as a man of the world, to promote and extend the fame of Gainsborough at Ipswich, at Bath, and in London. Both the governor and his wife were musicians, the former practising on the fiddle, and the latter on the viol-di-gambo. In a sketch of Gainsborough's life by Lieutenant Thicknesse, published in 1788, ten years before Jackson's essay appeared, he tells us that Gainsborough borrowed his fiddle, and "before I got my fiddle from him again he had made such a proficiency in music that I would have as soon painted *against him* as to have attempted to fiddle *against him*." This speaks of skill acquired by practice in the usual way. Thicknesse also tells us that Gainsborough took a fancy to Mrs. Thicknesse's viol-di-gambo, and the proficiency which he displayed on that instrument. Was it then likely that a man who knew that proficiency in music as well as in painting was only to be acquired by practice would ever act or talk to strolling or other mu-

sicians, as Jackson alleges he did act and talk? Not at all probable.

But were Jackson's fiddle and viol-di-gambo stories merely sensational versions of Thicknesse's plainly-told anecdotes? And were the other tales based on the self-vaunting reports of strolling musicians? Jackson does not mention or refer to Thicknesse's previously published incidents, which now serve to show how biassedly Jackson could write, and how little reliance can be placed on what he wrote about Gainsborough's musical attainments.

Had the great painter ever resented any assumed air of musical superiority on the part of Jackson, as he would do if it was shown, and was this depreciatory essay Jackson's revenge?

But we have not only Lieut. Thicknesse's statements by which to test the truthfulness and animus of Jackson in this essay, but we have in addition Gainsborough's letter to the Duke of Bedford, warmly praising and strongly recommending Jackson for a government appointment in Devonshire, as a further test of Jackson's gross ingratitude in trying to write down his leal-hearted intercessor.

In a letter dated Bath, May 29, 1768, and addressed to the duke, Gainsborough says:—

"A most worthy honest man, and one of the greatest geniuses for musical compositions England ever produced, is now in London to make application for one of the receivers of the land-tax in Devonshire. . . . His name is William Jackson; he lives at Exeter, and for his plainness, truth, and ingenuity, is beloved as no man ever was. Your Grace has doubtless heard his compositions; but he is no fiddler, your Grace may take my word for it: he is extremely clever and good; is a married man with a young family, and is qualified over and over for the place. . . . He is at Mr. Arnold's in Norfolk Street, in the Strand; and if your Grace would be pleased to think of it, I should be ever bound to pray for your Grace."

Here is the large-hearted, generous artist pleading earnestly on behalf of the musician with a young family; yet thirty years afterwards this musician exercised all his cleverness and ingenuity to write down Gainsborough in the sensational and unwarrantable manner we have pointed out. Had it come to Jackson's knowledge that Gainsborough had assured the Duke of Bedford that he (Jackson) was "no fiddler," and was this the sting that impelled the envenomed dart against the great painter?

But be this as it may, it is a serious misfortune when such stories are reproduced by writer after writer against any reputation dear to the nation, without reference to their own inherent improbability, if not absurdity, or to the strong bias under which they were written and published, to ridicule the great painter after he slept the sleep of death, and whilst the fame of his rival, Sir Joshua, was still largely in the ascendant.

J. SEWELL, Assoc. Inst. C.E.

The Lombard, E.C.

HOBDEHOY.—In Ramsay's edition of the *Paston Letters* (Bohn, 1849, ii. 154), I find the following expression: "archers as well as hobblers." A note suggests—

"Hoblers or hobblers, so called from the hobbies or diminutive horses they rode, or more probably [the italics are mine] from hobilles, the short jackets they wore."

As such jackets were until recently the usual dress of lads in the transition state, I do not think the derivation of *hobbedehoy* from *hobblers* is too improbable a supposition. ST. SWITHIN.

WATCH PAPERS: WATCHMAKERS' LABELS.—MRS. ALFRED GATTY's request for dial mottoes reminds me of a similar class of inscriptions worthy of being reproduced in "N. & Q." When thick watches with removable cases were in fashion it was the custom, whenever the watch was cleaned, for the watchmaker to place in the bottom of the loose case an engraved label containing his name and address, with some appropriate maxims round the outside. An example is now before me. It was issued by one Bowen, whose address, 2, Tichborne Street, near Piccadilly, is given on a pedestal surmounted by an urn. On the other side of the label is a winged figure, holding in one hand a watch at arm's length, and in the other a book. At her feet lie a sickle and a serpent with his tail in his mouth—the emblems, I suppose, of Time and Eternity. Round the circumference are the following lines:—

"Little monitor, impart
Some instruction to the heart;
Show the busy and the gay
Life is hasting swift away.
Follies cannot long endure,
Life is short and death is sure.
Happy those who wisely learn
Truth from error to discern:
Truth, immortal as the soul,
And unshaken as the pole."

Written on the back of the label is the date, "Jan. 4, 1826"—probably the time at which the watch was cleaned. The bottom of the case is lined with rose-coloured satin, on which is placed a device in lace paper—the central portion representing a couple of hearts transfixed by arrows, and surmounted by a dove holding a wreath in its bill. A circular band encloses the device in the centre, and carries the following motto:—

"Joined by Friendship,
Crowned by Love."

The watch was, I believe, a wedding gift to a member of my family who was married in 1796.

R. B. P.

DR. SAMUEL JOHNSON.—It is said that when on the street of Edinburgh, his notice was attracted to the operation of what is called *harking* a house, in which an old man was engaged. This is a species of rough-casting of a peculiar kind little

known in England, and the Doctor had never seen it before. He stopped to look at it, and asked the workman for various explanations. The latter had heard of the Doctor's ances at Scotland and Scotsmen, and knowing who he was, resolved to take an opportunity of punishing him. Accordingly, on the Doctor saying to him, "but I fear I'm in your way," the old wag, dipping his brush in the mortar tub, and striking it on the wall so as to cover the Doctor well over with rebounding lime, replied, "Na na—feent (near) a bit ye're in my way if ye binna (be not) in yere ain." G. Edinburgh.

Curries.

ANONYMOUS.—

"The Nautilus, in Five Cantos . . . a Voyage . . . Liverpool to Buenos-Ayres and Monte-Video . . . 1825 and 1826, by a Sailor. Lond. printed for the Author, and sold by C. F. Cook, 21, Fleet Street, 1829. 12s."

Who is the author of this poem, which is dedicated to Sir T. Byam Martin? I thought it might be by Charles Reece Pemberton, but do not find anything about it or his having made a voyage in the above years in his *Life*, &c., by W. J. Fox. OLPEAR HAMST.

BIOGRAPHY.—Is there any life published of Sir William Lockart who married Cromwell's niece Anne, and was ambassador to France during the Protectorate and reign of Charles II., a memoir of whom is given in the *Memorials of the Cromwell Family*, by the Rev. Mark Noble? Also, is there any life of Lady Grizelle Baille, or of her father Sir Patrick Hume, beyond the memoir of her written by her daughter Lady Murray, and Sir Patrick's diary, published by the Right Hon. G. Rose in his *Comment upon Foxe's Fragment*? Is there any life of Miss Edgeworth or of any of her family? I should be very much obliged if any one would kindly answer these questions.

C. B.

"BLACK BARNSLEY."—I heard lately from a visitor to that place, that it is contended by the inhabitants that this epithet is a corruption of "*Bleak* Barnsley." Is there any foundation for the statement? JAMES BRITTEN.

"BROTHER JONATHAN."—In *Imitations of Celebrated Authors* is a criticism upon a novel called *Brother Jonathan*, signed "F. J.," and said to be "rejected from the *Edinburgh Review*." An imitation of Francis Jeffrey, I suppose. Is there such a novel? ALICE THACHER.

[Blackwood published in 1825 a novel in three volumes, entitled *Brother Jonathan, or the New Englanders*. It appeared anonymously, but was written by John Neal, an American author. See *Allibone's Dictionary*, ii. 1404.]

CHELSEA COLLEGE.—About the year 1694 one Robert Inglis, or as he is sometimes called Robert

English, published *View and Description of Chelsea College*. Where can I see a copy of this publication?

C. C.

MANOR OF CLENT.—Who was Nicholas Ruggeley mentioned by Nash in his account of the manor of Clent? (Appendix, p. xiv.) He sold a third share of the manor, which third he claimed under John Kyrrell, to Lady Bergavenny. John Kyrrell or Keriell, who married Alice, one of the co-heirs of Joyce Burnell, had an only child Johane, who married John Wykes, and had issue two daughters, one of whom married Hugh Stanley, and the other died unmarried. A few years after the death of Sir Hugh Burnell, when two-thirds of the manor became the property of Lady Bergavenny by purchase from the said Nicholas Ruggeley and Sir Adam Peshale, Maurice de Berkeley, the possessor of the remaining third, instituted proceedings against the Earl of Wiltshire, to whom Lady Bergavenny had conveyed her share, for the recovery of the whole of the manor. What were the grounds of this litigation? Had it anything to do with the imperfect title of Nicholas Ruggeley to dispose of any part of the manor?

VIGORN.

"CLEOPATRA AND OCTAVIA."—Who is the author of the following extract from a dialogue between Cleopatra and Octavia, the wife of Antony:—

"If you have loved him, I have loved him more. You bear the specious title of a wife to gild your cause. . . . I have lost my honour, lost my fame, and stained the glory of my royal house, and all to bear the branded name of mistress."

OBLIVIOUSUS.

[We cannot obtain a sight of the work, but we suspect the extract will be found in *The Lives of Cleopatra and Octavia*, by the author of *David Simple* [Sarah Fielding]. London, 1757.]

CRAMAILLIÈRES.—In a collection of Mazarinades before me there are several printed in the "Rue d'Escosse": for instance, *Le Vray Parisien et la Harangue d'un Bourgeois, faite à ses compagnons allant au dernier Convoy*, is published "chez la Veuve d'Anthoine Coulon, rue d'Escosse, aux trois Cramailières, 1649." It has a pretty device on the title-page. Another, *Les Derniers Supplians aux Pieds de la Reine*, is sold "à Paris, chez Pierre du Pont, au Mont Saint-Hilaire, rue d'Escosse, 1649."

Is there any street of this name still in Paris? Did it obtain its name from being inhabited by the Swiss guard?

J. M.

JOHN FITZSIMMONS, D.D., held a church in Edinburgh some time during the latter part of the last century. Can any of your readers give me any information as to the family to which he belonged, and their armorial bearings, supposing they possessed any?

Z.

FRITH STOL.—In Beverley Minster is a white stone chair of sanctuary, called the *frith st* (seat of peace). Is there any other instance in the United Kingdom of such a chair of refuge? What is the reputed age of the Beverley chair? In Murray's *Yorkshire* it is stated that the original registry of persons who sought refuge in it is preserved in the Lansdowne MSS. at the British Museum. Can any one tell me the number of the MS.?

PHILAGIA.

CAPTAIN MAX.—Was this gallant officer, late of the Prussian 44th regiment, and the author of that now famous brochure, *Tactical Retrospect*, an Englishman or not? He fell in Goeben's winter campaign in the North of France.

INQUIRE.

WM. HENRY MONTAGUE.—I purchased at a sale a few days since, among other old folios, a—"History of England, from the Earliest Authentic Accounts to the End of the Year 1770; containing, &c. By William Henry Montague, Esq."

In my edition of Lowndes this work is not mentioned. Can you get any information for me as to the author, and the value of his work as a correct history of England?

J. H. S.

MUDFANG.—Will any one give information of the use of the word "mudfang" in parish awards or title-deeds? Are the expressions "mudfang" and "deerleap," as descriptive of certain strips of land, ever convertible? What is the greatest recorded measurement of breadth of a "mudfang," and is the use of the term general or limited to a particular district?

J. G. S.

PAINTING OF A YOUNG LADY.—It has been suggested to me that you might be able to assist me in the following difficulty. I have a very old oil painting, the portrait of a young lady, bearing the following inscription:—

ÆTATI SVR
13 A.
1696.

and two coats of arms, which I have ascertained from the College of Arms, London, belonged to two noble Dutch families named respectively Witte, province of Over-Yssel, and Boekoppe, probably of the province of Gelderland.

Can you suggest a means of ascertaining if these families are still in existence, and their present addresses? Would such a picture be likely to be valuable? It is on oak, very much wormeaten at the back, but otherwise in fair condition. I have other very old pictures, and should feel greatly obliged if you could tell me where I could get a reliable opinion as to their value.

J. H. BARRETT.

8, Crescent Street, Thornhill Crescent, Saratary, E.

PLAYS CALLED BALLADS.—Mr. Collier, in his *History of English Dramatic Poetry* (iii. 199), says:—

"In 1588 a ballad of the life and death of Dr. Faustus (which, in the language of that time, might mean either the play or a metrical composition founded upon its chief incidents) was licensed to be printed."

Can any of your readers point out an instance or instances in which plays are termed *ballads* in the ordinary language of the last twenty years of the sixteenth century? R. S.

POUSSIN'S DANCING FAUNS IN THE NATIONAL GALLERY.—Can any correspondent kindly inform me if this celebrated picture has ever been the subject of the graver? I have what appears to me to be a beautifully coloured engraving of this painting. The information would oblige

J. A. G.

Carisbrooke.

QUOTATION.—

"Such shameless bards we have; and yet 'tis true,
There are as mad abandoned critics too,"

has long been so familiar to me that I always thought I could at once have referred to it; but as I do not find it either in Pope or Byron, may I be permitted to ask where it may be found?

W. M. T.

[Pope's *Essay on Criticism*, line 610.]

QUEEN MARY AT BOLTON CASTLE.—In Mary's bedroom is shown a window at a great height from the ground. It is said that the queen let herself down from this by a rope, mounted a horse, and was retaken at "The Queen's Gap," in Leyburn-Shawl. Is there any foundation for the tradition? PELAGIUS.

NED PURDON.—What is known of this "book-sellers' hack" who figures in one of Goldsmith's epigrams? As he was long employed, I would inquire whether any particulars are known of his "damnable life" and his "misery." What works did he edit, compile, or write for? Was Ned Purdon, as some have supposed, a mere *nom de plume* for Goldsmith, who in the epigram depicted his own chequered and miserable life and ill-paid labours? N.

[In the *Gentleman's Magazine*, xxxvii. 192, we read, "Died on March 27, 1767, Mr. Purdon, suddenly, in Smithfield, famous for his literary abilities." He was the college friend of Goldsmith, and in 1759 published the following work: *Memoirs of the Life of Monsieur de Voltaire*, with critical observations on the writings of that celebrated poet, and a new *Translation of the Henriade*. "The *Translation*," says John Forster, Goldsmith's *Life and Times*, ii. 179, "was by an old fellow-student of Dublin, Edward Purdon; the poor uncertain hack, whose notoriety rests on Goldsmith's epigram, as his hunger was, even at this early date, supposed to be mainly appeased by a morsel of Goldsmith's crust, and his share of the work was not completed in time."]

RICHARDSON AND CLARISSA.—In the *Saturday Review* of Nov. 18 (p. 655) it is said:—

"Ladies of rank and fashion used to write to the novelist (Richardson) to entreat that the virtue of

Clarissa (Harlowe) might not be allowed to fall before the assaults of Lovelace."

Is there any authority for this statement? The story, as I remember it, was that Richardson received numerous letters requesting that Clarissa's life might not be sacrificed. 311.

RIVER NAMES.—I should feel most particularly obliged by the probable etymons of Churnet (in a monkish chronicle of 1372, *Thurnet*), Dane, and Hamps, all three rivers of North Staffordshire. Some of the brooks which feed these greater streams rejoice in the names of Cartlidge or Lodebroc, Combes, Dean, Dunsmoor, Endon or Yen, Leckbrook, and Meer. Also the following springs and wells: Buttermilk, the Egg-well at Ashen-hurst, Laddermedale, S. Anne's, S. Daniel's or S. Hellen's, and Coena's (qu. *Sainte Cène*?)

The following suggestive names of places in the locality: Apesford, Ball-haye, Ballington, Bid-dulph, Birchall, Botham, Bradnop, Cawdry, Cheddleton, Cholpesdale, Dunsmore, Dunwood, Easing, Felde, Flash, Foker, Foucher, Frith, Grindon, Harracles, Hannell-pool, Hore's-clough, Horton, Hough, Ipstones, Longnor, Longsdon, Lowe, Ludchurch, Ludebeche, Lum, Mixen, Mungeford, Onecote, Quamendehull, Quarnford, Revege, Ringehay, Roche, Row-low, Rownal, Rudyerd, Rushton, Shafferlong, Shutlingslow, Stanley, Stanlow, Swythamley, Tittesworth, Warslow, Wetton, Winkle, Woldale, Wurmilde-halch.

JOHN SLEIGH.

Thornbridge, Bakewell.

[Replies to this query to be sent direct to MR. SLEIGH.]

RUMMAGE.—Has it ever been suggested that this word comes from the French *remue-ménage*, to which it is similar in meaning? Some dictionaries derive it from "room," which is hardly less quaint than what I have hazarded.

L. SERGEANT.

SCOTTISH RETOURS.—Perhaps some Scotch correspondent of "N. & Q." could kindly assist me in the solution of the following genealogical difficulty:—James K— of B—, a landed proprietor, probably in order to provide for his wife in the event of her surviving him, obtained a new charter, dated 1490, of a property called W—to himself

"et Mariorie B— sponse sue eorumque diutius viuenti in conjuncta infeodatione et heredibus propinquieribus legitimis ipsius Jacobi," etc.

James K— died in 1504, and is succeeded by his son William K— of B—. On referring to the printed retours I find that, in the year 1547, a William K— was served "hæres Jacobi K— patris" in the lands of W— alone (being the portion for which the charter of 1490 was given). At first sight I concluded, too hastily perhaps, that "Jacobus K— pater" must have been a grandson of the James of 1490, and that he had just

died in 1547; but on further consideration it has occurred to me, might not the William K— of the retour of 1547 be William the son of James of 1490, who, on the death of his mother in 1547, succeeded to the property of W—? It appears to me that by the terms of the charter, if Marjorie B—, the wife, survived her husband James K—, William, the son, could only be served as heir to his father in possession of the lands of W—, and that it would be unnecessary to mention in the retour the circumstance that this was on the death of his mother.

I should be much obliged to any one conversant with Scottish genealogy who could kindly inform me which inference, from the retour, would be most in accordance with the usual mode of proceeding in such cases. C. S. K.

St. Peter's Square, Hammersmith, W.

SEVEN DIALS.—In "N. & Q." (1st S. ii. 211) it is stated that the Doric pillars which used to stand in the middle of Seven Dials, and which gave a name to that locality, had been removed to Walton-on-Thames. Perhaps some one can answer these three questions:—1. Is the pillar now (1871) at Walton-on-Thames? 2. Is it in any public place, or in some private grounds? 3. Are the seven dials (presumably sundials) still attached to it? STYLUS.

SHROPSHIRE TO WIT.—In Murray's *Handbook to Shropshire*, recently published, I see it is stated that Wem "church possesses an interest beyond a lofty spire." In Eyton's *Antiquities of Shropshire* a picture is given of the church of Wem, which was taken down in 1811, and that contains no spire, nor does the church which took its place. Did Wem church at any period have a spire? Then Murray says that among the "minor manufacturing industries of Shropshire" is that of "flannels at Oswestry and Shrewsbury." Can any of your readers say when flannels were made in Oswestry? No one in this generation remembers any such manufacture. Again, to quote Murray, it is stated that Hardwick Hall (Ellesmere) was "once the seat of the Kynastons." When was it not the residence of this family? In 1824 the Rev. Sir Edward Kynaston resided there, and in 1866 Sir John Kynaston, of Hardwick Hall, was killed in the streets of London by a railway van. Sir John, who was a bachelor, was succeeded by his nephew, the Rev. W. E. Kynaston, who now resides in the hall.

Croeswylan, Oswestry.

ASKEW ROBERTS.

SUNDY QUERIES.—1. What are the crest, &c., of the Whiteacre family, or where should I find the same?

2. What is the meaning of the series of heads at the top of the notes of the Bank of Ireland?

W. WHITEACRE.

103, Spencer Street, Liverpool.

TEMPLE COWLEY.—There is an old house at Temple Cowley, near Oxford, which tradition says, and I believe correctly, was inhabited, if not built, by the Knights Templars about the end of the thirteenth century. It is a massive building and of large size, and is now and has been for about thirty years used as a school. It has lately been dignified by the title of college. Its principal features of interest are its long hall, in which still exist the oaken floor "above the salt," a stone flag floor "below it," and the cellar, which runs for nearly eighty yards underground. At the extremity of the cellar was a trap-door, which has since I believe been blocked up, and I well remember some of my schoolfellows opening the trap, and going some distance along a subterranean way. They could not, however, proceed far, for the air was exceedingly foul, and toads, rats, and "horrid things" were in goodly numbers. Tradition says that this passage led at the time of the Templars to a small chapel about a mile off, and which I remember seeing about midway between Cowley and Headington, on the borders of Cowley Marsh. There is one more tradition connected with the old house. There was a room on the top floor, in the high roof, and facing the front, completely blocked up, into which none of us lads ever saw. Here, so the tale goes, a murder was committed, and the blood stains are thick on the floor. Can any of "N. & Q.'s" correspondents give me any information about the old place?

JUNII NEPOS.

MEDAL OF WILLIAM THE CONQUEROR.—In the *Itinéraire général de Napoléon* we read, under the date of 1803, Nov. 6:—

"Le Premier Consul visite Ambleteuse et Vimereux. On trouve, en creusant la terre pour établir son campement, une médaille de Guillaume le Conquérant."

As the projected invasion of England was then in full swing, was this really a genuine find, or was the medal planted there for the occasion as an omen of future victory in the usual charlatan policy of the first Napoleon?

H. H.

Portsmouth.

ALL SAINTS, YORK.—Has the beautiful glass in the church of All Saints, North Street, York, ever been engraved? One of the windows has the scenes of the last fifteen days of the Judgment, with legends taken from the *Pryck of Conscience*, an ancient Northumbrian poem by Richard Rolle de Hampole.

JOHN PIERCE, JUN.

YOUL.—It was an old custom in the city of York for a friar of the priory of St. Peter to ride through the city upon St. Thomas's Day on horse-back—

"with his face to the horse's taylor, and that in his hand, instead of a bridle, he should have a rope, and in the other a shoulder of mutton, with one cake hanging on his back and another on his breast, with his face painted

like a Jew, and the youths of the city to ride with him and to cry and shout *you! you!* with the officers of the city riding before and making proclamation."—*Eboracum; or, the History and Antiquities of the City of York*, ii. 303. (York: printed for T. Wilson and R. Spence, 11th Ousegate, 1788.)

This was in memory of the betrayal of the city by "two fryers" to William the Conqueror. I wish to know the meaning of the word *you!* and also the expression "his face painted like a Jew."

THOS. RATCLIFFE.

[Rule is the old northern name for Christmas. Its etymology is discussed at considerable length in Atkinson's *Glossary of the Cleveland Dialect*.]

Replies.

"HARO"

(4th S. VIII. 21, 94, 209, 249, 300, 382.)

MR. T. H. TURNER seems to think that in etymological questions I confine myself to etymology, and do not appreciate the value of history. Here he is mistaken, for no one can more fully appreciate the value of history in etymology than I do. When the etymology of a word is doubtful, or utterly obscure as in the case of *haro*, the history of the word is really all that one can look to. But has MR. TURNER really investigated the history of *haro*? I think not. He seems to me to jump at once to the conclusion that, because *haro* appears to have been first used in Normandy after the appearance in that province of the Northmen, Rollo and his followers, therefore *haro* must be a Norse word or compounded of Norse words. He may be right, but I do not see that he is necessarily right. But, even if *haro* is a Norse word or of Norse origin, which to me seems very doubtful,* it does not by any means follow that the derivation, proposed by MR. TURNER is the correct one. He cannot advance the very slightest tittle of evidence in its favour. It is a mere conjecture, and conjectures in etymology are to my mind worth very little: to be borne in mind perhaps, if they appear reasonable, but that is all.

If *haro* is of Norse origin, why was it not used before the Northmen came to Normandy, and why do we find no traces of it in Icelandic, Swedish, or Danish? MR. TURNER himself allows that it did not come into use until after the occupation of Normandy by the Normans in 912, and the traditional derivation from *Ha Rou!* shows that it has generally been considered to have come into use after the time of Rollo. Did it never occur to MR. TURNER, then, that it was just pos-

* Rollo and his companions came to Normandy in 912, and Thierry (see §) tells us (vol. i. p. 179) that by the commencement of the eleventh century, or within a hundred years, the Normans had almost entirely adopted the French language. So that, if *haro* is of Norse origin, the Normans must have lost no time in composing it.

sible that the cry originated with the inhabitants whom the Northmen found in Normandy and no doubt oppressed, and not with the Northmen themselves? But if so, these inhabitants were certainly not—the majority of them at any rate—of Scandinavian origin, and there had been a strong Frankish (i. e. Teutonic) infusion † at no distant period among them, and therefore I cannot see that Diez's derivation from a Teutonic ‡ word (or words), though I do not myself, as I have said, assent to it, should be ridiculed, as MR. TURNER attempts to ridicule it. It is simply ludicrous to speak of Diez as "poor Diez," and I can only infer that MR. TURNER is altogether unacquainted with Diez and his works. No one bows down less before authority than I do, but I have read Diez a good deal, and he extorts respect from those who do read him.

I myself, in spite of MR. TURNER, rather incline to the traditional § derivation *Ha Rou!* but I do not pin my faith to it. It was certainly the custom in those days to invoke saints on occasions of emergency, as it is even now the custom in Catholic countries; and I see no reason why, if Rollo did obtain "a character for justice and fair dealing," he should not be invoked, even though not absolutely a saint, against thieves, robbers, and oppressors in general. MR. TURNER says there is no sufficient evidence that he ever established such a character. What the evidence is I do not know, but I do know that A. Thierry in his *Histoire de la Conquête de l'Angleterre par les Normands* || does give him just such a character. He says (vol. i. p. 171): "Son nom, que les Français prononçaient Rou, devint populaire au loin; il passait pour le plus grand ennemi des voleurs et le plus grand justicier de son temps." And again (*ibid.* p. 163): "Tout païen qu'il était, le nouveau duc se rendit populaire auprès des habitants indigènes. Après l'avoir maudit comme un pirate, ils l'aimèrent comme un protecteur," &c. These words, which are the more valuable as Thierry does not mention or allude to the word *haro*, seem to me a strong argument in favour of the derivation *ha rou!* if one can admit that heroes were ever invoked in the same way that saints were and are.¶ The indigenous inhabitants of the

† Normandy seems to have been occupied at different times by the following races or peoples, in the order in which I give them.—Celts, Romans, Franks, Danes, Normans (from Norway).

‡ Thierry (see §) tells us (vol. i. p. 17:) that the inhabitants of Bayeux, quite in the North of Normandy, still spoke a German dialect in the tenth century and indeed in the eleventh also (*ibid.* p. 179).

§ Tradition is now habitually looked down upon, too much so I think, but it is at all events better than mere unsupported conjecture.

|| 4th ed. Bruxelles, Louis Hauman et Comp. 1835.

¶ Slints were once men, and if they were invoked, I do not see why a man who was not of a nature to be canonised, but seems to have been looked up to quite as

country, and it was they, and not their conquerors the Normans, who required protection, looked up to Rollo as their protector when he was alive, and after his death invoked his aid against his own countrymen, their oppressors. The word would then of course not be of Norse origin.

The objection made by Diez and others is that the interjection *ha* is not now used in French in invocations of the sort. Not now, it is true, but can they say it was not then so used? It may no longer be so used in French, but I find it used by Sir Walter Scott in an invocation on an occasion of emergency. When in *Ivanhoe* the Black Knight is surprised by Waldemar Fitzurse and his band of hired assassins, he is represented as calling out "Ha! Saint Edward! Ha! Saint George! have we traitors here?"

But the strongest argument I find in the circumstance that there seems to be no doubt that in addition to the form *harou* there also occurs the form *harol* or *haroll* (see Diez, *s. v.*; and Müller's etymological dict. of the Eng. lang., *s. v.* "Harrow"). If this form can be shown to be older than *harou*,* then I think the derivation I am advocating would be decisively proved. But all that I now wish to urge is that the derivation *ha rou* deserves far more consideration than MR. TURNER and others are willing to accord to it.

F. CHANCE.

Sydenham Hill.

The explanations given of the Norman *Haro* recall to mind a somewhat similar practice in India, where an act of real or supposed injustice calls forth the indignant exclamation *Dúráhi!* as *Sirkar ka Dúráhi*, invoking or threatening the vengeance of the state; *Kúmpáni ka Dúráhi*, of the (E. I.) Company; *Dharm ka Dúráhi*, of divine justice, &c.

In Shakespeare's *Hindustani Dictionary* the word is written "Duhai," with the explanation "from *do*, two, and *háhá*, alas; crying out for justice, exclamation; *duháí tihái karna*, to make reiterated complaints." But this etymology is somewhat doubtful; and in the Dakhan the cry is always *dúráhi*, exactly in the sense of *haro*.

W. E.

Was not this cry already in use both in England and Flanders before the arrival of the Normans?

much as many who afterwards became saints, may not have been invoked also. We all know the fable in which the waggoner invoked Hercules (who was at most a demi-god) to help him; and I see no difficulty in supposing that the peasants of Normandy may have called on Rollo to help them. I allow at the same time that I can quote no similar instance from the middle ages.

* And from the form it is almost impossible (if it is a genuine form, and not made to order) that it can be more modern. And there seems no reason to suppose that it is not genuine. Thierry habitually spells the name *Roll*.

Was not its original form *harop*? The use of the cry is mentioned in several early Flemish deeds, e. g. in the charter granted to the Furnambacht by Joan of Constantinople. (See Warnkönig, *Flandr. Staats-und Rechtsgeschichte*, II. B., 2. Abt., p. 74, and *Urk.* pp. 74 and 75; cf. Vredius, *Flandr. ethn.*, p. 463; and Hickesius, *Thesaur. litt. sept. gram. franco-theot.*, p. 96.

W. H. JAMES WEALE

CERVANTES AND HIS TRANSLATORS.

(4th S. viii. 392.)

I have been much interested in reading MR. H. E. WATTS' note, which the few remarks I made called forth. I do not doubt that he is a far better "Spanish scholar" than I pretend to be, and, seeing that he has been lately occupied in a close examination of the original and of all the English translators of the *Quixote*, we may perhaps hope that he will, with the permission of the Editor, communicate some of the result of his study, which cannot fail to be most interesting, of this wonderful masterpiece of philosophic humour. I may possibly be misled by the grateful recollection of the pleasant hours I have passed with Jarvis long before, as often since, I was acquainted with the original; but I submit, with deference to the high authorities who have condemned his work, that a translator who has for more than a century placed the *Quixote* in the position of an English classic, whose work has been the delight of thousands, and who has enabled many very poor Spanish scholars, like myself, to realise (for in this respect I yield to no one) the humour and the meaning, deeper than mere human nature, of the author, can scarcely be fairly described as "essentially a dull, prosy, commonplace fellow."

The English of Shelton's era was a far finer instrument than that of Jarvis's day, but it required very skilful handling to use it well, and the masters of it are very few. I fancy that where Shelton is superior to his successor it arises from this innate superiority in the instrument he found ready to his hand. If MR. WATTS will condescend to read over (in Jarvis) the dispute concerning the helmet and the pannel (chap. xlv. of the first part), the account of Montesino's cavern (one curious mistake admitted), and the answer of Don Quixote to the priest (chap. xxxii. of the second part), I shall certainly be disappointed if he still considers that the translator "was utterly insensible to the humour," and has failed altogether in reproducing the "deeper meaning of his great original." I could mention many other passages, and produce many instances of—as it seems to me—superior translation on the part of the later version, but I feel that the comparison is both ungracious and useless. What we

all want is to realise still more the true meaning of this wonderful book; to listen to the teaching of (to use the words of Mr. Matthew Arnold) "this poor, mad, scorned, suffering, sublime enthusiast" — no unworthy follower of the Master of whom more than once he spoke so well.

J. HENRY SHORTHOUSE.

Edgbaston.

P.S. — By the bye, on looking at my former note I find I said nothing against Shelton but that his rendering was loose in places. Surely MR. WATTS will not contend that the opening passage is literally translated.

"CHASSEZ LE NATUREL," ETC.

(4th S. viii. 400.)

I see that I quote this passage in my *Beautiful Thoughts from French and Italian Authors* (p. 93) as being from Destouches, *Glorieux* (Act V. Sc. 3). The idea has been prettily expressed by Fontaine (born A.D. 1651, died 1715) in the second book of his *Fables* (18):—

"Qu'on lui ferme la porte au nez,
Il reviendra par les fenêtres."

Destouches had probably this in his thoughts if he did not go to the classical authors. The earliest trace of the idea that I have found is in Aristophanes (born B.C. 444, and died B.C. 380) in his *Par* (637):—

Τὴνδε μὲν δικροῖς ἔωθουν τὴν θεὸν κεκράγμασιν.

"They drove out this goddess with two-pronged clamours."

And again (*Vesp.* 1457):—

Τὸ γὰρ ἀποστῆναι χαλεπὸν
Φύσεος, ἣν ἔχει τις αἰεί.

"For it is difficult to renounce one's nature, which one has always had."

Cicero (*Tusc. Quæst.* v. 27) speaks of nature in the same way: "Nunquam naturam mos vince-ret; est enim ea semper invicta"; and Seneca (*Ep.* 110) to the same effect: "Natura contumax est: non potest vinci; suum poscit"; and again (*Ep.* 90): "Ad parata nati sumus; nos omnia nobis difficilia facilius fastidio fecimus"; but the best-known passage with this idea is found in Horace (*Ep.* 1. 10. 24):—

"Naturam expellas furcâ, tamen usque recurret,
Et mala perrumpet furtim fastidia victrix."

We have it also in Juvenal (about A.D. 90):—

"Tamen ad mores natura recurrit
Damnatos, fixa et mutari nescia."

It is a favourite idea of Goethe, found in his *Torquato Tasso* (l. 2. 85):—

"Laszt uns, geliebter Bruder, nicht vergessen,
Dasz von sich selbst der Mensch nicht scheiden kann."

And in his *Truth and Poetry* (l. 4.):—

"Der Mensch mag sich wenden wohin er will, er mag unternehmen was es auch sey, stets wird er auf jenem

Weg wieder zurückkehren, den ihm die Natur einmal vorgezeichnet hat."

Perhaps Frederick the Great expresses the idea as forcibly as any of these when he says in his letter to Voltaire, 19 mars 1771: "Chassez les préjugés par la porte, ils rentreront par la fenêtre."

It is curious that it does not seem to occur frequently in Greek writers, or else it has altogether escaped my notice, which is by no means impos-sible.

C. T. RAMAGE.

SNATCHES OF OLD TUNES.

(4th S. viii. 350.)

CORNUB. and his brother-balladists have brought I know not how many odds and ends of song back upon my ear. One, a verse whereof has abided thereon nearly fourscore and ten years, may be worth a corner in their rhyme-store:—

"There was a lawyer
And a sawyer
Sate together side by side;
Came the Devil
Full of evil,
And the lawyer soon he spied;
And he took him
And he shook him,
And he kicked him to h—ll.
He took the lawyer,
And left the sawyer,
Don't you think, sir, he used him well?"

I wish that I had remembered as much of the Irish laudation of "Lady Jefferies'" seat, Castle Hyde:—

"There's statues gracin'
This noble place in,
All haythen gods and goddesses so fair—
There's Neptune, Plutarch,
And Nicodemus,
All standing naked in the open air.
"There's maids a stitchin'
Down in the kitchen,
And bucking praties behind the door;
There's Judy Neary,
And Biddy Cleary,
All cousin-Jarmans to my Lord Donoughmore."

And the hedge-schoolmaster's welcome to William IV., then a lieutenant in the Royal Navy, into Cork Harbour. There were no screw-steamers in those days):—

"The salmon fry
Was seen to fly
Above the water six feet high,
And join congratulation;
And let him see
The River Lee
Could afford so great a man as he
Such various speculation."

Nor have I altogether forgotten the Irish maiden's resolved devotedness to her race-loving *fiancé*:—

"I'll put on my robe of black
And jewels round my neck,
And rings on my fingers I'll wear;
And this I'll undertake
For my true lover's sake,
Who is gone to the Carragh of Kildare."

For authenticity's sake I wish to set right two typographic *errata* in my last contribution (p. 350). The very reverend author of "De Night before Larry was stretched" was Dean *Burrowes*, a Senior Fellow of T. C. D., and the vocalism of Lord Altham's bull needs correction to his lordship's bull.

The Taurine Olympic opens thus—

"Lord Altham is a very bad man,
As all the world does know;
And for driving White Roger from Kilmainham lands,
To Virginny we must go."

White Roger was the cognomen of the bull. Virginia was, at the date of the said ballad, the *locale* of penal servitude. E. I. S.

"CAST FOR DEATH."

(4th S. viii. 303.)

Perhaps the smooth halfpenny W. D. SWEETING has found, with an inscription on it, was the outward and visible sign of a spell thrown over the unlucky M. Beavens. There is in Wales a well, called Ffynon-Eliau, into which at one time numerous bits of metal were thrown, on which were scratched the names of parties who had rendered themselves obnoxious to their fellows. The well was in charge of a self-ordained "priest," who demanded a fee from everyone who had an enemy thus to dispose of. And so serious a business did many Welshmen think it, that there was a general belief that those whose names had gone into Ffynon-Eliau would "be tormented with pain and trouble unto death," or until such time as they could propitiate the priest and get themselves out. Ffynon-Eliau, which is situate not far from the town of Abergelle, is not yet closed although the belief in its destructive powers is considerably lessened. At the end of the last century—just about the time mentioned by Mr. SWEETING—the well was in full swing and quite an institution. ASKEW ROBERTS.

Croeswylan, Oswestry.

The "cast for death" penny, belonging to Mary Beavens, is perhaps the same as the death or dead pence which used at one time to be common in the south of England, and are still sometimes to be met with in Sussex, Hampshire, and Kent. I remember, some years ago, meeting with two similar pennies stored away among the treasures of an old bed-ridden woman, living on the borders of Sussex and Kent. They were two of the old

fashioned heavy pennies, rubbed quite smooth, so that there was no trace left of either head or date. On one side of each was a deeply cut cross, and on the opposite side of one was the old woman's own name; and on the other that of her husband, and the date at which he died. I asked what they were for; and she told me that they were to weigh down her eyelids when she was dead; that she and her husband had made a pair each on their wedding day; that his had already been buried with him, and that these were for her. She likewise told me that silver was better than copper, as the souls of those who had silver on their eyelids went at once to heaven without waiting anywhere; but she was evidently too practical to place much credence in this superstition: for, though she accepted the money that I gave her for this purpose, she told me on my next visit that she hoped I would not take it ill, but as she had made up her mind to fare the same as her old man, she had spent the money. She told me that, when she was a girl, a round cake and a penny used to be placed on the breast of the corpse when it was laid out; but she did not know the good of this, unless it was that, if anybody wanted to see the ghost of the departed, they had only to break off and eat a piece of the cake, and it would appear some time before the funeral to claim it. But this plan (though sure to be successful) was not lucky, as no one ever survived after eating the cake. The only person she knew who had tried the experiment was a girl whose lover had been found dead, or had died (I forget which) suddenly; and she (the girl) thought that he had met with foul play. But no one ever knew whether this was so or not, for she fell down in a fit with the cake in her mouth, and was never in her right mind again; but used to accuse everybody she saw of having killed the young man. Can anybody tell me if this custom used to be common in any other part of England? and if so, what is its origin? C. B.

In Dorsetshire and elsewhere, in the south of England, "cast for death" means *struck with death*—seized with the last mortal illness.

AGNE

PEASECOD, CODFISH, PARTHINGALE

(4th S. viii. 322, 407.)

I cannot agree with Mr. KUENTZLY. "Pease cod" is one thing, and "Cod-piece" another, although the word "cod" in each may have originally been the same. Bulwer, in the "Pedigree of the English Gallant," appended to his *Artificial Changeling*, censures "the bombasting of long pease cod bellied doublets" (p. 536, ed. 1688); and immediately after (p. 539), devotes a page to

the censure of "those filthy and Apish Breeches," the character and object of which he describes in language which leaves no doubt as to his meaning, but will hardly, at this time of day, suffer transcription. He would derive the fashion from certain Indians, or "Guineans"—a manner of men who have ever been held to be characterised by a physical peculiarity, which Rabelais (*Pantagruel*, liv. ii. 16) attributes to another class of the community. Dr. Nott, on the other hand, cites Coryat's *Crudities* (ed. 1776, vol. ii. p. 200) in support of his conjecture that "the ostentatious and disgusting ornament," as he calls it, originated with the Swiss. (See the notes to his edition of Dekker's *Gull's Horn Book*, p. 39.) It would appear, too, that a northern nation became noted for their exaggeration, necessary or affected, of this indecent appendage:—

"With narrow brow, and Squirrell eyes, he showes
His face's chiefest ornament is Nose,
Ful furnished with many a Clarret staine,
As large as any Codpeece of a Dane."

—*The Letting of Humours Blood in the Head-Vaine*, &c.
By S. Rowlands. Lond 1611. (Satyre 2.)

But this is hardly to the point. The "cod piece" of Urquhart and Motteux's translation of Rabelais is "braguette" in the original: the allusion is patent:—

"Celle qui void son mary tout armé,
Fors la braguette, aller à l'escarmouche,
Luy dist : Amy, de paour qu'on ne vous touche,
Armez cela qui est le plus aymé.

Quoy ? tel conseil doit-il estre blasmé ?
Je dy que non : Car sa paour la plus grande
De perdre estoit, le voyant animé,
Le bon morceau dont elle estoit friande."

Lib. iii. 8.

Minsheu hints at "cauda" as a derivation, but does not otherwise help MR. KEIGHTLEY. The French have also "gaudepise," evidently taken from us; and Cotgrave gives "wearing a cod-peece," *gaudepisé*; "to untie the cod-peece point," *desbraguetter*. "Brague" is *culotte*, *caleçon*, *haut de chausse*; but "braguette," "jouer de la braguette," is always used in a gross sense, and with direct allusion. Thus Le Roux (*Dict. comique*) cites from the *Cabinet satyrique*:—

"Autant d'ans je te souhaite,
Qu'on y joua de la braguette."

This same word is explained in the *Glossaire* to Rabelais to indicate:—

"plus particulièrement, la partie de devant de ce vêtement que nous appelons aujourd'hui le pont. Quelquefois aussi Rabelais prend le contenant pour le contenu."

"Farthingale" is another word which, as I venture to suggest, indicates the coarseness of our ancestors in speech and thought. Minsheu has a long dissertation, full of learning, which I entirely reject. Cotgrave has "vertugadin" and "vertugalle," a little *vardingale*, a *vardingale*; and Guy

Miège, in his *Great French Dictionary* (folio, 1688), gives—

"Vardingale, a kind of whale-bone circle which women wore formerly about their hips.—Vertugadin, manière de cercle de balène que les femmes se mettoient autrefois sur les hanches, et sur quoi posoit la jupe."

Here the resemblance may be fortuitous, or the words be Gallicised, like "gaudepise," from the English. How old is the French equivalent, "Pet en l'air"? I do not remember it in an old author, it is true; but it is, to say the least, singular, that of it the English synonym "farthingale" should be an *exact word for word translation*. This must be regarded as a hint, rather than an assertion, and as such is submitted for examination.

WILLIAM BATES, B.A.

Birmingham.

The curious persistence of some philologists in twisting words and calling them derivatives to fit their own grooves, is well manifested by your esteemed correspondent MR. THOMAS KEIGHTLEY, who, to prove his assertion that "there is no such word in the Teutonic dialects as *cod*," thinks "*peusecod* to have been the original word, and that a mere Anglicising of *pisi cauda*." To follow up this idea, he feels satisfied with his own derivation of *codfish*, a form abounding in "globular eggs."

Thomson, in his *Etymons of English Words*, says, "*Cod*, the bag or husk of seeds," &c.

Codfish simply means a fish with a *large head*, and has no reference whatever to "globular eggs." *Cod* also forms part of the word *codworm*, which is given to the dew-worm, because it is kept in a *cod* with moss, to become transparent before being used as a bait.

MR. THOMAS KEIGHTLEY is again ingenious, to say the least, in finding the origin of the German *Steinfisch* = dried fish, or stock-fish. His origin is "its resemblance to a stick or log." He may feel surprised at the acceptance his views meet from me, but I hope I will be excused in differing from him on this point also. Stockfish is dried codfish beaten with a stick or stock to make it tender, in the same way as my cook beats the rump-steak to make it more tender and "eat better."

J. J.

It makes nothing against the derivation of *cod* in *peasecod* that it does not occur in any other Teutonic language than Anglo-Saxon (although this, by the bye, MR. SKEAT has disproved), there being many words in Anglo-Saxon not found in the Gotho-Teutonic languages. The first part of the word *codpiece* may translate *scrotum*. MR. SKEAT's remarks would seem to lead to the etymology of the slang expression, "haddock of beans" = a purse of money. R. S. CHARNOCK,
Gray's Inn.

ETYMOLOGY OF HARROWGATE.

(4th S. viii. 179, 312, 406.)

MR. CHARNOCK derives the name "Harrow-on-the-hill" from A.-S. *hearge*, *hearhy*, *hearch*, &c., a church, temple, &c.,—a word which he has no doubt at first meant an inclosure. It is, he says, another form of Norsk *hörgr*, and is most probably from *ἔρκος*, a hedge, &c. The word *hearh*, he continues, sometimes appears to signify "level spots." Your correspondent also informs us that "in Domesday we have a Pipereherge and Landsherg."

Now I submit that not in all this is there any closer connection with the etymology of the name Harrow than with Brewster's *Treatise on Natural Magic*, or with the authenticity of Ossian's *Poems*. The oldest portion of Harrow church is of the style of architecture known as the Romanesque or debased Roman of the Norman period, dating certainly not earlier than the end of the eleventh or beginning of the twelfth century. That the site of the present structure may have been occupied by a heathen temple, there is no evidence to show, nor is it incumbent on me to prove a negative. The churchyard is certainly an "enclosure," and so, when the gates are shut, is Harrow School, though I may be allowed to conjecture that these mural surroundings are of a date posterior to the imposition of the name. If this be derived from *hearh*, in the sense of a "level spot," it furnishes a topographical example of the *lucus a non lucendo*. Harrow-on-the-hill, as the name imports, is seated on an eminence—a lofty elevation, and Harrow in the West Riding (terminating with the Norse *gata*), which gives its name to the place noted for its chalybeate waters, possesses the like physical character. Harrowgate means simply the road or way to Harrow—to the high hill or mountain. It is described in Langdale's *Topographical Dictionary of Yorkshire* as "High Harrowgate, in the township of Bilton-with-High-Harrowgate." "It stands," he says, "on what was once a weary * waste, commanding prospects of the surrounding country." No reasonable doubt, I should think, can be entertained that the true etymon of these names is found in Gothic *har*, high, eminent, Icelandic *hárr*, altus. These too, beyond all question, furnish the derivation of the names "Hair Craigs," a range of high rocks situated on the north bank of the Tay, east of the town of Dundee—"Hair Cairn," and "Herlaw, a gigantic cairn in the parish of East Kilbride." (See my paper and addendum, "Hair Craig," "N. & Q." 4th S. vi. 462.) *Hárr*, as MR. TURNER remarks, is one of the Scaldic names of Odin. It was also a personal name in common use with the Northmen. I was, however, clearly in error in deriving "Hair Craigs"

* Languale has "weary." It may be a misprint; dreary would read better.

from the word in this sense. "Craig" and "cairn" are Lowland Scotch words descended from the Gothic, and which are also found, with some variation, in the modern Scottish Gaelic, a corrupt but essentially Gothic speech.

J. C. R.

JUGS WITH INSCRIPTIONS (4th S. viii. 303, 387, 427.)—I do not know whether it has been noted that the "bargees" of the river Thames in the last century—it may be so still—were in the habit of using jugs on which were inscribed the names of the father and mother, the date of their marriage, and the names and ages of their children; thus making the jug answer the purpose of a family Bible. I have seen one, I think two, in the quaint old fishing house attached to the magnificent grounds of Park Place, Henley, now the seat of John Noble, Esq. Probably other examples may be found. The jug is calculated to hold a considerable quantity of beer.

FREDERIC OUYEY.

PHENOMENON OF THE SUN (4th S. viii. 183, 293, 387.)—Under this heading, and at the last reference given, occurs the following, to me inexplicable passage, and for the elucidation of which I crave, Mr. Editor, your friendly help:—

"Being at the Mauritius in 1832, I was shown a very old man, inhabitant of Port-Louis, Mr. Bottineau, who is mentioned in an article on 'Nauscopia' in the French *Magazin pittoresque* for the year 1843, vol. xi. p. 322—an excellent, most useful, and cheap publication. In a much more recent volume (I cannot just now lay my hands on it) is another description of this mirage, with a woodcut representing three ships seen in the clouds with their masts downwards."

Up to the first full stop I can see my way well enough—namely, the writer's statement of having seen a certain "old man," who is mentioned eleven years afterwards in a certain French publication. But then comes the *dignus vindice nodus*, for your correspondent goes on to say "In a much more recent volume is another description of this mirage," &c. So that, as throughout the whole passage there is but one subject, all that I can gather of the writer's meaning is, that the "old man" whom he saw, and who "is mentioned in an article on 'Nauscopia' in the French *Magazin pittoresque*," was identical with the mirage described in a "more recent volume," and that this most extraordinary phenomenon (a more wonderful one, I will venture to say, than any that has ever been observed in the sun) was illustrated by a "woodcut representing three ships seen in the clouds with their masts downwards." Well did old Horace caution, "Brevis esse laboro, obscurus fio."

EDMUND TEW, M.A.

JAMES I. AT WORKSOP (4th S. viii. 399.)—I am very happy to give MR. ROBERT WHITE the information he asks from me, but I must be per-

these are figures marking the following sums: 3*l.* 12*s.*, 36*s.*, 27*s.*, 21*s.*, 18*s.*, 13*s.* 6*d.*, 10*s.* 6*d.*, 9*s.*, 6*s.* 9*d.*, 5*s.* 3*d.*, 4*s.* 6*d.*; but these figures and letters stand alone, on all the pieces except the first. Besides these weights, however, my box contains four others. Each of these has the head of George III. on one side, with the circumscription: GEORGIUS · III · DEI · GRA. On the other side of each is the weight of the piece; and the four are respectively stamped thus: 5 dwts. 8 gr., 5 dwts. 6 gr., 2 dwts. 16 gr., 2 dwts. 14 gr.; a portcullis appearing between the figures on each of the weights. I believe these scales and weights were for goldsmiths, to enable them to ascertain the standard value of any pieces of gold. There is no date on any of my pieces, but I should think them of later date than 1772. F. C. H.

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The practice to which MR. POLYDORÉ refers is very far from being one of recent origin. It was common in the seventeenth century, and, judging from the experience of the present time, there will be no difficulty found in the twentieth century in determining whether the handwriting of any particular letter (apart from the question of its contents or the water-mark of its paper) belongs to the nineteenth century or to the one that preceded. W. D. M.

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"The anecdote of the old woman who 'preferred to be ravished to kissing the Pope's toe' nullified the 'No Popery' cry, and made it a jest, but at starting it was touch and go. The example of Southwark communicated like wildfire through the country, and discomfited the Bloody Mary screech-owls and Smithfield incendiaries."

But P. A. L. is seriously in error respecting the queen's funeral. Sir Robert Wilson took no part whatever in obstructing or preparing to obstruct the passage. He was simply following as a mourner, when the mob stopped the procession by arresting the progress of a baggage-waggon with soldiers' wives passing through South Kensington on its way to Windsor. Sir Robert rode forward, spoke to the commanding officer of the guard of honour, then remonstrated with the people, and induced them to allow the waggon to pass on. The procession was stopped again at Cumberland Gate.

a misconception of *irate*, because my friend was not usually extravagant with aspirates.

ST. SWITHIN.

"WHEN JOAN'S ALE WAS NEW" (4th S. viii. 326.)—This old song was printed by me (1846) in *Ancient Poems, &c. of the Peasantry of England*. The book was reprinted in America, and MR. PIKE may probably meet with a copy of that edition. If one is not to be had, he may obtain the recent edition published by Griffin & Co., London, at the moderate price of 1s. 6d. As Mr. Chappell's version is named by the Editor of "N. & Q." (reference *ut supra*), I need not make any observations upon it. I will, however, remark that the copy in my book may be also obtained in a *slip* form of any common ballad printer. I believe that there are many such printers in the "States."

The song "When first on the plains" is unknown to me. It looks like an old Ranelagh pastoral.

JAMES HENRY DIXON.

"SPEEL" (4th S. viii. 205, 293.)—The word *speel*, or as it is pronounced *spale*, is a common provincialism in the North of Scotland, where it is employed in the exact sense indicated by JAYDEE. It is not used in the same sense by either Burns or Scott, both of whom were more familiar with the dialects of the South and West of Scotland than with that of the North; but it is found in Hugh Miller's *Schools and Schoolmasters*, chap. i.: "The master's safe and well, but the poor *Friendship* lies in *spales* (*Anglicè* splinters) on the bar of Findhorn."

ALEXANDER PATERSON.

Barnsley.

Mr. Barnes, in his *Glossary of the Dorset Dialect*, has the word "*Spawl*, a splinter," which is in common use in that county. I heard a labourer one day complain, in language scarcely intelligible elsewhere, that "the mock was so mazzardy he could get no spawls off of un wi' the bital."

C. W. BINGHAM.

Of the two replies to my query about this word, one is really too learned, the other not learned enough. MR. SKEAT's vast philological knowledge is familiar to all scholars, but he has rather missed the object of my question, which was to ascertain whether the word *speel* was still in provincial use, and, if so, where.

CHITTELDRÖG's suggestion, that I should "search on my own chimney-piece for the word *speel*," is not helpful. I find there many *things*, but no *words*.

JAYDEE.

Readers of "N. & Q." are indebted to MR. SKEAT for his exhaustive etymology, and for the affinities of this word, but as he has omitted to answer the question whether it is still in use, it may be here mentioned that in the form of *speat* it is in constant use in Fife for a sharp chip, such

as would be hewn off by an adze. It is given by Jamieson in the same sense.

A. L.

EDWARD TREVOR ANWYL (4th S. viii. 327.)—I fancy him to be a member of the old Welsh family of that name. Blome, in his *Britannia*, 1673, makes mention of Lewis and Richard Anwyl of Park, co. Merioneth, esquires.

G. M. T.

MONOLITH IN RUDSTON CHURCHYARD (4th S. viii. 368.)—This relic is engraved in Higgins's *Celtic Druids* (east view), and in *The Archaeologia* (vol. v.), south and east views. Mr. H. stated its underground depth to be equal to its height above (twenty-four feet), and he believed that this village took its name from this stone. *Rud* in Yorkshire means red. It is spelt *Rudstan* and *Ruddestan*. In Domesday *Rudston* is called *Rodstane*. In Allen's *Yorkshire* (ii. 326) it is stated that this stone was covered with lead for preservation from the weather, and that there was a similar block of stone formerly some yards to the east, both of mill-stone grit—Roman trophies, according to Camden, similar to the three stones known as the "Devil's Arrows" near Boroughbridge, "within a mile of the ancient capital of Britain, Iseur." Mr. Pegge (*Archæologia*, vol. v.) interpreted it as "the stone of *Rud*," red in British and Saxon, *Rhûdd* and *Rude*, the French *rouge*, his burial-place, "*Rud* being a very common name." According to Britton "neither history nor tradition records the time or cause of its erection."

CHR. COOKE.

BATTLETWIG (4th S. viii. 351.)—I was at first disposed to think that the last syllable of this word might be derived from Anglo-Saxon *wicga*, *wigga*, a kind of worm, a beetle (*eor-wicga*, lit. an ear insect); and the first syllable from *bîd*, *bitela*, *bell* (*blatta*), a beetle; or from *blæd*, *blad* (Ger. *blatt*), a leaf, because the earwig eats fruit and flower leaves; but on referring to Nemnich (*Allg. Polyg. Lex. Naturgesch*) I find under "Forficula" "Derby, battle-twig; Northumberland, cat with two tails; N. England, forkin robbin, twitch-ballok (*quasi scortimordium*)," and I take it that battletwig may be a corrupt inverse of the latter name.

R. S. CHARNOCK.

Gray's Inn.

P.S. In some old dictionaries the earwig is called "fork-tailed worm," which may account for two of the above appellations.

SCALES AND WEIGHTS (4th S. viii. 372.)—I have a box like that described by P. P., but differing in its weights. My box contains eleven round brass weights, stamped the same on both sides. The word STANDARD is at the top, and below it a small crown, between the letters S and S., but these only on the largest weight. Under

these are figures marking the following sums: 3*l.* 12*s.*, 36*s.*, 27*s.*, 21*s.*, 18*s.*, 13*s.* 6*d.*, 10*s.* 6*d.*, 9*s.*, 6*s.* 9*d.*, 5*s.* 3*d.*, 4*s.* 6*d.*; but these figures and letters stand alone, on all the pieces except the first. Besides these weights, however, my box contains four others. Each of these has the head of George III. on one side, with the circumscription: GEORGIUS · III · DEI · GRA. On the other side of each is the weight of the piece; and the four are respectively stamped thus: 5 dwts. 8 gr., 5 dwts. 6 gr., 2 dwts. 16 gr., 2 dwts. 14 gr.; a portcullis appearing between the figures on each of the weights. I believe these scales and weights were for goldsmiths, to enable them to ascertain the standard value of any pieces of gold. There is no date on any of my pieces, but I should think them of later date than 1772. F. C. H.

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Shots were fired by the troops *without orders*. Sir Robert again rode forward, found the guards in confusion, all in disorder, and no magistrate on the spot. He calmed the excited soldiers by a few words, stopped the firing, and was the sole cause that more blood was not shed. He was not in uniform. His eldest son was equerry to the queen, and this was the reason of his presence at all.

For his courage and humanity he was not "put on the retired list and half-pay," &c.; but by an arbitrary and unjust fiat of a servile and hostile government he was absolutely deprived of his commission and all the fruits of his long and arduous services; that commission, it must be remembered, itself the fruit of "purchase." A court-martial was refused to repeated applications. The whole history will be published in a third volume of his *Life* which I am now preparing.

His restoration was owing more to the personal favour of the king than to *any* intervention. When William IV. came to the throne he immediately signified his good will. Sir Robert writes in another note-book:—

"June 21, 1830.

"Lord Hertford told me that the Duke of Clarence having sent to him through a confidential friend to know his opinion as to what he should do on becoming king, he had answered: 'Three things: shorten the mourning, restore Sir Robert Wilson, open the entrance into the park from Carlton Terrace by a flight of handsome steps.'"

George IV. died June 26. On July 5 Sir Robert Wilson writes, "Mr. Peel told me, that he had taken the first step for my restoration." On the 6th again, "Sir H. Hardinge told me that the Duke of Wellington ten days since had said, 'The time is come for Wilson's reinstatement.'" On the 21st, "Lord Hill's brother told me at the Horse Guards that the king had directed my restoration to the army with the rank of lieutenant-general." On the 23rd he was gazetted.

HERBERT RANDOLPH.

Ringmore, Ivybridge.

FINDERNE FLOWERS (4th S. vi. vii. *passim*; viii. 92, 155, 236.)—I had hoped that MRS. HARRISON would have come forward again upon this subject. The fact that *Narcissus poeticus* is not a native of Palestine militates strongly against that having been the plant to which the romance attaches. Where did MR. PEARSON find the word "bulbaceous," which I observe he italicises?

JAMES BRITTEN.

British Museum.

MIRZA VANANTETZIE (4th S. viii. 372.)—The little book inquired after was published at Smyrna by N. Dedeyan in 1866. It has two title-pages, one in English, *Descent of H. M. Victoria*, &c., and the other in Armenian, *Vegdorea*, &c. I presume it can be obtained through one of the foreign booksellers here. One of the Leipsic oriental book-

sellers has as his correspondent in Constantinople M. Köhler or his successor. Whether there is a copy in the British Museum I do not know, as I do not remember whether I gave the Museum a copy, as I did of other books from Turkey. I shall have pleasure in showing my copy to F. M. S. Most of the ninety-five pages is of course compilation from common sources, tracing the English descent to the Prince of Wales. What is of interest is the Armenian view of the Arsacid descent of Basil and his offspring on the throne of Constantinople: a point, as I have observed, on which Gibbon had doubted, considering the Arsacid claim as being possibly a false pretension, supported by Constantine Porphyrogenitus. Smyrna cannot be regarded as a seat of learning, but its presses have furnished some literary curiosities, of which the British Museum has a fair collection. Among them may be named several Hebrew rabbinical works, various grammars in Bulgarian, &c., and many casual productions in Greek, English, French, Italian, Armenian, &c. Smyrna was for some time the seat of a missionary press.

HYDE CLARKE.

"BY HOOK OR BY CROOK" (4th S. viii. 64, 133, 196.)—There appears to be no want of an origin for this proverb. In the great fire of London many boundary marks were destroyed. This, in consequence of many disputes as to the sites of different properties, had a tendency to hinder the rebuilding of the city. In order to escape from the delay, it was decided to appoint two arbitrators, whose decision should be final in all cases. The surveyors appointed were a *Mr. Hook* and a *Mr. Crook*, who gave so much satisfaction in their decisions that the rebuilding proceeded rapidly. From this circumstance comes the saying "by Hook or by Crook." I have abbreviated this from a newspaper cutting, but cannot say from what paper it is taken.

THOS. RATCLIFFE.

CURIOUS BAPTISMAL NAMES (4th S. viii. 64, 136, 334.)—Florence is certainly a female name. I have not Butler's *Lives* at hand, but I believe that St. Florence, the patron of the Tuscan capital, was a female. Cherubina is not uncommon in Italy for a female, and *Cherubino*, the masculine form, is often borne by males. We find also in Italy a female form of Adamo, viz., *Adamina*. A servant girl at an Italian inn where I stayed was known as *Sunta*! On inquiry her name turned out to be *Annunziata*, i. e. Annunciation! The magnificent church of Santissima Annunziata, at Florence, is corrupted into the church "della *Sunta*."

JAMES HENRY DIXON.

To the list already given of men bearing women's names, *et vice versa*, may be added *Kis Catherine Freron* (father of the too famous conventionnel *L. Stanislas Freron*, of Marseilles and

Toulon notoriety). He was born at Quimper in 1719, a very able critic, and rédacteur de *L'Année littéraire*. He made to himself many enemies among the literary novators, more especially Voltaire, who upbraided him in *L'Écossaise*, bringing him forward under the name of *Frélon*. He died in 1776, broken-hearted, they say, at the suppression of his paper by the Keeper of the Seals, Miromesnil. To this injustice may partly be attributed the violence with which his son embraced the first principles of the revolution. P. A. L.

DISTINGUISHED GIPSIES (4th S. viii. 26, 383.) In confirmation of the observations of DR. CHARNOCK, I may remark that the gipsies in Turkey, who are employed as musicians, adopt the music of the country. HYDE CLARKE.

LADIES ON HORSEBACK (4th S. viii. *passim*, 196, 230).—Because the modern English side-saddle is unknown, that does not by any means in the world prove that women either rode or ride astraddle. At this moment I most strongly doubt whether there is even one side-saddle with pommel and crutch according to the English fashion in Iceland, yet all the Iceland women ride, and ride modestly too, in a kind of side-seat or side-chair, with both legs on the same side; they even manufacture a special kind of coverlet, which is so disposed round the saddle-chair as to hang down over the back of it, and the ends to wrap over their legs—often made by the girl herself, and with her name woven in it. I have two.

J. R. H.

THE LATIN LANGUAGE (4th S. viii. 372.)—Will LEX allow me to call his attention to a volume of which I have never met with a copy in England except my own—a translation of the New Testament into the oldest and purest extant dialect of the Romaunt, the eldest daughter of Latin, and I suppose the oldest living language of the Latin race. I refer to

“Il Nouv. Testamaint tradüt. nel dialect Romauntsch d'Engiadina Ota, ties J. Menni (pastor of the Swiss church at Samaden); Coira; Stamparia da Senti ed Hummel.”

I am not aware whether the book can be obtained otherwise than by direct importation. The dialects used by the Waldenses and the Provençal troubadours seem to have been younger sisters. The pronunciation varies greatly from Italian, and approaches the Spanish, with which also some of the grammatical constructions have more affinity than with Italian. Flexible vocal organs are required for the pronunciation: e.g., *bger* (much), *büs-ch* (tree), *vzaiva* (he saw). HERMENTRUDE.

MEAT AND MENSE (4th S. viii. 284, 380.)—The “editorial note” referred to by your correspondent gives, as it appears to me, a very satisfactory explanation of this phrase. The import and derivation of *mense* is well understood. *Mense*

means, politeness, propriety of conduct. *Menseful*, mannerly, considerate. *Menseless*, graceless, unmannerly. Old Norse *menk-r*, belonging or pertaining to man.* The Old Eng. “menske,” Ferguson says, “preserves the original form. These words,” he continues, “have no exact equivalent in the English language—their origin being in that natural feeling of politeness and propriety which makes a man do the thing that is right. In Cumberland, when a man out of civility gives an invitation which is not accepted, he is said to ‘save both his meat and his mense.’” They are found in a *Glossary of the Dialect of Craven*, Lond. 1828. *Mence*, decency or decorum. Isl. *menska*. A.-S. *mennise*, humanus. *Menceful*, becoming, decent. *Menceless*, unmannerly, rude. In Scotland the Norse form still obtains, namely *menk*, dignity of conduct, to treat respectfully. “To *mense a board*, to do the honours of a table.” *Menske*, humane. *Menskful*, manly, noble, moderate, mannerly, respectful, &c. &c.

J. CK. R.

MR. CUTHBERT BEDE's explanation is probably correct; but is he not rather rash in deriving the last word from “Scottish *manse*, or Latin *mensa*”? “*Manse* is doubtless the low-Latin *mansa*, from *maneo*, *mansum*; but this is not related to *mensa*, which has been derived from *metiri*, *mensus sum*, ‘to measure.’”

L. SERGEANT.

Speaking to a very polite and warmhearted Scotchman on this subject, he thus explained to me the meaning of the phrase:—

“Suppose you were to call at my house during my absence, and my good lady asked you to dine, and you refused? My wife on my return would doubtless acquaint me of your visit, and also of your refusal to eat; then possibly I might say to her, ‘Never mind, lassie, ye ha’ baith your meat an’ your mense!’—meaning that she has the meat which you refused, and the honour of offering it to you.”

Mense also means manners, &c. Calling my friend's attention to the same, he made answer—

“Yes: if I were to see an unmannerly fellow aping his tricks before me, I should at once exclaim ‘That mon's gat nae mense in him!’”

This shows that the editorial note is correct in every particular. MR. CUTHBERT BEDE's argument is therefore untenable as regards the applicability of the saying. J. PERRY.

Waltham Abbey.

POEMS (4th S. viii. 285.)—Sydney Dobell is the author of “Tommy's Dead” and “Where's my Boy, Sailor?” See *Late English Poets*, ed. by R. H. Stoddard. ALICE THACHER.

THE NAMING OF FOUNDLINGS (4th S. viii. 395.) Some time early in this century a deserted child

* Query: Does not the Norse *menk* furnish the derivation of the modern word *Manks*, used to designate the language and people of the Isle of Man?

was found in Bingham, Notts, or a neighbouring parish, to whom the poor-law officers gave the name of "William Found." In that and many other parts of England "found" is vulgarly spoken "fun," so, as the lad grew up and ran about the village, he was known as "Billy Fun."

ELLCEP.

"JACK BOOKWORM" (4th S. viii. 397.)—The lines referred to by MR. RATCLIFFE are to be found in one of Goldsmith's poems entitled "The Double Transformation—A Tale." This poem, which consists of over a hundred lines, commences—

"Secluded from domestic strife,
Jack Bookworm led a college life," &c.

In Prior's *Life of Goldsmith*, vol. i. ch. iii. pages 92 and 93, will be found in detail the circumstances under which these lines were written, together with the omissions and alterations Goldsmith afterwards made in them.

R. W. H. NASH, B.A.

5, Florinda Place, Dublin.

FAMILY PORTRAITS AND WILLS (4th S. viii. 328.)—Lyme Hall contains a large collection of Legh portraits. It is a show-place on certain days, at all events in the Buxton season. P. P.

T. J. HORSLEY CURTEIS: MISS JANE PARKER, ETC. (4th S. viii. 352.)—Mr. Curteis was a very distinguished romance writer at the commencement of the present century. He was of the Lewis-Radcliffe school, but he was no servile copyist either in plot or style. He was always eloquent and original, and his imagination was fervid and poetical. I remember poring with delight over his *Ancient Records* and *The Monk of Udolpho*. The latter work was described in a critical annual, edited by Francis Blagdon, as being "full of horrors, and calculated to affect the nerves of sensitive females." I was once informed that Mr. Curteis was a member of the medical profession, and related to Bishop Horsley, but the information might not have been the fact. He was not a Minerva author. His works were published at a West End house. None of them are in the national library.*

Contemporary with Curteis was a very clever authoress, one Miss Jane Parker. Her fictions (tales of fashionable life) enjoyed a wide popularity, and were much superior to many of the "sensation" novels of our day. She was not a "Minerva" writer, but published at the same house as Mr. Curteis. Miss Parker's writings are not in the Museum.

I trust that some correct information may be given in "N. & Q." to the queries of OLPHAR HAMST and of

STEPHEN JACKSON.

* The Museum catalogue does not contain any of the "Minerva Novels." They were often trash; but many of the writers were talented, and produced good readable books.

STERNHOLD AND HOPKINS (4th S. viii. 373.)—It may perhaps interest those who have, like O. T. D., old copies of the O. V. to compare the differences in the initials attached to the several Psalms. I have a quarto edition, of which the title-page runs thus:—

"The Whole Booke of Psalmes. Collected into English meeter by Thomas Sternehold, John Hopkins, and others; conferred with the Hebrew, with apt Notes to sing them withall. Set forth and allowed to be Sung in all Churches of all the people, together, before and after Morning and Euening prayer, as also before and after Sermons, and moreouer in priuate Houses, for their Godly solace and comfort, laying apart all vn godly Songs and Ballads which tend onely to the nourishment of vice and corrupting of youth.—Colossians iii.: 'Let the word of God dwell plenteously in you in al Wisdoms, teaching and exhorting one another in Psalmes, Hymnes, and Spiritual Songs, and Sing vnto the Lord in your hearts.'—James v.: 'If any be afflicted, let him Pray; if any be merry, let him sing Psalmes.' London: Printed for the Company of Stationers, 1612."

The initials are the same, except the following: 26, J. H.; 32, J. H.; another version of 51 by T. N.; 75, N.; 78, T. S.; 108, N.

It has always been a matter of doubt whether J. Hopkins was the author of the "Old Hundredth." It has been said that, in many of the older copies, his initials are not to be found attached. Can any of your readers verify this? Also, is it known by whom the "proper tune" to this psalm was composed, and whether it was written originally in A or in G? In the edition I have above referred to, the notes are square-shaped and open, and are written on a staff of four lines.

EDWARD COLLETT, M.A.

Fenton, Stoke-on-Trent.

P.S. John Hopkins was a clergyman and schoolmaster in Suffolk, *cir.* 1566.

PUNNING AND POCKET-PICKING (2nd S. *passim.*)—"He who would make a pun would pick a pocket," is, I believe, a saying very generally attributed to Dr. Johnson. As shown by MR. ROBERT S. SALMON in "N. & Q." as long ago as 1860, it is so attributed by Mr. Planché in his prologue to the burlesque of the *Forty Thieves*. MR. SALMON produced two instances of the saying being imputed to John Dennis (the critic), one from the *Public Advertiser*, January 12, 1779, and the other a note by the Editor in the *Gentleman's Magazine*, vol. ii. p. 324. In corroboration of Dennis being the originator of what, for no very assignable reason, became a current phrase, I add the following:—"It is well known that Dennis execrated a pun. 'He that would make a pun (said the pedant) would not scruple to pick a pocket.'"—Note to *Wine and Walnuts* (by W. H. Pyne, 2nd ed. 1824, vol. ii. p. 277. The expression is so much in accordance with a good deal of the "nervous language" that (especially when under the influence of drink) Dennis was accustomed to use, that I think there is no reason

to doubt that it was his. I fear, however, that we shall still have to hear it quoted, with the addition, "as Dr. Johnson said."

CHARLES WYLIE.

PERCEY OR PERCEHAY OF CHALDFIELD (4th S. viii. 102, 157, 210, 339.)—The real etymon of this word is, the hedged enclosure of Percy; from Anglo-Saxon *hæg*—a hedge. (See "N. & Q." 1st S. ii. 237, and Taylor's *Words and Places*, p. 120.) Camden's *Remains*, p. 142, says that "Percey is from Percey Forest in Maen." In Hutchins' and in Shipp and Hodson's *New Dorset*, just published, there is a hamlet, or manor, or grange called Percyhay; and at p. 226 of one of the vols. of the latter work (I read it in Nos.), under the year 1332, there is a "Ric. de la Hægh." I have not these works by me as I write, but as far as I can recollect, the Percy family of co. Dorset is mentioned earlier than that of the north. Qy. are they the same, and is the Dorset the elder branch? Dorset is nearer to France! The writer of this note would also be pleased by any information tending to clear up this point. This Dorset Percy is also mentioned in Vis. Co. Dora. 1605 and 1623, Harl. MS. No. 1451, fo. 194.

C. CHATTOCK.

Haye House, Castle Bromwich.

PURITAN CHANGES OF NAMES (4th S. vii. *passim*; viii. 72, 134, 381.)—MR. BUCKTON must have forgotten, when he penned his note on this subject, that "Accepted" was the Christian or baptismal name of Frewen, Archbishop of York (1690-4). He had, too, I think, one or more brothers with similar names. Contemporary with the archbishop was a certain Thankful, or Gracious Owen, President of St. John's, Oxford, from 1650 to 1680. In turning over a parish register in Wiltshire the other day I came upon "Repentance" as a female baptismal name in 1790.

C. T. B.

In Peck's *Desiderata Curiosa*, edition 1770, p. 537:—

"1656, Dec. Mr. Thankful Frewen's corpse (brother to Dr. Accepted Frewen, afterwards Archbishop of York) carried thro' London to be interred in Sussex."

Lower down in the same page mention is made of John Lilburn, a Quaker—"he was often called Free-born John, and was a furious opposer of all governments."

The above are the only Christian names of Puritan type which I have noticed among a very long list of obits extending from 1627 to 1674, compiled by "Richard Smith, prothonotary of the Poultry Compter," London, and cited by Peck. Of course "Free-born" is merely a nickname.

W. H. P.

THE DONCASTER MATOR (4th S. viii. 26, 79, 202.)—There is a well-known political caricature book called *A Political and Satirical History of*

the Years 1756 and 1757, of which I possess a copy. No. 48 of this series is the caricature alluded to by J. W. WEBB. It represents the Premier, the Duke of Newcastle-under-Lyme. (I have been told that there is the river *Axe* near, but cannot find it in any map.) In the label from the Duke's mouth the word *Lyme* is in larger letters than the rest. The "Explanation" is as follows:

"Plate XLVIII.—This Piece very punningly plays upon the Title of a great Man at that time in power, whose Situation was then as here represented. All the Satire in this Print is pointing out the Deserts of one who had made very egregious Blunders in the Sphere of Politicks."

Some of the prints in this book are coarse, but several would be worth re-editing, as tending to show the political feeling of above a century ago. It is difficult at the present day to understand many of the allusions they contain. I have seen some of them etched on a larger scale. They were endorsed as the work of "Marquis Towns-end." Was the Marquis of that day known as a clever caricaturist?

Z. Z.

LORDS UPSALL OF UPSALL (4th S. viii. 224, 295.)—I am obliged for NEPHRITE's reply upon this point, but may I call his attention to Grainge's *Vale of Mowbray*, p. 263, where he makes Upsall a baron, and quotes Bawdwen's *Dom. Boc.* p. 76, and Burton's *Mon. Ebor.* p. 333? Grainge further states that Hugh de Upsall was one of twenty-four knights, *temp.* Edward II., who inquired into the boundaries of a fish-pond on the river Foss (Drake's *Eboracum*, p. 303); and in *Testamenta Ebor.* vol. iii. p. 33 (Surtees Soc.), we have the following: "Item, lego Johanni de Upsall filio domini Galfridi de Upsall, xiiij. iijij'."

EBORACUM.

"THE FELON SOWE" (4th S. viii. 258, 338.)—This old romance is perfectly genuine. As I am now correcting the proofs for a new edition, I shall not say more at present. CORNUS. will soon have an opportunity of purchasing a cheap and elegant edition, with introductory remarks and notes by

JAMES HENRY DIXON.

ENIGMA (4th S. viii. 398.)—This enigma, I believe, may be solved thus. Suppose a woman, Margaret Smith, has a son, John Smith, married to Mary Jones. She has a sister Sarah Jones, who marries John Brown. They have a son, Henry Brown; and Margaret Smith, being left a widow, marries this Henry Brown, and the offspring of this marriage is George Brown. John Smith is thus great-uncle to his brother, because George Brown is not only his brother (being his mother's son), but also great nephew to his wife, and of course by affinity to him also. He becomes natural uncle to his mother, also through his wife, who is aunt to his mother's husband, Henry Brown.

Lastly his wife is also his sister, because she is by marriage the sister of his brother George Brown.

F. C. H.

AMPERZAND (4th S. viii. 311, 387).—This word has been explained long ago. It is merely a corruption of *And-per-se-and*, which means that the character &, standing by itself (Lat. *per se*), spells "and." The old lady who pronounced it "and-pussy-and" came much nearer to the old pronunciation than the modern spelling does. It does not follow that it is therefore derived from a pussy-cat. As for the shape of it, I have nowhere seen an explanation. Yet it is not far to seek; it is merely a rough and ready way of writing the Latin word *et*. How this is so I cannot here show without a diagram; but any one may see it repeatedly occurring in the Rushworth MS. at Oxford, or in any tolerably old Latin MS. The shape of the character has, in fact, no more to do with a cat than the etymology has. Why should the English language be selected as the "corpus vile" on which to make such unmeaning experiments? Any one who should derive the Latin *vicius*, a street, from *vin*, a way, and *causa*, a cause, whence a *cause-way*, a street, would not get a hearing. But in English etymology (so low is the general level of English scholarship) grotesqueness seems to be especially aimed at.

The phrase *per se* is not confined to this character only. The letter *A* was often called the *A-per-se*, because it can constitute a whole word, when standing alone. From its position at the head of the alphabet, the *A-per-se* became a proverbial symbol of excellence. It was said of Melusine—

"She was a woman *A-per-se*, alone."

Romans of Partenay, ed. Skcat, l. 1148.

In old English MSS., any letter which constituted a word in itself, as *A*, *I*, *O*, and even *E* (Old English for *eye*), was frequently written with a point both before and after it; to isolate it, as it were. Examples may be seen in the Vernon MS. at Oxford.

As another example of guessing etymology, I may refer to *prise*, a word which also received attention in the last number of "N. & Q.," and was said to be short for *upraise* (!). It is merely the French *prise*, which denoted an advantageous way of seizing a thing, as explained by Cotgrave two centuries and a half ago; from which we have developed a verb *prise*, to seize with advantage, to force by leverage. The root is the Latin *prehendere*.

WALTER W. SKCAT.

1, Cintra Terrace, Cambridge.

I have always understood that the above word was a contraction of "and-per se-and," and originated in the customary form in which children in old time were taught to spell. Where a word consisted of a single letter, as *I* or *A*, the pupil would be instructed to spell it thus: "A-per se-

A," "I-per se-I," and so on. In like manner, when he came to the abbreviated "and," he would read it: "And-per se-And," which would thus become familiar as the name of an otherwise nameless symbol.

There is good evidence that the vernacular and still more clumsy form "and-by-itself-and" was also once in common use. See the conclusion of the first act of Charles Lamb's farce of *Mr. H.*, where the unfortunate hero, disgusted with his servants for objecting to serve a master with only one letter for his name, exclaims:—

"Rogues, to speak thus irreverently of the alphabet I shall live to see you glad to serve old Q—to card the wig of great S—adjust the dot of little i—stand behind the chair of X. Y. Z.—wear the livery of Kestons—and ride behind the sulky of *And-by-itself-and*."

ALFRED AINGER.

Temple.

I always read with pleasure the learned notes of your correspondent F. C. H. (whose father was an ancient friend of mine), but I think his attempted solution of this puzzle is more ingenious than sound. I was taught that the symbol & meant "by itself"—and="&—by itself—and"—="&—per se—and." In the last form I have seen it in print in *battledores* furnished by the Rev. E. H. Gretton to the free-school at Nantwich about the year 1820-1.

U. O. N.

DR. R. HARRISON BLACK (4th S. viii. 387).—I have a copy of the "Fifth edition, greatly augmented," of the *Student's Manual*, dated 1833, consisting of pp. xxi, 118, which I shall have much pleasure in lending to MR. OLIPHAR HANBY if it will be any service to him.

R. P. R.

BRITISH ORCHIDS (4th S. viii. 222, 275, 378).—I was not aware that Sowerby published any work specially devoted to these plants, although they are all figured in *English Botany*, ed. 3rd. The colouring is, however, far from trustworthy. Sowerby's original drawings for *English Botany* are in the Botanical Department of the British Museum, as are also some fine unpublished drawings of British orchids by Bauer. I shall be glad to show both to F. M. S. if he will call upon me there.

JAMES BRITTON.

CURIOUS ADDRESSES ON LETTERS (4th S. viii. *passim*)—Some time about the first decade of the present century, a letter arrived at the Post Office, Edinburgh, bearing the Inverness postmark, with the following address:—

"Here she goes to Embro to Donald my brother chairman to a chairmans master up a close and down a stail if this no find him the Dail no find him."

The letter was exhibited in the shop-window of a confectioner at the upper end of Northbridge Street, where the Highland porters usually congregated, in expectation of its being claimed by

the rightful owner, but I am unable to say whether it ever was so or not.

PAX.

Messrs. Mac Arthur, Mac Vicar and Mac Corquodale, stationers in Liverpool a few years since, duly replied to a letter addressed to Mac Adder, Mac Viper and Mac Crocodile. One of the Mac Corquodales is, I think, in the printing business yet.

P. P.

The following was received by a deceased relative of mine:—

“Dear, honest Postman, be so kind
To take this to a friend of mine;
She is a Fox, Lucy's her name,
In Swallow Street * you'll find the same;
She is a little cruel toad,
And lives not far from Oxford Road.”

E. J.

FIVE ORDERS OF FRIARS (4th S. viii. 262, 339.) In the reign of Henry VIII. several memorials and deeds passed between the city of London and his majesty from 1538 to 1547 on the subject of the hospitals to be provided for “the poore sykke and neddy persones,” and for the devotion of the churches of the “Grey, Blak, Whyte, and Augustyne” friars to preaching purposes for the poor. It is a remarkable circumstance that in none of three distinct documents preserved and printed in 1836 by order of the Committee of the Common Council is the word *friar* spelt in the same way. In the first petition of the “Mayre, Aldermen, and Coñaltie” in 1538 they are named *freers*. In the deed of covenant in 1546 there is only mention made of the Grey *Freres*, but that spelling is uniformly followed. And in the letters patent containing the king's grant of the hospitals, &c., his majesty gives “all that the church heretofore of the Lesser Friars (or Friars Minors) commonly called the Grey Friars”; and this spelling continues throughout. The latter is probably a modern translation, and the word was in Latin *fratres*.

We may probably assume that all these differences in spelling do not arise from the fancy of the transcriber, but mark either differences in orthoepy or pronunciation in the reign of Henry VIII. We can hardly tell whether *freeres* was a dissyllable or not. The *ee* sound was very likely not at all that shrill vocalisation which we now generally designate by the combination. The name *Freer* in Scotland is at least in some cases pro-

nounced as *Free-ar*. The name of the order Friar or Frier was probably at first similarly pronounced. The *i* or *y* almost certainly became a broad diphthong, like *aye* after the change of vowel pronunciation which the Greek refugees imposed upon our universities.

As an example of *ee* not of a shrill or slender sound we may perhaps instance *street*, which undoubtedly was originally of a much broader tone, as we have it in names of places, Stratford, Stretton, and Stroud.

E. C.

STROTHER (4th S. viii. 285, 378.)—No doubt this word is Gaelic, as in Anstruther and other Scottish names. *Sruth* or *sruthan* means, in Gaelic, a stream, brook, or fountain; the *t* being inserted for euphony's sake in use. The *er* may be either the preposition *air*, upon, or it may be from *ar*, ploughing or tillage, or from *ar*, slow, applied to the current of the stream. The fact of this word existing in Northumberland is most interesting, as it shows how tenacious is the hold which language keeps of a locality. It takes us back at once to the days of the Brigantes, and proves that all the Teutonic and Norse invasions of a later day could not quite extirpate the Celtic. I may observe that we are not without examples of Gaelic place-names a good deal nearer home. Romney, in Sussex, at first sight has a genuine Anglo-Saxon look; yet how else can it be derived than from the Gaelic *rumach*, a marsh, which has *rumaichean* in the plural? Romney Marsh is, therefore, a mere iteration. Again, there is Frogmore, close to Windsor, which is the purest Gaelic of all. It is from *frog*, a marsh or fen, and *mor*, great—the great fen, as it was no doubt in former days. So that the aborigines of the island are not left entirely without a footing even so near London as this.

J. H. T.

The word *marsh* seems to be the equivalent to *strother* as it is used in Northumberland, where it is certainly the name of a piece of land. In the district called Hexhamshire, we have the *Palm-strother*—palm meaning the willow, of which the branches are still used in Catholic churches on Palm Sunday.

In the *Historie of the Arrival of Edward IV. in England*, among the persons found in Tewkesbury after the battle, was “the Prior of Seynt John's, called Ser John Longstrothere.”

THOMAS DOBSON, B.A.

Royal Grammar School, Hexham.

GRAIN: LUMB (4th S. viii. 46, 129, 272, 384.)—There was a beautiful ravine in Forfarshire, if not since changed by recent innovation, which is exactly described by MR. ATKINSON's explanation of the term *lum*, “a woody valley, a deep pool”—wood and water; “depth with concurrent concealment.” This place was called “Lumly Den.”

J. CK. R.

* Regent Street was called Swallow Street in 1821, and Oxford Street was named Oxford Road. A small portion of Swallow Street still exists. Great metropolitan improvements were made about this time in this quarter, and a dear relative informs me that when the alterations were made and houses built, several parties were permitted to reside in the new premises for three years rent free in order to induce persons to take the location. This is now the fashionable Regent Street, where rentals range at fabulous quotations.

LIZARDS DROPPING THEIR TAILS (4th S. viii. 305, 384.)—I have frequently observed the slow-worm (*Anguis fragilis*) cast its tail, as described by Q. Q.; but was not aware that *Zootoca vivipara* shared the peculiarity. For remarks upon the phenomenon in connection with the former reptile, see Rev. J. G. Wood's *Illustrated Natural History*, iii. 62.

JAMES BRITTEN.

HEGGR (4th S. viii. 304, 385.)—Halliwell gives a *hegyar*-maker's shop as a term for a publichouse in Yorkshire. In Hexham the phrase "to *hegyr*" means "to beggar." The etymology of *hegyr* is still to be found, for I can see no connection between it and "bird-cherry."

THOMAS DOBSON, B.A.

Hexham.

INFANTRY (4th S. viii. 304, 385.)—The derivation of *Infantry* is thus given at p. 352 of White's *History of Inventions and Discoveries*, 8vo, London, Rivingtons, 1827:—

"This word takes its origin from one of the Infantas of Spain, who hearing that the army commanded by the king, her father, had been defeated by the Moors, assembled a body of foot soldiers, and with them engaged and defeated the enemy. In memory of this event, and to distinguish the foot soldiers, who were not before held in much consideration, they received the name of Infantry."

HARRY SANDERS.

Oxford.

PIGEONS' FEATHERS (4th S. viii. 373.)—When I lived on Salisbury Plain some thirty years ago, I used to observe that when a pigeon-pie was being concocted, my housekeeper invariably burned the feathers. On my asking a reason for this waste, she assured me that if a single feather found its way into a bed or pillow, nobody could die upon it, but would be "dying hard" until the obnoxious feather was removed.

WILLIAM GREY.

Exeter.

DROWNED BODIES DISCOVERED (4th S. viii. 395.) Being at school in Rödelheim on the Nida near Frankfort, in 1818-21, I recollect the son of a baker living on the river side, a pretty little boy and general favourite, wanting to fill a bucket with water, fell over and was carried away by the stream, which was rapid, being near a mill. All next day the good old women of the village threw loaves of bread on the water, thinking it would bring the child's body to the surface, but it never appeared, and the poor imprudent parents had not even the mournful consolation to give their darling boy a last resting-place near them.

P. A. L.

CHARTA PERFECTA (4th S. viii. 409.)—Being particularly interested in the introduction of a new description of writing paper, I felt pleasure on reading in "N. & Q." that the Editor has received from Messrs. Jenner and Knewstubb some specimens of a new writing paper. Within the last quarter of a century science has made such rapid

strides in the manufacture of paper, especially with regard to the employment of fresh materials, the most successful being straw, wood, and esparto or alpha fibre, that I, and I have no doubt many other readers of "N. & Q." would much like to learn from the introducers of *Charta Perfecta* to what new material or process of manufacture we are likely to be indebted for an improved description of writing paper.

SANDALICH.

Walham Green.

"THE LADY OF LATHAM" (4th S. viii. 390.)—This very interesting little volume is not by Madame Guizot de Witt, but by Madame de Witt, née Guizot—Mrs. Conrad de Witt, one of the accomplished daughters of M. Guizot. The work has also appeared in French under the following title:—

"Charlotte de la Trémoille [not Trémouille], Comtesse de Derby, d'après des lettres inédites conservées dans les archives des Ducs de la Trémoille, 1601-1604."

In the French preface of 1870 nothing is said about these interesting letters having been "found in a barrel at the bottom of a cellar." Madame Witt merely says:—

"C'est ce trésor de famille que le petit-neveu de Charlotte de la Trémoille, le petit-fils de Marie de Bouillon, a bien voulu m'ouvrir tout entier, en me confiant la correspondance manuscrite des deux sœurs."

However faultless the translation may be, it is more interesting to read the letters in the language they were originally written in. P. A. L.

CALVARY (4th S. viii. 398.)—The calvary at the base of a floriated cross is not distinctive of a priest. Witness the brass of Thomas Chichele at Higham Ferrers (A.D. 1400) figured in Boutell's *Monumental Brasses of England*.

ACHE.

EUROPEAN DYNASTIES (4th S. viii. 66, 136, 213, 309, 386.)—I have given S. S. a reference, with my name, to a very common work, Gibbon's *Decline and Fall*, and, instead of his examining the citations, he wishes to impose upon me the trouble of compiling, and you of publishing in detail, the links of a genealogy, which are to be found in accessible books. A large portion is to be seen in any history of England. Under such circumstances I must leave S. S. to do his own work. I do not mean to discuss with him the value of Armenian studies. They hold a very good place in Paris and St. Petersburg, besides what is done for them at Venice, Constantinople, and elsewhere.

HYDE CLARKE.

PRONUNCIATION OF "MANURE" (4th S. viii. 399.) There seems little doubt the *a* in this word, in the passage from *The Task*, is long. To make "smoking" a monosyllable would be singularly ugly, and unlike Cowper's unfailing neatness and elegance. Southey and Chaucer (not to look for others) print the subsequent word "o'erspread."

Dr. Latham, in his edition of *Johnson*, puts the accent on the *a*, though he quotes no passage in support. I remember an old Scotch gentleman, born long before Cowper died, who always said *manure*.
LYTTELTON.

In Southwell's *Sick Flowers of Heaven* (Turnbull's edition, p. 148) we find —

"These flowers do spring from fertile soil,
Though from unmanured field;"

and in *St. Peter's Complaint*, p. 14 —

"Did Christ manure thy heart to breed him briars."

In this latter the accentuation may be *manúre* or *mánure*, but the first, and that quoted from Hall, and the rhythm of Cowper's line determine the fact that the word could be accented on the first syllable. How does Tusser give it? B. N.

"THE PRANCING TAILOR" (4th S. viii. 186, 214, 231, 311, 382.)—The connection between tailors and lice was long ago explained by Sir Hugh Evans, when he remarked that "the dozen white louses do become an *old coat well*." Mr. E. E. STREET seems to forget that tailors have to repair old clothes as well as to make new ones.

A. J. M.

LENGTH OF HAIR OF MEN AND WOMEN (4th S. vii. 475; viii. 34, 97.)—Geo. Catlin, in the first volume of his work on *North American Indians* (published by the author at the Egyptian Hall, 1841), describes and gives portraits of two chiefs of the Crow tribe, "Ee-he-a-duck-chee-a" ("who ties his hair before,") and "Paris-Ka-reo-pu" ("the two crows,") fine and fair specimens of the tribe, having natural hair reaching to the ground. The greater part of the tribe, he says, have it down to the calf, many of them reaching to the ground.

E. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Glossary of Ecclesiastical Terms: containing Brief Explanations of Words used in Dogmatic Theology: Liturgiology; Ecclesiastical Chronology and Law; Gothic Architecture; Christian Antiquities and Symbolism; Conventual Arrangements; Greek Hierology; and Mediæval Latin Works: together with some Account of Mystical Titles of Our Lord; Emblems of Saints; Sources of Hymns; Religious Orders; Heresies and Sects; Ecclesiastical Customs and Dignities; Church Books, Furniture, Ornaments, and Work; Sacred Offices and Vestments; Catholic Ceremonials; and Miscellaneous Ecclesiastical Subjects. By various Writers. Edited by the Rev. Orby Shipley, M.A. (Rivingtons.)

We have transcribed at full length this somewhat elaborate title-page because, as the editor truly remarks, it "presents well nigh an exhaustive analysis of the contents of the volume"; which is intended, as he explains, "to be a contribution towards popularising, in certain branches of theological science, technical language, 'obscure and antiquated,' which has been either re-intro-

duced amongst us, or perhaps in some cases has been for the first time used in England during the progress of the Catholic revival." Those who share the satisfaction with which the editor and his friends view this "progress of Catholic revival," no less than those who see in the innovations which the more advanced Ritualists are gradually introducing into our services great peril alike to the unity and utility of the Church—must equally admit the want of some such work as the present, to which they may turn for information as to those terms, ceremonies, &c., "antiquated or obscure," either re-introduced or now introduced for the first time among us. But even the latter, however much they may lament the necessity for the appearance of this *Glossary*, must admit the labour, zeal, and learning which have been employed in its preparation: for only by the exercise of all these qualities could the editor and his fellow labourers have condensed into this moderate-sized volume the vast amount of illustration of Mediæval Ecclesiology, and modern Ritualism and Doctrine, to be found in its beautifully printed pages.

Stifford and its Neighbourhood, Past and Present. By William Palin, M.A., Rector of Stifford. (Printed for Private Circulation.)

This volume owes its origin to an act of Vandalism. "Burn 'em, what good!" was the exclamation of two official persons connected with a parish near Stifford, as they leant over the well-stored parish chest—and "burn 'em" they did. Mr. Palin determined to be beforehand with any similarly minded neighbouring parochial authorities, and he has gathered from the east and from the west an amount of curious matter, connected with Stifford and its neighbourhood, which will gladden the hearts of Essex antiquaries. The book is far from a mere guide-book, for its author has strong opinions, and does not hesitate to avow them.

Pictures by Charles Leslie, with Descriptions and Biographical Sketch of the Painter. By Charles Dafforne. (Virtue & Co.)

Leslie was essentially an English painter with a keen sense of quiet English humour, and a lively appreciation of the peculiarities which characterise the beauty of English womanhood. No wonder that the painter of "Uncle Toby and the Widow Wadman," with its signal purity of treatment, maintains his popularity among us. So great is that popularity, that Messrs. Virtue may well anticipate for the volume—which contains not only a Sketch of the Artist's Life, but engravings of "Sancho and the Duchess"; "Uncle Toby and the Widow Wadman"; "Autolycus"; "Florizel and Perdita"; "Falstaff and his Friends"; "Sancho Panza"; "Le Bourgeois Gentilhomme"; "Les Femmes Savantes"; and "Olivia"—accompanied as they are by illustrative notices from the pen of Mr. Dafforne—a large share of that patronage which the public is always ready to bestow on works of this character.

Round the World; including a Residence in Victoria, and a Journey by Rail across North America. By a Boy. Edited by Samuel Smiles, Author of "Self Help." (Murray.)

The writer of this narrative of two years' wanderings is the son of Mr. Smiles, by whom the book is edited. Having at the age of sixteen been ordered a sea voyage for the recovery of his health, the writer was despatched to Melbourne, with directions to return by the same ship unless an opportunity presented itself of procuring employment in the colony. Such opportunity did occur; the writer remained for some time, and, on the recovery of his health, came back to England by the Pacific route

via Honolulu and San Francisco; proceeding from thence by railway across the Rocky Mountains to New York. The book before us, which has been compiled from his diaries, and the letters which he despatched by every mail, has a freshness about it which is calculated to please readers generally; but as a *true* story by a boy, of his own adventures by sea and land, the book will have a special attraction for many boys like himself.

BOOKS RECEIVED.—*An Explanation of the Thirty-nine Articles; with an Epistle Dedicatory to the Rev. E. B. Pusey, D.D.* By A. P. Forbes, D.C.L., Bishop of Brechin. *Second Edition.* (Parker.) It is not within our province to touch upon subjects, or examine books purely theological. We therefore limit ourselves to announcing the appearance of this *second edition* of Bishop Forbes' work.—*The Divine Kingdom on Earth as it is in Heaven.* (H. S. King & Co.) For the reasons just given, our notice of this book must be limited to an acknowledgment of its receipt.—*The Early History of the Independent Church at Rothwell, alias Rowell, in Northamptonshire, from the Three Years of the Protectorate to the Death of Queen Anne.* By Norman Glass, Pastor of the Church. (Taylor, Northampton.) A contribution to the history of dissent in this county, of more especial interest to Northamptonshire Nonconformists.—*Donnington Castle: a Royalist Story in Fourteen Staves, with Notes.* By Colonel Colomb. (Longmans.) If the work just now mentioned is one calculated to delight the Covenanters of Northampton, Col. Colomb's royalist strains are equally calculated to rejoice the Cavaliers of Berkshire, to whose attention we commend the "fourteen staves" and their illustrative notes, literary and musical.

MR. ASHBE'S FAC-SIMILE REPRINTS.—We have received from Mr. Ashbee three more of those occasional reprints of rare and curious tracts, which he reproduces in fac-simile in a way to gladden the hearts of such lovers of our Early Literature as are unable to procure the originals. These are No. XVII. John Taylor the Water Poet's *Drinke and Welcome, or the Fumouse Historie of the most Parts of Drinks in Use now in the Kingdomes of Great Brittain and Ireland: with an especial Declaration of the potency, vertue, and operation of our English Ale*, from the edition of 1637, full of curious illustrations of the various "tipples" in which our forefathers were wont to indulge. No. XVIII. *Strange and Wonderfull Prophecies by the Lady Eleanor Audeley, who is yet alive and lodgeth in Whitehall*, from the edition of 1649. We wish this reprint had been accompanied by a few notes as to the authoress, and explaining how far the present tract is connected with the same writer's *Prophecie against the Roman Catholic Religion*, published in 1633. We suspect the inquiry will repay the trouble. The third (No. XX.) is a reprint from the edition of 1641 of *The Generous Usurer Mr. Nevill in Thames Street, who allowed his Maid usually a Black-pudding to Dinner, &c.*

PAMPHLETS LATELY RECEIVED.—We receive from time to time many pamphlets, which our limited space prevents us from noticing as we should desire. But as among them must be many which possess special interest for some or other of our readers, we may be doing service to them and to the authors by the mere announcement of their appearance. The following is a list of those which have lately reached us:—"A Handy Book of Privy Council Law: 1. Ecclesiastical Cases; 2. Patent Cases" (Pickering).—"George W. Childs: a Biographical Sketch," by James Parton (Collins, Philadelphia).—"Stretched out upon the Waters; a pamphlet bearing upon the Form of the Earth," by E. H. Riches, LL.D. (Stevenson).—"Merlin and Arthur," an Essay, privately

printed for the use of the Early English Text Society.—"The Birmingham Free Libraries, The Shakespeare Memorial Library, and The Fine Art Gallery," by J. A. Langford, LL.D. (Hall & English, Birmingham).—"A Letter to the Rev. Samuel Davidson, D.D., LL.D., in Answer to his Essay against the Johannite Authorship of the Fourth Gospel," by Kentish Bache (Kitto).—"The Beauties and Utility of a Library; forming the Student's Guide to Literature, Science, and Art," &c., by George Vasey (Thompson, Toronto).—"Hindoo View of Cholera, a Lecture by Golaub Sing, M.D." (Civil Service Supply Association).—"An Introduction to the Hebrew Language, in a way hitherto unexampled," by Robert Young (G. A. Young, Edinburgh).—"Notes, with Emendations, on the Lexicon of Hesychius," by D. A. Ferrari, I.U.D.; selected and edited by W. Brown, M.A. (Longmans).—"North's Plutarch: Notes as to a Copy of this work in the Greenock Library, supposed to have been Shakespeare's," by Allan Park Paton (Greenock).

THE "MARK LEMON" FUND.—We little thought, when calling attention lately (*ante*, p. 409) to the new library issue of *Punch*, that we should so soon have to announce an appeal on behalf of "the widow and unmarried daughters" of him who was for so many years its ruling spirit—the late Mr. Mark Lemon. Hear what those who knew him best say of him in *Punch*:—

"*Mark Lemon.*—A public appeal is being made in aid of the widow and unmarried daughters of the lamented friend who so long and so admirably directed this periodical, and whose unexpected death left those ladies in 'straitened circumstances.' It is impossible for those who, under the wise and gentle guidance of MARK LEMON, assisted him for years in the production of *Punch*, to abstain from expressing their deep gratification at the warm and generous tributes which the announcement has called forth to the character and to the labours of their lost friend. All that has been so kindly said in his honour they gratefully confirm, and they deeply regret that they have also to confirm the assurance that there is urgent necessity for such an appeal."

Nothing we could say could add to the touching earnestness of these words; but some who read them may be glad to be informed that the Treasurer to the MARK LEMON FUND is the Rev. R. Blaker, Ifield, Crawley, Sussex.

WE learn from *The Athenæum* that Mr. A. Gardner, of Paisley, is about to reprint with fresh critical and biographical notes, the collection of songs, ballads, and poetical pieces of the poet Motherwell, first collected and edited in 1819 under the title of the *Harp of Renfrewshire*. Mr. Gardner also proposes an additional volume of *Selections from the Writings of Renfrewshire Poets*.

"THE INDIAN ANTIQUARY."—Under this title a new monthly journal is announced, intended to act as a medium of intercommunication between Archaeologists and Orientalists in India, Europe, and America.

MR. THORNEYCROFT is the successful competitor for Mr. Brown's fountain at the foot of Park Lane. His design will consist of a semi-allegorical group in honour of Shakespeare, Chaucer, and Milton.—*Guardian*.

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Notices to Correspondents.

OUR CHRISTMAS NUMBER, to be published on Saturday the 16th, will as usual contain a number of interesting papers on Folk Lore, Popular Antiquities, Old Ballads, &c. &c.

OVIN, JON.—Consult the notes on *Falstaff's opening speech* (Act V. Sc. 5) of the *Merry Wives of Windsor* in the *Variorum Shakespeare*, ed. 1821.

R. S.—The communication has not drawn forth any reply.

AICMOR.—“*The Yarn of the Nancy Bell*,” by W. S. Gilbert is in the *Bali Ballads*. *Hotten, Piccadilly*.—“*Magdalena, or the Spanish Duet*,” by J. F. Waller, was issued by the late firm of Orr & Co.—“*The Charity Dinner*,” by Lichfield Moseley, appeared within the last two years in *All the Year Round*, and will be published shortly, with other pieces suitable for Penny Readings, by Messrs. Warner & Co.

W. H. P.—For *Print-Dealers' Catalogues* see “N. & Q.” 4th S. vii. 143.

A. C. R.—The proverb is a Dutch one: “*Spreken is zilver, zwijgen is goud*” *Speaking is silver, silence is gold*. “N. & Q.” 3rd S. ii. 452.

G. M. B.—The name of *Nelly Gwyn's first admirer*, and for whom she obtained a commission in the *Guards*, was *Robert Duncan or Dungan*. (*Cunningham's Story of Nell Gwyn*, p. 27.) It is doubtful, however, whether *Duncan* was her first love from the notice of her in “N. & Q.” 3rd S. i. 286.

IGNORAMUS.—The distinction between *sanitary* and *sanatory* is given in “N. & Q.” 3rd S. v. 483.

J. B. WAKING (Southampton Street).—The lines—

“Perhaps it was right to dissemble your love,
But—why did you kick me down stairs?”

are supposed to be by J. P. Kemble. They appeared anonymously in *An Asylum for Fugitive Pieces*, 1786, i. 15, and occur again in *The Panel*, Act I. Sc. 1, a farce by J. P. Kemble, 1788. Consult “N. & Q.” 2nd S. vii. 176, and viii. 37.

G. J. NORMAN (Clerkenwell).—For notices of *Statute Fairs* consult *Brand's Popular Antiquities*, ed. 1849, ii. 455; *Chambers's Book of Days*, L 644; and “N. & Q.” 1st S. iii. 328, 396; iv. 42, 190.

W. H. N.—*Eadgitha* or *Eadgytha*.

R. F. M.'s suggestion is a natural one, but some of the chief houses deal only with the trade.

R. J. R.—We do not find that *Lowndes* ascribes the *Report of the Trial of Christopher Love to Dr. Robert Wild*; but that the latter was the author of a poetical piece, entitled *The Tragedy of Christopher Love*, appended to the *Trial*, ed. 1660.

W. H. P.—The word *anecdote* was in use before *Mr. Disraeli* published *Lothair*; for *De Quincy* remarks, “*All history, therefore, being built partly, and some of it altogether, upon anecdote, must be a tissue of lies.*”

C. B. T. (Eton).—*St. Stephen's*, by *Lord Lytton*, only made one volume, ed. 1860, pp. 186. The *Earl of Derby* is noticed in *The New Timon*, 1846, by the same author.

W. H. L. (King's-Lynn).—*Antonio Verico*, engraved on copper at *Florence*, was born about 1776, and practised as an artist at *Rome*. He engraved several beautiful pictures in *stipple*, and executed also other kinds of engraving. In these works he followed the style of *R. Morghen*. For a list of his works consult *Nagler, Künstler-Lexicon*, x. 108.

J. C. C. (Belper).—Some curious notes on *Deer Leaps* appeared in “N. & Q.” 2nd S. iii. 47, 99, 157, 195; 3rd S. xii. 186.

H. H. (Dublin).—Our correspondent is advised to submit his list of old books to some leading Dublin second-hand bookseller.

ERRATA.—4th S. viii. p. 441, col. ii. line 18 from bottom, for “tullet” read “tallet”; p. 443, col. i. line 22, for “Lorkinge” read “Lockinge”; same col. line 45, for “three” read “these.”

NOTICE

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Notes.

SOCIETY OF ANTIQUARIES.

As many of your readers and correspondents are members of this important institution, I venture to throw out a suggestion in your columns for their consideration. I think it would promote the cause this society was intended to foster if the governing body could be induced to extend the system of granting honorary fellowships, at present confined to distinguished foreigners, to a limited number of working archaeologists, whose moderate incomes preclude the possibility of their paying the high amount of admission and subscription fees required of members.

Supposing such a concession compatible with the rules of the society to the extent of say one, two, or three to each county in proportion to size, I conceive it would greatly stimulate the study of local archaeology, and it would be a means of recognising the merits of laborious though humble students in a manner in accordance with the objects of the institution, and honourable alike to the society and such members as might be considered worthy of such distinction.

These members would of course be required to undergo some test to determine their eligibility, either by examination, papers contributed on local antiquities, or other evidences of work actually done in the interests of archaeology, be nominated in the same manner as at present by members

having a personal knowledge of them, pay on election a reduced subscription, and be expected to contribute periodically a paper on some subject of local antiquarian interest, or report such discoveries in their neighbourhood as may have come under their observation. I cannot see that any extra expense would be entailed on the society by granting this privilege, as the subscriptions of such members would cover the value of any publications supplied to them by virtue of their membership. I think we might take it for granted that none but very earnest students would seek for such distinction, and these are the men an institution like this ought to recognise and encourage; and I presume their membership would cease when active co-operation on their part failed.

I should think there are but few of our English counties and old cities in which may not be found some energetic local antiquary whose self-imposed labour and research is not the less valuable because it is comparatively unknown. The names of Britton, Hutton, and others might be quoted as instances of men who, though of humble means, worked as earnestly in the cause of archæology as many more fortunately circumstanced, and who certainly earned a better title to the F.S.A. than the section of foreign savants now recognised as honorary fellows.

The accession of such a class of members as I have suggested would tend very much to promote and popularise the study of local archæology and history, add much to the element of active investigation and personal research, and indirectly contribute to the preservation of our national antiquities by directing the attention of representative members of the middle classes to their importance.

In an educational point of view such a concession seems most desirable; the study of archæology should go on contemporaneously with that of history; and no one, I presume, is prepared to doubt that a knowledge of history is desirable, and should be more fully studied than it is.

I do hope that the council of this, the oldest and most influential of our antiquarian institutions, may be induced to consider the desirability of this proposition; at all events the ventilation of the matter in the columns of your valuable journal may bring out opinions as to the advantages or disadvantages of such an experiment. VIATOR.

THE DURHAM MS. OF EARLE'S "MICROCOSMOGRAPHIE."*

23. *A meere young Gentleman of the Vniuersitie.* MS. omits "meere," and for "of" reads "in." For "play a set," read "tosse nimble"; for "more," "longer"; "commonly" not in MS. For "Vpon foule dayes . . . looks ouer," read "He comes often to his bookes but seldome to his study, vnlesse he be taken with Stephens or Paris

printe, which endeares the booke vnto him, yet sometimes he will recreate himselfe with looking on." For "His maine of Sattin," read "If you speake to him as a Scholler, he telleth you you mistake him he is a gentleman and loath to marre his stile with that title. Sometime upon intreaty he vouchsafeth to be a Batchelour, and thinks he hath done the degree great grace in taking it"; "ordinarily" not in MS.; for "notorious" read "noted"; for "an Ingle," "a iuggler"; for "scornes," "contemnes"; for "wit," "money"; for "of," "on"; for "Knight's," "good"; "where hee studies," not in MS.

24. *A Pot-Poet*. MS. 22. "His Inspirations by him," not in MS.; for "a fire," read "on fire"; for "His workes Shillings," "His workes neere exceede thre half pence and would hardly sell so"; for "miserable pace is," "and raggs and patches get their footemanshippe"; for "hobling," "shuffling"; for "the burning," "firing"; for "gowne," "cloaths"; for "His other Spaniard," "At more leisur'd times he makes disticks on noblemen which are put vnder their twopenny pictures that hang in the bookbinders shops"; for "frequent'st," "commonest"; for "out in single," "forth in small"; "are chanted whilst," not in MS.; "poore" not in MS.; for "ends," read "drops away"; "to which Verses," not in MS.; for "my Hostesse looses," read "mine Host looseth."

25. *A Cooke*. MS. 17. For "not by Art," read "by art and education"; for "His weapons water," "Rheumaticke he is, for he spitts much: his weapons oftener imploy'd are hot water, and a messe of standing broth"; for "furie," "sowre"; for "foules," "soules"; for "deused," "drawne"; for "Tractikes, ranging," "Tachtichs, training"; for "meates cowardly," "hot fuming broth and sturdy beefe, pies smoaking like a Canoneere, and"; "Tarts" not in MS.; for "Milke sop Dishes," read "cold cowardly meate"; "fury of the" not in MS.

26. *A forward bold Man*. MS. 30. After "Is" insert "like"; for "a desperate to enter," read "our northwest marchants, will venture where he cannot goe"; for "thinke [thinks], thinke"; for "for himselfe," "of that place of scripture." P. 48, for "inner," "inward"; *infra* read "before his time and degree"; for "deferres St. Maries beyond," "preferres Saint Laurence before"; "and that printel" not in MS.; for "aduancement," read "aduantage"; for "descry," "discerne"; for "which boldnesse," read "for which alwayes his boldnesse"; for "rescues," "excuses"; for "Baffle," "Battell"; for "Thus way," "Thus preferment at the last stumbles on him, for he is alwayes in the way"; "old" not in MS.

27. *A Baker*. MS. 16. Different in MS. "His condition is the same with all other men, for he liues by bread which from a rude and vndigested heape he putts into lumpe and forme. His kneading tub and his pauin are the two misteries of his occupation, and he is a filcher by his trade, but the miller is before him. Thriue he cannot much in the worlde, for his cake is oft dow bak't, and will neuer be a man of valour he is still so meale-mouth'd, he is obserued for a great lyer for he is seldome true in his tale, though the score be many times on his pate for better reckoning one vertue he hath that he is charitable for his bread is often giuen to the poore. A clarke of the market he abhorres, and a paire of weight scales ouerthrowes him, yet he findes mercy in his offences, and his basket only is sent to prison. Many a pillery is his deadly enemy, and they neuer meete but they goe together by the eares."

28. *A plaine Country Fellow*. MS. 23. For "iudgement," read "curse"; for "tallons," "tall ones"; for "hee sallets," "he cares not for sallady"; for

"His hand English," "He will talke with his oxen very soberly and expostulates with his hinde, and then in the same language he guides the plow, and the plough guides his thoughts, and his bound or lande marke is the very limitts of his cogitation"; "goode" not in MS.; for "come," read "be"; for "haste," "business"; "poore" not in MS.; for "holes," "hookes"; for "had thorow," "would pierce through and through"; for "hung," "smoakt"; for "from," "since"; for "other worke," "worke at home"; for "he fastner," "and if he fasten"; after "Beefe" insert "be layes on"; for "staue," "scare"; "a part of" not in MS.; for "Copy-hold," read "Coppie totall"; for "wholly," "only"; for "hee," "yo"; "His complement Curse," not in MS.; for "for," "from"; after "Prouerbe" insert "withall"; for "except only," read "besides"; "where" not in MS.; for "Hee thinkes," read "He will spend his two pence, and thinketh"; after "conscience" insert "His comendation is a good neighbour, and his scandall a chaffe"; for "euen cleane," read "weares"; for "World," "women"; for "For troubled," "death he taketh for an ordinary matter and is not much troubled with the feare of it"; for "cares not," "puided."

29. *A Young-man*. Not in MS.

30. *The common singing-men in Cuthedrall Churches*. MS. 6. For "common singing-men," read "comon Vicars"; for "They serulce their profession lyes in their throates"; for "oftest," "oftenest"; for "legge," "leg"; for "yet the," "The"; before "little" insert "very"; before "much" insert "very"; for "Worky," "Working"; for "streamings," "streames"; for "abler," "able"; after "Catches" insert "In y^e election of a brother they are respectfull of his gifts, y^e is, of his pottles of Sacke, and he y^e is most liberall to y^m heere makes y^m sure. If they get a Church y^e faces are y^e richer, and they are men of more reckoning at y^e bush or read Lattice"; for "ake [take]," read "take"; "to fill" not in MS.; for "before," read "heretofore."

J. T. P.

Hatfield Hall, Durham.

[To be continued.]

THE DUKE OF WELLINGTON: THE REV. JAMES BEAVER.

It is not generally known that the fame of the Duke of Wellington has been immortalised in verse, though not for Waterloo nor by Byron. In the early part of this century an Irish lad was groom in the service of the Rev. James Beaver, rector of Childrey, an adjacent parish to my birth-place, Letcombe Bassett, Berks. He was greatly excited by the successes of his countryman in Spain; and in his inspiration wrote upon the stable door, where it remained for years, the following terse triplet:—

"Junot was late
By Sir Arthur complete!
He'll remember the year eighteen hundred and eight."

Mr. Beaver was a furious enemy of Buonaparte, and a thoroughly orthodox hater of the French; but many years after this, he was obliged to take up his residence in France. He sent home to his old neighbours his imprems of Paris, which,

for their humour, truth, and force, perhaps you will think worth inserting in your "Notes." They have never been published:—

PARIS, 1823 or thereabouts.

"Paris! Thou seat of splendour and of stinks,
Where all men talk at once, and no man thinks;
Where all bewail the state of helpless France,
Then gaily join the guinguette and the dance;
Where all cry 'Give us death or liberty!'—
Yet curse the generous hands that made them free.
Thou city of magnificence and mud!
Whose copious channels pour a filthy flood
Through streets of palaces and splendid fanes,
Where Grecian art mid Gallic ordure reigns;
Where no broad trottoir saves the advent'rous maid,
Who dares the danger of the promenade,
From the rude coachman, the unwieldy dray,
The purposed splashing of the cabriolet,
Or Gallic dandy, whose insidious heel
Provokes the curvette with the tickling steel.
Where columns proud their victories rehearse,
Yet dark oblivion veils each sad reverse;
Where Vanity narrates how oft they beat,
Complacent still, midst victory or defeat.
Thou city proud! where ever are at strife
The superfluities and wants of life;
Mirrors to gaze, and canopies of state,
With walls of whitewash and with floors of slate,
Palladian windows, doors that will not shut;
With forks of silver,* knives that cannot cut.
A palace, like the temple of a god,
Owns a dark hole to take off Nature's load:
While in each corner of the dome-crowned street
A thousand smells in filthy union meet.
Such, Paris, are thy faults! Thy beauties such—
Still in extremes, too little or too much.
Too much of splendour our contempt to raise,
Too little comfort to deserve our praise:
With Nature's every gift supremely blest,
Too fickle for contentment or for rest:
Too great, too wise, too proud to own a God,
Yet basely stooping to oppression's rod:
Too brave for slaves—still wishing to be free,
And yet too ignorant for liberty.
A treacherous, laughing, gay, ferocious race,
Their love and hatred, both alike, grimace.
So kind, obliging, and so very civil,
They bow and scrape, and wish us at the devil.
With such a jumble, physical and moral,
'Tis hard to keep on terms, 'tis hard to quarrel.
Paris! I know not, in distraction lost,
T' admire, despise, or love, or hate thee most!"

HERBERT RANDOLPH.

Ringmore.

CLERICAL KNIGHTS.

Rev. John Read, of Moynoe House, county of Clare, received the honour of knighthood, as the eldest son of a baronet, from the Duke of Richmond, Lord Lieutenant of Ireland, on June 18, 1811. The circumstances regarding the claim to

* Silver forks were rare in England in the beginning of this century. They were an Italian invention. A learned critic in an ephemeral newspaper, ignorant of the fact, argues in a review of *Sir Robert Wilson's Diary*, from his mention of the great number of silver forks at the table of Prince Paterno in Sicily in 1812, that he was unaccustomed to good society!

a baronetcy of his father, the Rev. William Read, are fully detailed in—

"Copies of all Papers recorded in the Heralds' College connected with the Claim made, in the Year 1810, by a Person calling himself Sir William Reade, to the Title of Baronet,"*

"It appeared that this pretended will had been, in pursuance of a citation issued at the instance of John Read of Moynoe (the claimant's son), in a fictitious cause, against one Anne Egan, otherwise Grady, for the supposed suppression of the same, transmitted to the office of the Registry without any personal or other examination being had concerning the manner in which it had been discovered, without any proceedings whatever in the pretended suit, and without any step being taken by the person moving the citation, in order to render it, by probate or otherwise, a legal document. It therefore was obvious that the paper in question had been produced with the sole view of obtaining from the Deputy Registrar of the Prerogative Court an office copy, which he certified to be, what in point of fact it was not, 'extracted from the Registry of his Majesty's Court of Prerogative in Ireland.' Mr. Tulman, having thought it right to make a representation of this transaction to the Right Hon. Patrick Duigenan, Judge of the Prerogative Court, that learned judge was pleased, in court, on the 22nd June, 1810, to inquire into the case, and thereupon reprobated the issue of such a copy, as of an authentic record, by the Deputy Registrar, and ordered that there should be annexed to the paper a proper certificate stating the circumstances under which it had been lodged in the office."

which were ordered to be printed on March 15, 1832. His pedigree, together with the will of Sir Matthew Read, will be found in Playfair's *Family Antiquities of English Baronets*, vol. vi. p. 357-360. In the correspondence it is observed by Sir Isaac Heard, Garter—"I know of no instance in which the honour of knight bachelor has been conferred upon a person in holy orders."

After the lapse of a little more than two years from the date of Sir Isaac Heard's letter, the Prince Regent, on his visit to the Duke of Rutland at Belvoir Castle, confers the honour of knighthood (January 4, 1814) on Rev. John Thornton, rector of Bottesford, county of Leicester, as noticed in the *Gentleman's Magazine* for 1841, vol. xvi. p. 57, which copies the inscription on his tomb in Bottesford church, from which it appears that he died December 18, 1820.

Are there any other instances of knighthood being conferred on persons in holy orders?† When did Sir William Read, Bart., and Sir John Read, Knight, die? L. L. H.

A WATERLOO RELIC.—There is now living in Emanuel Hospital, Westminster, an old widow who was on the field of Waterloo with her husband, Sergeant Cumming, of the Grenadier Guards.

* "The paper purporting to be the will of Sir Matthew Read had not been lodged in the office of the Registry of the Prerogative Court in Dublin until April 18, 1810, eighty-nine years after the date which it bore.

† See "N. & Q." 3rd S. i. 209, 273, 354.

Widow Cumming will be ninety years of age next June, and is in perfect possession of her mental faculties. Her memory is remarkably clear. I should imagine there are few women surviving who were at Waterloo, and I think Mrs. Cumming deserves a note in "N. & Q." Her husband has been dead fifty-two years. She exercised her calling as a laundress till I procured her an admission to Lady Dacre's Charity some fifteen years ago. Some of your readers might like to see so venerable a personage, and they will find her an agreeable and chatty old lady.

R. H.

ORMISTON CROSS, HADDINGTONSHIRE. — DR. RAMAGE's information (p. 351) that the Market Cross of Peebles is still preserved there is very interesting. It is thought there are few of such relics extant in Scotland. There is an elegant plain cross with a slender shaft on a pedestal of several steps in the broad street of the pleasant village of Ormiston. As it is many years since I saw it, I forget whether there is any tracery on the shaft. Does any correspondent know its history? As Ormiston village is not older than the early part of last century, when it was founded by the patriotic Justice Clerk Cockburn of Ormiston, who with his factor, Mr. Andrew Wight, did much to improve Scottish agriculture and manufactures, this cross must have been brought there about that time from another site. Is it noticed in the *Statistical Account*? ANGLO-SCOTTS.

INEDITED LETTER OF GOVERNOR WINTHROP. — The following letter, copied from the original MS. in the possession of Lady Frances Vernon Harcourt (*née* Harley), may interest some of your readers: —

"Hon^{ble} Sir,

"I was greatly surprized with the favour of your letter as a general kindness not to be expressed, and lays me under most sincere obligations of gratitude and service, and much more as you are pleased to owne me under great disadvantage, haveing noe body nor any thing to Recomend me to y^r favourable opinion. I send your hon^r herewith an estimate of the annuall charge that is said to be necessary for the defence of Albany, the frontier town to New York. I am alsoe to p^rsent that the power given by Comision to the governour of New York over the Militia of Conecticot is superintendent over the Governor of that Collony contrary to Charter, and by his commission is enabled with full power to [assess?] apor-tion & modle the s^d Militia, and requireth the Govern^r of Conecticot to acknowledg him entirely vested with the Lieutenancy of that Collony, and if his comission should be [asserted] in the Latitude he contends for, he may raise contributions on them in what quantities he pleaseth, and would become perfect master of the lives, libertyes, and estates of the English in that Colony: I am further to p^rsent that the Colony of Conecticot will readily consent to any reasonable quota if it may at all tymes equally affect each Collony or Province, & that by directions when the whole quota is not requisite he will be obliged to take from each Government according to the proportion settled; but if it shall be in his power to take

from the Colony of Conecticot the full of the quota settled and excuse any of the other, it will be intolerable: They pray further that the King will please to confirm to them these Charter privileges, and particularly that the power of the Militia be not [alienated] from them to a person, of another Government, which will weaken their hands & greatly obstruct the execution of the Civill authority, and disable them from securing themselves against the French & Indian enemyes, being a Frontier as much as Albany. If it shall please God to incline your heart to favour a wilderness people, it will be at this juncture most hapy & seasonable. So I have now onely to beg pardon for this trouble, & that I may be permitted to wait at your most leasure houre, and that I may be accepted

"Yor hon^r most obedient Serv^t,

"J. WINTHROP.

"Pestle & Mortar,

in Stocks Mark^t.

London, Aprill 22, 1694."

(Endorsed) —

"For the Hon^{ble} Sir Edward Harley, Knight."

C. J. ROBINSON.

Norton Canon Vicarage, Hereford.

CARNAC. — I ventured on a former occasion (see 4th S. v. 464: vi. 103) to explain the terminal *-ac*, in French names of places, as a common Celtic adjectival termination.

Carnac is found in Gaelic, as *carnach* = "stony place or rocky": so I infer that this appellation is merely a local designation, derived from the multitude of standing stones found there, and explains nought as to their origin or uses. The matter has since been ventilated in the *Illustrated London News* of September 23, and remains unchallenged.

I have now to draw attention to the same form in Cornish, as quoted by Dr. Bannister in his *Glossary*. There we find *Kernick* = "rocky," which is obviously a counterpart of *carnac* and *carnach*. Further, near Carnac in Brittany is a farm called Menec. I derive this from the Celtic *maen*, cf. *menhir*; Dr. Bannister's Cornish equivalent is *minnick*, "stony."

If this passes the readers of "N. & Q." as satisfactory, the point may be regarded as settled; but there should be no question, for the terminals *ac*, *ach*, *ick* are identical with the German *ig*, as in *blume*, *blumig*; *stein*, *steinig*; and our own *ish*, as in *fool*, *foolish*.

A. H.

Queries.

"BIFRONS, CUSTOS," ETC. — Who is the author of the witty lines that commence —

"Bifrons ever when he preaches
Custos of what in his reach is"?

Were the stanzas a lampoon on any particular *sacerdos*?

STEPHEN JACKSON.

THE CENTENARY CLUB. — Can any one give information about this club, which I have good reason to believe existed in London towards the

latter end of the last or in the beginning of the present century?
VIRTON NIGHTON.

CERDIC AND ODIN.—The sovereign (and all who have royal blood) trace their descent from Cerdic, King of Wessex. He is said to have been the ninth in descent from Odin. I beg to inquire if the intervening links between Odin and Cerdic are recorded?
OLIM.

DOVERCOURT.—Will any one refer me to any dictionary or other work in which the word *Dovercourt* is explained or referred to on authority? Is it an English word? I have met with it in a foreign (French, I think) dictionary, but cannot at the present time remember whose it was.
DUBRIS.

[Taylor, *Words and Phrases*, edit. 1865, p. 138, states that "the root of Dover may be the Anglo-Saxon *Ofer*, shore, with a preposition, or the definite article prefixed. The usual derivation is from the Celtic *dufr*, water. (Gluck, *Kelt. Namen*, p. 35, Zeuss, *Die Deutschen*, p. 575.) The name of Dover, Latinized into Dubris, reminds us of Douvres in the Saxon shore near Bayeux, and of Dovercourt in the intensely Teutonized district near Harwich, as well as of the Doverfjeld in Norway." The learned W. Baxter derives Dovercourt from the British *duer iac*, a coast, a race or reach of water. Consult also Nares's *Glossary*.]

DRUIDS AND GREEKS.—

"When the Druids had learned from the Greeks their characters, they adopted them in all their public and private affairs."—*Amenities of Literature*, by I. D'Israeli, vol. i. chap. i.

When, and how, is it supposed that the Druids had communication with the Greeks?

ALICE TEACHER.

EPITAPH.—An inveterate equestrian, and no less inveterate atheist, finding one day his steed too much for him, was carried over the brow of a precipice. In his extremity he called upon God. The following epitaph is said to have been placed on his tombstone:—

"Between the stirrup and the ground
I merely asked, and mercy found."

I much desire information of its *who*, its *when*, and its *where*. At all events it is a volume—a library—of Christian theology.
E. L. S.

FOREIGN ETIQUETTE.—What book will show, or what authority can be found for, the rules regulating the use of courtesy titles in the families of foreign nobility, more especially in France? As an example—the custom prevails for the nephew of a count, eldest son of his next brother, to bear the title of "baron." In England this degree of relation would carry no designation, although in reality nearer that of the head of the family than the latter's younger brothers, after the second, who, if of an earl, are styled "honourables," and in the higher titles "lords" by courtesy.
F. G.

FRANCIS AND IMPEY.—In his *Memoirs of Sir Elijah Impey*, Mr. E. B. Impey brings a direct charge against Sir Philip Francis of having "suppressed," by "some active underhand agency," his father's exculpatory pamphlets. At the time of his writing (1846) there was no copy of the *Defence* in the Library of the British Museum, or in that of the India House, and he could hear of none except in the possession of the family or immediate connexions. I would ask if anybody is acquainted with the slightest evidence tending to connect Francis with this alleged scarcity?
C. ELLIOT BROWNE.

GARRET AND GERALD.—Can F. C. H. or other correspondent kindly inform me how it comes that Garret and Gerald are so frequently used as synonymous in old books, more especially in those which were written in the seventeenth century in Ireland? In the Carew MSS. and books of this time I find the same person spoken of in different places as "Garret" and "Gerald," and sometimes mentioned as Mr. Garret or Gerald B.
J. E. F. A.

GRAHAM OF DUCHRAY.—Duncan Graham had a son Alexander, baptised at Buchanan in 1683. Can your correspondent Mac., whom I have to thank for his valuable extract this week, help me one step further by identifying the above Duncan Graham with Duncan, "brother-german of Thomas Graham of Duchray"? A Duncan Graham appears in the Buchanan register as a witness to the baptism of Elizabeth, daughter of Thomas, only five years before.
W. M. H. C.

GUIDMAN.—Can any of your readers give me Sir George Mackenzie's definition of this term, as a territorial distinction? It appeared recently in some periodical, but the note was forgotten to be taken.
A. L.

HOMER TRAVESTIE.—Who was the author of *A Burlesque Translation of Homer*, in two volumes, fourth ed. 8vo, London, 1797, in Hudibrastic verse, with comic etchings?
W. C. B.

[This clever and amusing performance is by Thomas Bridges, a native of Yorkshire, and at one time a wine-merchant at Hull. He is the author of two dramatic pieces. *Dido*, 1771, 8vo, and *The Dutchman*, 1775, 8vo. For some account of him consult C. Frost's *Address at Hull*, p. 35.]

"LA SERA."—Some ten years or more ago a much esteemed Italian gentleman, now no more, recited to me the following lines; which, if my memory serves me correctly, had not then appeared in print, and which, I think, he attributed to "Fabio Nannarelli" of Florence. In a recent visit to Italy I endeavoured to ascertain if they were in print, but failed to do so. I ask, therefore, are the verses published? and have I correctly noted the name of the author?

"Cade la sera. Mesta, soletta,
Canta d' amore la signoletta :
Ah! la Natura, ver lui fu pia,
Le fece dono dell' armonia.

"Cade la sera. D' amica brezza
Al baccio dolce la rosa olezza :
Ah! la Natura, ti fu pietosa,
Ti die il profumo, virgina rosa.

"Cade la sera. D' oro pupilla
In puro cielo Espero brilla :
Ah! la Natura, pur gli ebbe amore,
Gli fece il dono di quel fulgore.

"Cade la sera. Col sol morente,
Anche il mio cuore, morir si sente :
Ah! sol crudele! con lui Natura
Gli fece dono della sventura!"

B.

Wiesbaden.

LONDONDERRY NATURAL HISTORY SOCIETY.—Can any one inform me about the Londonderry Natural History Society, established in 1837? Did it ever publish anything? Was there any society of this kind connected with the county Donegal?

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

LETTICE KNOLLYS.—A picture of Lettice Knollys is spoken of in an article in *Fraser's Magazine* as having been exhibited at the Kensington Loan Exhibition. Who was Lettice Knollys, and what is known of her?

G. Y.

[Lettice, daughter of Sir Thomas Penyston, Lord of Hawridge and Marshals, married (1) Robert Knollys, Gentleman Usher of the Privy Chamber to King Henry VIII.; (2) then to Sir Robert Lee of Quarendon, Bucks; and (3) to Sir Thomas Tresham, Knt., Lord Prior of St. John of Jerusalem.—Wotton's *Baronetage*, by Kimber, iii. 130; and Lipscomb's *Bucks*, i. 527.]

PRINTED MATTER COPIED.—In a curious catalogue lately issued by Mr. Blackburn, of Reading, under the title of *Books, a Short List with Casual Notes*—which casual notes are sometimes very quaint, and sometimes very queer—I find the following:—

"PRINTED matter copied. I found in a periodical that 'a Nurnberg apothecary, named Wergler, has invented a paper with which printed matter may be copied in fac-simile at any period.'—*Query*. Where is it to be had?"

I beg to give, through "N. & Q.," further publicity to Mr. Blackburn's query. Where is it to be had?

P. M.

PRIORY OF ST. JOHN THE BAPTIST, HALIWELL. Is there any view in existence of the Priory of St. John the Baptist, which Stow describes as being in or near Norton Folgate? The only one I can find is in Aggas's map, but it gives no idea of what the priory must have been.

J. O. H.

THE SHAPWICK MONSTER.—Would W. S., or any of your readers, inform me what is the supposed date of this occurrence, that so alarmed the

good people of the town of Shapwick, as described in "N. & Q." 4th S. viii. 334?

JOHN CROSS.

PASSAGE IN TACITUS.—Can any of your contributors tell me when and where the well-known passage in Tacitus' *Annals*, xv. 44, relating the supposed persecution of the Christians by Nero, is first quoted?

THOS. L'ESTRANGE.

VALUATION ROLL OF MIDLOTHIAN.—How is it that our great national library does not possess the many valuation rolls of the Scotch counties which have been printed? They are invaluable for genealogical and statistical purposes. Can any one inform me if there is any valuation roll of Midlothian, in print or MS., now in existence for the year 1736?

F. M. S.

WILD PLANTS MENTIONED BY VICTOR HUGO.—I extract the following from Victor Hugo's *By Order of the King* (authorised English translation in one volume). Can any one tell me what plants are intended by the names which I have italicised, and what virtues are attributed to them?—

"Ursus made the most of the immense power which lies in a heap of neglected plants, such as the hazel, the *catkin*, the *white alder*, . . . at opportune moments he would use the leaves of the spurge, which plucked at the bottom are a purgative, and plucked at the top an emetic. . . . He knew the *rush which cures the ox*, and the *mint which cures the horse*."—p. 2.

I believe the last two are simply "bullrush" and "horsemint," thus rendered from a mistaken notion of the import of the names. Is the above property of the spurge to be met with elsewhere?

"In summer you may still gather [on the Isthmus of Portland] rosemary, pennyroyal, wild hyssop, and *sea-fennel*, which when infused make a good cordial, and that *herb full of knots*, which grows in the sand, and from which they make matting."—p. 113.

Of course hyssop and rosemary are blunders; but what is the last-mentioned?

JAMES BRITTEN.

MRS. WINDYMORE, cousin of Queens Mary and Anne, is stated in Walcott's *History of Westminster* to have died in an almshouse at Emanuel Hospital in 1772. Particulars respecting her are desired.*

Also, particulars respecting the former masters of this hospital, except Beloe, about whom much is well known. Who were masters from 1736 to 1783?

JOSEPHUS.

THE WREKIN.—There is a high hill—some call it a mountain—in Shropshire called the Wrekin or Wreeken. Can you kindly give me the derivation of the name?

D. E. H.

[* Some account of this lady, a member of the Hyde family, will be found in "N. & Q." 1st S. i. 180; 2nd S. i. 148; vi. 65, 169.]

Replies.

PARTAKE.

(4th S. VIII. 182, 232, 315.)

MR. SEAY is undoubtedly wrong when he asserts that *partake* is "merely the Fr. *partager*," and that "the second syllable has nothing to do with the verb *take*;" and C. A. W. is as undoubtedly right, when he says that we use of after *partake*, because "to *partake of*" = "to *take part of*." I am enabled to speak thus positively, because I have been fortunate enough to surprise the verb in the very act, as it would seem, of coming into existence. It occurred to me to look in Wycliffe's version* of the New Test. to see how he rendered the word *partaker*, which is not uncommon in the Auth. Vers. of the New Test. I could not find the word itself, and I found that its meaning was expressed either by *communer*, or *conynere* (2 John, ver. 11), or more frequently by *felow* (or *felows*), or much more frequently still by *partener*†—these words being, like *partaker*, followed by *of*. But three times I found, instead of the "to be *partaker of*" of the Auth. Vers., "to *take part of*" (1 Cor. x. 17, and cf. Heb. ii. 14), and "to *take part with*" (1 Cor. ix. 13, x. 30) used by Wycliffe, and this, of course, encouraged me to further research. At last, in 1 Cor. x. 16, where in the Auth. Vers. there is "the bread which we break, is it not the communion of the body of Christ?" I found in Pickering's *Wycliffe*, "the breed the whiche we breken, wher^s it is not the *deilynge* (or *partelakyng*‡) of the body of the lord." That Wycliffe intended to use this as a compound verb made up of *part* and *take*, is shown, not only by his using the same words separately in the very next verse (see note †), but also by the rendering in the Vulgate (from which Wycliffe translated), viz. "nuncie participatio corporis Domini est." Wycliffe evidently wished to make a compound verb equivalent to *participare*, and he came to the conclusion that *partelake* (or as we should spell it, *partake*) would answer his purpose. At all events, he did not borrow his *partelake* from *partager*; for it is very doubtful whether the French verb had come into use, or, at any rate into common use, as early

* I consulted two editions: one by Forshall and Madden, the other "first printed from a contemporary MS.," and published by Pickering in 1848. In referring to the former, I shall call it F. and M.

† Also frequently spelled *parcener*, which seems to show that, in the time of Wycliffe, *t* before *e* was sometimes pronounced soft like *c*. Cf. the *t* before *i* in *partion*, *withon*, &c.

‡ The passage in Corinthians x. 17, is: "alle we that taken part of one breed and of one cuppe"; and in Heb., "and he also take parte of the same" (but here it is took part also in the Auth. Vers.)

§ *wher* = whether.

¶ In one word. In F. and M. one version has *part deynge* in two words, and the other simply *deynge*.

as the time of Wycliffe. Ducange gives A.D. 1270 as the earliest date at which he finds *partagium* (= Fr. *partage*), and the earliest instance which he quotes of the verb *partager* (or as it was then spelled *partaigier*) is from the year 1303, when Wycliffe had been dead eleven years. *Partir* is an older French verb than *partager*, and formerly had the same meaning of "to share" (see the glossary in Burguy's *Grammar*).

In Coverdale's New Test. (by Hollybush, 1535), *partaker*¶ is in common use, and it is generally spelled, as it is now, with one *t*; but twice (Heb. xli. 8; 1 Pet. v. 1) it is spelled *partadaker*.

If the two *t*'s had remained, and the word were now spelled *partake*, this note would never have been written; but one *t* unfortunately (and hence the ambiguity) was dropped, just as it has dropped in *eight* (for *eighth*, see "N. & Q." 4th S. viii. 6), and just as one *s* has dropped in *transude*, which is still written *transuder* in French. Cf. also *arude* for *arsude*.** Mahn again (in Webster) seems to think that "to *partboil*" is to be derived rather from *part boil* by the dropping of the *t*, than from the French *parboillir*, which means "to thoroughly boil"; but this opinion of his must be looked upon as nothing more than an ingenious speculation, until "to *part boil*" has been actually met with.

I am not surprised at MR. SEAY's objecting to the ordinary derivation of *partake* from *part* and *take*; for *part* is Latin, and *take* is Norse; and such hybrid compounds are excessively rare, and deservedly looked upon with suspicion.†† Yet Wycliffe could not well make any other compound: the older words *deil*‡‡ (or *dele* = our *deaf*) and *neime* (A.-S. *nimen*, Germ. *nehmen*) had in his time already fallen more or less into disuse, and been superseded by *part* and *take* respectively; and he could not, therefore, adopt the more grammatical compounds *deleime* or *deletake*§§ and was obliged to make his compound *partelake*.

But, if *partake* really = *part take*, then it is the

¶ He also uses *partner* (a. g. Rom. xi. 17, 2 John ver. 11), but much more rarely. Once too (Mat. xxiii. 30) he uses the queer word *partifellow*.

** The contracted forms *canstow* (= canst thou), *wiltow* (= wilt or wilt thou), *saystow* or *saystow* (= sayest thou), *wastow* (= wastest or wast thou), &c. &c., so common in Chaucer, seem to have arisen in the same way, though the *h* of the *thou* is gone as well as the *t*.

†† When a similar hybrid, *littefaster*, recently made its appearance, it was met with many energetic though, I am afraid, unavailing protests.

‡‡ *Somdel* (= somewhat) is much used by Chaucer, a contemporary of Wycliffe's; that is to say, *del* is somewhat adverbially as we now use it in "a great *del*," but it was not, I believe, used in Chaucer's time as we *part*.

§§ Cf. the Germ. *theilnehmen*, Dut. *deelnemen*, Swed. *delaga*, Dan. *deleage*. The want of such compound thus seems to have been generally felt. In relic I find the antiquated French subj. *partage-participant*.

accusative after it which really requires explanation, and not the preposition *of*. The accusative may have come into use partly because poets found the *of* in their way|||; and partly because some writers, like MR. SKEAT, thought the word was a corruption of *partager*, or at any rate did not know or believe that it was made up of *part* and *take*. Tradition in this, as in many other cases, has shown itself a faithful guide to etymology.

F. CHANCE.

Sydenham Hill.

I would suggest that "partake," being grammatically complete in itself, is the more proper form in poetry; while "partake of," being an idiom, is, as a rule, preferable in prose.

J. W. W.

Winchester.

EARLY RECOLLECTIONS.

(4th S. viii. 436.)

MR. SIMPSON thinks that "an infant of thirty months old would surely not have even a confused recollection of such a visit." Will he permit me to inform him, as a case in point, that I have, not a confused, but a very distinct recollection of the rejoicings celebrated in my native village on the occasion of an important political event, at which time I was twenty-six months old? Knowing this, I am unable to agree with him, but I readily admit that memory seems to commence with some persons at an earlier date than with others. MR. SIMPSON adds, that Dr. Johnson "might certainly retain some recollection" of an event that happened when he was four years and six months old. I should think he might. I was less than that when I first saw Queen Mary's bedchamber at Holyrood, and I found my mental picture perfectly correct when I visited it sixteen years afterwards.

HERMENTRUDE.

Let me call T.'s attention to the manner in which Johnson carefully discriminates between positive genuine retention in the mind, and the recollection which may have been stimulated or created by having a thing frequently talked of.

CHITTELDROOG.

I have a most distinct recollection not only of my nurse, who left us early, but of one room and particularly one cupboard and drawers, which I never saw or heard of after I was two years old, when we left the house. As neither the nurse nor the cupboard were remarkable enough to be

||| Milton may use the accusative only; but Shakespeare, who preceded him, also uses *of* and *in*, e. g. *Richard III.*, i. 1, l. 89; *Ant. and Cleo.*, iii. 5. Prose writers should be preferred to poets in questions of this sort, as grammar often bows to the exigencies of metre or rhyme.

the subjects of after conversation, I am quite certain that my memory alone recalls the objects seen.

ESSE.

My father, who was parochial clergyman at Dunino, Fifeshire, had a new church built for him during my early childhood. Building operations commenced when I was about eight months old, and terminated before I had reached eighteen months. I distinctly remember having witnessed several men carrying the pulpit into the church, a stone-hewer sculpturing a portion of the spire, and the church bell hanging on a timber erection in the churchyard. I might have been seventeen months old when I witnessed these occurrences, but certainly not older. During boyhood and in early youth my memory was exceedingly imperfect, and still I am apt to forget names just at the time when a recollection of them is required most.

CHARLES ROBERT.

Snowdon Villa, Lewisham.

As a sample of early recollections, here is a personal one of my own:—I was born the latter end of June, 1834, and remember being taken to see the Queen when Princess Victoria at Kensington Palace. As William IV. did not die till June, 1837, I cannot have been three years of age. I went to the palace with my mother and grandmother, and most distinctly remember the Princess taking me into another room from that where she received us alone with her, and there giving me an enamel ornament. So perfectly was this impressed upon me that when I was a child the word "princess" always meant to me a fair girl with curls, dressed in white, holding up an ornament in her hand. This is a perfectly tangible recollection. I remember it as if yesterday. Other things I believe I remember about the same time, but this is positive, and I do not doubt T.'s two-year-old souvenirs.

E. J. C.

Though, like the Irishman, I was "by at the time," I have no reminiscence of my birth-day, June 20, 1777; the church registry is its only surviving evidence; my transference, nine months later, to my grandfather's residence in Worcester, is alike beyond my own, or any other, authentication than long-extinguished hearsays. This alone I can state on my positive and independent remembrance:—My godfather, Sir Watkin Lewis—a name even at this day not divested of its civic celebrity—had long been the intimate friend of our family. My "earliest recollection" of him is, that while he was our guest a grand supper party was assembled, whereat I was brought down stairs in my nurse's arms, and so paraded up to my godfather at the upper hand of the table. The impression on my infant mind at the sudden opening

of the door, the lights, the company, the long set-out, never through my protracted life has left me. When at a later date I reverted to this supper-scene, my father (he died in 1815) exclaimed, "I remember it well; but, good God, you were then a mere baby." If this instance of "early recollections" illustrates the psychology of T. and of the REV. MR. SPARROW SIMPSON, it may be worthy a corner in "N. & Q." It will give me much pleasure if MR. SPARROW SIMPSON still remembers our acquaintance at Clapham in 1853 and 1854.

EDMUND LENTHALL SWIFTE.

I have a most distinct remembrance of carrying a small cat in my skirts from a farm-house to my own home, a distance of a mile and a half, when I was exactly two and a half years old. A prior remembrance is of some ferrets in a tub, and of my being told they were "bloodsuckers." My grandfather always said that he could remember the birth of his brother, who was a year and a half younger.

THOS. RATCLIFFE.

REYNOLDS' "YELLOW" OR "ANTI BLUE BOY" OF 1777.

(4th S. vii. 367.)

Attention was here directed to the internal evidence afforded by Sir Joshua's eighth or cold-colour discourse of December, 1778, that it was preached against an existing "Blue Boy," and not against an imaginary picture.

We were not then aware that Sir Joshua had previously painted a picture to confute the art-errors he deemed to be embodied in the "Blue Boy"; but *The Queen*, Aug. 26, gives a notice of this picture under the title of "Youth, Wisdom, and Fidelity," and states it was painted as an acceptance of the challenge thrown down by the "Blue Boy," "a copy of which we now present to our readers":—

"The richest warmest colour his (Sir Joshua's) palette could produce is to be found in the gorgeous yellow satin of which the youth's dress is composed,"—

and which may, therefore, be called the "Yellow Boy."

"It would be interesting," continues *The Queen*, "to see the two pictures (Gainsborough's 'Blue Boy' and this by Reynolds) placed in juxtaposition, that we might be better enabled to judge of their respective claims to force and effect."

Such a public competition, with either Reynolds's "Yellow Boy" or with the Grosvenor "Blue Boy," would be welcomed with pleasure on the part of the original or least known "Blue Boy." Meanwhile we may attempt to give a comparative description of the two pictures.

The "Yellow Boy" belongs to the Duke of Buccleuch, and represents (his father) the then

Earl of Dalkeith when a boy. The picture was No. 864 in the National Exhibition of Portraits at South Kensington in 1868, and is thus catalogued:—

"Portrait of Chas. Wm. Henry, 4th Duke of Buccleuch and 6th Duke of Queensbury, K. T., by Sir Joshua Reynolds, P.R.A. Full-length as a boy, leaning against a slab, holding an owl and dog to left (of spectator), dated in front 1777."

An engraving of this picture was published on Jan. 1, 1778, or eleven months before the delivery of Sir Joshua's cold-colour discourse: so that Sir Joshua's pencil preceded his pen in attempting to shunt both Gainsborough and his "Blue Boy" off the rails of art-fashion in those days. It is also alike suggestive and instructive that the colouring and composition of a picture recommended by Sir Joshua in that discourse are embodied in the "Yellow Boy"; while the composition and colouring he so emphatically condemned are found in the "Blue Boy": yet he did not mention either picture by name.

The engraving shows the Earl of Dalkeith in anything but an elegant costume or position; for he leans cross-legged against a low wall or slab, in an almost "bargee" looking jacket and ill-fitting breeches. The owl (Wisdom) appears with ruffled feathers, as if dreading an attack from the dog (Fidelity), which sits in the foreground with its right fore paw raised as if to smite the owl for monopolising too much of the earl's attention.*

But Gainsborough, as is well known, placed his boy in a very different attitude in front of an appropriate landscape, without any other distracting figures: so that the work as a whole "rises into the very ideal of portraiture," as has been remarked of it by an able art-critic.

Indeed, it is hardly possible to look at the different position in which the "Yellow Boy" is placed, without feeling that he had scant justice meted out to him; not only as regards his lounging attitude, but also by introducing an owl and a dog to divert attention from the principal figure in the picture: and this all the more so, when contrasted with the attention-commanding pose of the "Blue Boy."

Is it then any wonder that the "Anti Blue Boy" of 1777, or the discourse of 1778, based on the maxims embodied in the "Anti Blue Boy," failed beyond the circle influenced by Sir Joshua to convince the public that the "Blue Boy" is not "a splendid and harmonious picture," to use Sir Joshua's own words?

To the uninitiated in the mysteries of art-colouring, it is difficult to understand upon what rea-

* Were the owl and the dog introduced as the earl's pets, or in allusion to the artistic feud of which this picture was the offspring?

sonable grounds Sir Joshua and his followers tabooed blue and green for certain artistic purposes. Surely the success of the "Blue Boy" did not lead to this result, to this crusade against nature's sunniest, loveliest, and most extensively diffused colours in the heavens above, the earth beneath, the waters of the mighty deep, and in her brightest landscapes.

Turn also towards a handsome young lady in a stylish blue or green dress, and there is no coldness there; but, on the contrary, an appropriate and strikingly effective costume when contrasted with the gloomy conventional black.

Then from nature turn to art, and take the original "Blue Boy" as an example, and here again there is not only no coldness, but a fascinating presence; as if life itself, in all the charms of elegantly dressed youthful manhood, stood before the spectator to vindicate nature and Gainsborough's skill.

But mark what a contrast there is between the delicate range of shading on the dress of the "Blue Boy," and the monotonous blue colour of the coat of the Right Hon. Chas. James Fox as painted by Sir Joshua, in his picture of that statesman, Lady Susan Strangways, and Lady Sarah Lennox.

J. SEWELL, Assoc. Inst. C. E.

The Lombard, E.C.

INTERMENT OF DR. E. YOUNG'S STEP-DAUGHTER NARCISSA.

(1st S. iii. iv. v. *passim*.)

The reference to this subject at p. 389 of the present volume of "N. & Q." induced me to turn to the statements of that occurrence at the above references. As these appear to leave the subject in an imperfect state, I beg to send a note of a few more particulars made at Montpellier in the winter of 1860.

Whilst looking through the shelves of the Bibliothèque Fabre, I lighted on a thin quarto volume, half-bound in blue morocco, with the title *Tombeau de Narcissa*, which the librarian kindly allowed me to carry to my hotel.

It contained seven pieces entered as follows, in a MS. "Table des Matières," on the fly-leaf:—

1. "Le Tombeau de Narcissa, par A[rtaud]. Extrait du *Journal des Arts*," in-4^{to}, avec planches.
2. "Narcissa, ou la fille adoptive d'Young, par Eugène Thomas, Montpellier," Imprimerie Boehm, 1852.
3. "Le Tombeau de Narcissa, suivi d'une réponse à l'article inséré dans la *Gazette médicale* de Montpellier du 15 avril 1850. Lyon, 1850." Imprimerie L. Perrin.
4. "Placandis Narcissæ manibus, in-8vo, par M. Pierquin de Gembloux. (Extrait de la *Gaz. med. de Montp.* N^o du 15 avril 1850)."†
5. "Le Tombeau de Narcissa; Par Alfred de

Terrebrasse.* (Extrait de la *Revue de Paris*, tom. xxxvi. p. 176)."

6. "Recherches historiques et bibliographiques sur le Tombeau de Narcissa, par Pierquin de Gembloux, Paris. Dumoulin, 13, Quai des Augustins, 1851."

7. "Narcissa, nouvelle poétique, avec une introduction par Jules Canonge. (Montpellier, March 1840)."

followed by a rhapsody in prose, entitled *Un jour d'orage*, dated Nismes, Aug. 1841.†

Most of the writers of these brochures declare the story of the burial of Narcissa to be a fiction. A young English girl, they state, having died at Montpellier in the eighteenth century, was buried in the Jardin des Plantes, where the monument now bearing the name of Narcissa has been placed. A writer in the *Journal des Arts*, under the signature of "A.," becoming acquainted with these facts, jumped to the conclusion that they referred to Young's step-daughter: the truth being that she died at Lyons on Oct. 8, 1736, and was interred in the Swiss cemetery there, where her monument can still be seen; and that Young had only one child by his marriage with Lady Elizabeth Lee, his son Frederick, who survived him.

M. Pierquin de Gembloux, on the other hand, contends that the narrative of M. Artaud is true; that the poet's step-daughter, Mrs. Temple, who died at Lyons, was not Narcissa; but that he had two children by Lady Elizabeth—Narcissa, born in 1732, and Frederick in 1733; that Narcissa died at Montpellier in 1749, and was buried first in a field belonging to M. Arribert, whence the body was removed and interred secretly in the Jardin des Plantes; which circumstances are publicly recorded in the *Statistique du département de l'Herault*, par M. H. de Lesser.

To this it was replied, that the *Night Thoughts* were published in 1742-5, and could not refer to events of 1749, and that Young's biographers made no mention of his own daughter.

The narrative of Artaud is very circumstantial. He states that he obtained his information from Barral, the head gardener of the Jardin des Plantes, who had learnt them from Mercier, an old gardener under him, who had assisted at the interment; M. Balanviliers being then superintendent of the garden. At a subsequent period Lord and Lady Camelford ‡ caused the spot to be examined. The bones found were recognised by M. Vigoureux, of the school of anatomy, as those of a very young person. They were re-interred, and the monument erected with the inscription: "Placandis Narcissæ manibus." M. Artaud had previously scratched on the adjoining wall: "Inter flores Narcissa relucet."

* Pseudonom de M. Jacquier. This brochure bears the date of Lyons, April 1, 1832.

† There is also reference to some articles under the title of "Narcissa," by M. Jules Canonge, in the *Courrier du Midi*, Nos. 15, 17, 24, 29, of Sept. 1846.

‡ Others say the Duke of Gloucester.

This account tallies with the statement "written by Mr. Walter Taylor from Montpellier in 1789" (1st S. v. 252), and there can be no reasonable ground for believing that both are not substantially true.

There is, however, a difficulty in identifying the individual appearing in the poem under the name of Narcissa. Lady Elizabeth Lee had three children by her first marriage, a son and two daughters. The son died in London in 1743. The elder daughter, Elizabeth, married Mr. Temple, and died a few months after at Lyons in 1736; her husband only surviving her till 1740. The younger daughter, Caroline, married to Major Haviland subsequent to her mother's death, accompanied her husband to Ireland, and lived but a short time after; but the exact date and place have not been ascertained. Lady Elizabeth, who married Young in 1731, died in 1741, a few months after Mr. Temple. The only evidence that her son Frederick was the sole issue of her second union, rests on the authority of Herbert Croft, who wrote in 1780, and is by no means accurate in all his statements. M. de Gembloux seems to have investigated the subject with much care, and may be correct in making Narcissa Young's own daughter, though wrong in the date assigned for her death. We find Croft stating in one place that, "during some part of his life, Young was abroad, but I have not been able to learn any particulars"; yet he had, a few pages before, affirmed it to be "more than poetically true" that he had taken Mrs. Temple to the Continent in 1736, when she died at Lyons on her way to Nice, "where her funeral was attended with the difficulties painted in such animated colours in Night the third." The probability is, that he did not go abroad till 1741 ("N. & Q." 1st S. v. 252), after his wife's death, and that the events connected with Narcissa's death at Montpellier took place then. Narcissa must, therefore, be either Mrs. Haviland or his own daughter, born in 1732. If the former, some mention might have been expected of her husband, who would scarcely have left her in declining health so soon after their marriage. On the other hand, the circumstances of the burial accord with that of a child of ten or eleven years. The father is represented as having carried the body to the grave himself, which he could hardly have done unassisted had it been that of a grown-up woman. Moreover, many of the allusions in the poem point rather to a daughter than to a step-daughter, such as when "on her cheek . . . pale omen sat," he snatched her, "with parental haste," from "the rigid North"; and again, "when weeping fathers build their children's tombs," he adds, "me thine Narcissa,"—expressions which, although not inapplicable to one standing *in loco parentis*, are more pertinent to a real parent.

The monument to Mrs. Temple at Lyons was discovered by M. Ozanam, M.D., and published by M. Pericaud and by M. Bregnot du Lut in the *Archives du Rhone*, tom. xii. pp. 130, 356, and in the *Nouveaux Mélanges sur Lyon*, p. 363. The epitaph is as follows:—

"Hic jacet
ELIZABETH TEMPLE, ex parte patris
Francisci Lee, Regiæ Legionis
Tribuni, necnon ex parte
Matris Elizabeth Lee,
Nobilissimorum Comitum
De Lichfield consanguineæ.
Avum habet Edwardum Lee,
Comitem de Lichfield,
Proavum Carolum II.,
Magnæ Britanniæ
Regem. In memoriam
Conjugis carissimæ
Peregrinis in oris (ita
Sors acerba voluit), hunc
Lapidem mœrens posuit
Henricus Temple, filius
Vicecomitis de
Palmerstou. Obit
Die 8 Oct^{bris}, A.D. 1736,
Ætat. 18."

And in the archives of the Hôtel de Ville of Lyons, in the register of Protestant deaths, the following entry occurs:—

"Mad. Elizabeth Lee, fille du Colonel Lee, âgée d'environ dix-huit ans, a été enhumée à l'Hôtel de Dieu de Lyon, dans le cimetière de messieurs de la religion prétendue Réforme de la nation suisse, le dixième oct. 1736, sur les onze heures du soir, par ordre de M. le Prévôt des Marchands.

"Reçu 729 livres 12 sols.

"Signé, PARA, prêtre économe."

W. E.

ARCHERY *versus* MUSKETRY (4th S. viii. 371, 447.)—MR. THORNBURY asks in "N. & Q." of Nov. 4, if the last instance in European warfare of bows and arrows being opposed to modern arms occurred at Austerlitz, where, as he relates, *Tartar* (r) bowmen confronted French grenadiers. It is quite certain that when the allies made a reconnaissance of the Valley of Bâlder in the spring of 1855, there were among the Russian irregulars some horsemen armed with bows and arrows, who used them without effect. I saw bows and arrows which had been found in the Cossack camp and were brought back by our men.

W. H. RUSSELL.

DORSETSHIRE RAMMILK (4th S. viii. 415.)—Will you give me leave to add that the unskimmed milk is called in Lancashire "ream milk," evidently a cognate word. I always supposed it a corruption of "cream." HERMENTRUDE.

MR. REEVE is undoubtedly correct in saying that Dorset cheese made from new—i. e. unskimmed—milk is called "rammilk," but I do not

agree with him that it is wrong to call or write it "raw milk." Raw produce of any kind is an article in its natural or crude state. Now new milk is in its natural state, and hence "raw milk." True, *ream* may be A.-S. for cream, but M. G. J. REEVE cannot correctly say that cream exists till it has risen on the milk; and when it has, the milk has ceased to be a raw material, and is no longer fit to make best cheese or "rammilk." Hence "raw milk" and "rammilk" are synonymous, whilst "cream-milk" or "ream-milk" is an article of a later stage, and only fit to make that Dorset luxury after the cream has been skimmed off—"blue-vinid" (so pronounced). By the way, can any of your Dorset correspondents explain the word "vinid"? I have also heard it applied to a spoilt, silly, humoured child. Is there any affinity between Dorset "skim-dick" and a disagreeable youngster? JUNII NEPOS.

SURVEY OF CROWN LANDS *temp.* 1649-53 (4th S. viii. 167, 255, 269.)—Has the *Survey of Crown Lands*, made by order of Parliament July 16, 1649, been printed in relation to Kent? and if so, where? G. B. A.

Rochester.

NAMING OF FOUNDLINGS (4th S. viii. 395.)—The parish registers of the sixteenth, seventeenth, and eighteenth centuries contain, doubtless, many similar entries to those named by N. I beg leave to offer a few out of a considerable number which I happen to possess:—

1655, June 22. "Elizabeth of Wood St., nursed at John Crouches," buried.

1666, April 28. "Elizabeth of St. Gregories parish, nursed with Jo. Turner," buried.

1667, Oct. 22. "Isaac, a poor child of St. Gregories," baptized.

1668, June 23. "William Leaden-Hall, nursed at James Peacocks," baptized.

1670, Oct. 1. "Credence Undershaft, nursed at Wid. Walls," buried.

1704, Feb. 18. "Elizabeth Hill of St. Mary's Hill, London," buried.

1723, July 14. "Michael Crooked-Lane, London," buried.

Most of these, I presume, were foundlings who received their cognomens from some circumstance connected with their birth. I have several more, if they would prove of any value to N.

W. WINTERS.

Waltham Abbey.

ANNE RADCLIFFE: "THE CONVENT OF ST. CATHERINE" (4th S. viii. 348.)—I never met with "*Le Couvent de Sainte Catherine* . . . d'Anne Radcliffe," but on one of the bookstalls beneath the Galleria degli Uffizi at Florence I met with a Lugano edition of *The Cloisters of St. Catherine* by Anna Radcliffe. On opening a volume (there were three) I discovered that the Italian translation was *The Italian* under a new name. In fact "Schedoni" was the first word

that I pounced upon. Perhaps the French work is also a translation of *The Italian*. The "enchanted of Udolpho" is often confounded with Mary Ann Radcliffe, the authoress of *Manfrone* and other works. This lady was a native of Durham, and the daughter of one of the vicars choral. She was for some years organist of St. Mary-le-Bow, Durham; she was a very pretty poetess, and used to publish in the *Durham Advertiser*, *Monthly Mirror*, &c. She has been confounded with Mrs. Radcliffe, not merely on the Continent, but even in England. However, this confusion of names has caused the works of Mary Ann Radcliffe to enjoy a popularity greater than their literary merits deserve. STEPHEN JACKSON.

"TOM AND JERRY" (4th S. viii. 362.)—Beer-shops are in Craven very commonly known as "Tom and Jerry" or "Jerry shops." The name (not relished by the proprietors) is significative of the rows and disturbances that too often occur in some of those nests of infamy called "beer-shops." In the West of England a beer-shop is known as a "kidly wink"—a term which is a puzzler to me. VIATOR (1).

COL. JOHN MORRIS (4th S. viii. 278, 379.)—There is an account of Col. Morris's execution in *England's Black Tribunal*, edit. 1720, p. 117; but neither here nor in Lloyd's *Loyal Sufferers* is it stated whether he was beheaded or hanged. I incline to think that he was hanged, as he was drawn to execution on a "sledge," and spoke of the "shame" as well as the "cross." He had been for a time in the Parliament service, and his punishment would therefore be made as severe as possible. As a rule gentlemen, especially if they had served in the King's army, were beheaded, not hanged—*e. g.* Col. Andrews on Tower Hill; Sir Henry Hyde at the Royal Exchange; Capt. Brown Bushel on Tower Hill; Col. John Gerard, Col. John Penruddock and Col. Hugh Grove at Exeter. "Mr. John Lucas, a mercer of very good estate and quality in Hungerford . . . being of somewhat superior rank to the others" who were executed with him, "had the favour of being beheaded." The rest were hanged. (*Black Tribunal*, p. 179.) J. HENRY SHORTHOUSE.

Edgbaston.

"Colonel Morris, the governor of Pontefract, hanged." (See *Calendar of Clarendon State Papers*, ii. 21.) W. D. MACRAY.

GORSE (4th S. vii. *passim*; viii. 194.)—By the merest accident *Bow Bells* (No. 99, vol. iv., New Series, Wednesday, June 20, 1866) came before me the other day, and on opening it I luckily found under "The Language of Flowers: Flowers and their Emblems," p. 499, "*Gorse*, always courageous," which may possibly satisfy the queries of your correspondents. J. BRAY.

PORTIONERS (4th S. viii. 376.)—A. S. S. believes that portioners “were not reckoned as of the degree of gentlemen, without which no man anciently was allowed to bear arms.” How can this be, in the face of *marks of cadence* in heraldry, which in Scotland were and are still fully recognised? (Seton’s *Scot. Her.*) A man without education, money, or wits might, as a younger son, be hustled out of his birthright, and might also be too modest or too poor to have his paternal arms duly *differenced*; but I think that in such cases the *gentility* of the portioner was only dormant through his own inertness. S.

BRAYDED: BRAYDES (4th S. viii. 398.)—The quotations from the *Felon Sewe*—

“Scho brayded upon every side,
Scho gav sike hard braydes at the bande,”

read as follows:—

“Scho nodded or winked upon every side,
Scho gav sike nods or winks at the bande.”

Brayded is the verb of *braid* or *brayde* = a turn, nod, or wink, which is found in the Gothic and Swedish, as *brad* and *bragd* respectively; from Ger. and Sax. *breyda*, to change; and reads as *anga bragd*, a turn of the eye. J. JEREMIAH.

Clerkenwell.

The verb seems used in the sense of *turned*, and the noun in that of *pulls*, for both which significations see Halliwell’s *Dict.*, sub voce “Braid”; and also let N. refer to “Vertue” (*antè*, p. 396), and he will find the very word in a quotation from a book printed by Wynkyn de Worde, where it probably means *reproach*, for which also see Halliwell. W. T. M.

Shinfield Grove.

JOHN DYER (4th S. vii. *passim*; viii. 99, 157, 178, 252, 315, 401.)—SILURIAN does not quite explain himself, but I presume he wishes to point out that the familiar “you” is sometimes employed in poetry, instead of the formal “thou.” Granted. Then I say that in the couplet in question is meant either “you who lie” or “thou who dost lie.” The argument remains as before.

J. W. W.

WILLIAM BALLIOL (4th S. vii. *passim*; viii. 53, 133, 243, 310, 387.)—In the Appendix to the *Second Report of the Hist. MSS. Commission* (p. 167), an original charter (No. 20) is mentioned as among the ancient muniments in the Montrose charter chest, granted by “John of Graham, Knt., son and heir of Sir Nicholas of Graham, to the church of St. Mary and the monks of Melrose of the Land of Eskdale,” which, though without date, is said to be about A.D. 1325. Among the witnesses are “Sir Alexander of Baliol, and Sir William his brother, Knts.” With one exception Lambirtoun, the Bishop of St. Andrews, the witnesses are all persons connected

with Roxburghshire, in which county the Baliols then, and for nearly half a century after, held the barony of Cavers. There can hardly be a doubt that the elder of these brothers was the second Sir Alexander “of Cavers,” the son of Sir Alexander (the chamberlain) and Isabel of Chilham; but if so, then they had a younger son, Sir William, apparently unknown to HERMENTRUDE. He, therefore, may be the person (as suggested, 4th S. vii. 433) who is conjectured by the continuator of Nisbet’s *Heraldry* to be the same as Sir William of Hoprig, ancestor of Baillie of Lamington. With respect to the *elder* Sir William de Baliol, who was one of the seven Scots commissioners to France in 1303, and was afterwards fined four years’ rents of his lands in 1305 by Edward I., neither J. R. S. nor any other correspondent has produced good evidence showing (1) that he was a brother of Sir Alexander (the chamberlain); (2) that, even if so, he was the *Kentish* Sir William; or (3) that this personage was buried at Canterbury in 1311. For the authorities mentioned, Weever, Burke’s *Patrician*, and Hasted’s *Kent*, are all erroneous in making this last the *brother* of King John, in this following Dugdale, as appears from Riddell (*Tracts*, &c., 1835, p. 217), who there corrects that learned antiquary for making Sir Alexander Baliol (the chamberlain) a brother of the king, and shows him to have been the brother of a *Guido* de Baliol, dead before 1271. No doubt in these “ticklish times,” as Nisbet’s continuator quaintly styles them, the Scots commissioner of 1303 may turn out to be the Sir William le Scot of Kent in 1311, for people changed sides with marvellous rapidity; but better evidence must surely be forthcoming. J. R. S. does not state the arms of the Scotts of Kent, or how they resemble those of Baliol, which, if given, might assist further inquiry, and clear up what at present seems merely an interesting tradition.

ANGLO-SCOTUS.

“PRIZE” (4th S. viii. 305, 376.)—This word, in the form of *brize*, I have heard constantly used in the heart of Wiltshire. It does not mean “to raise,” but “to bear down”; for instance, suppose a box did not close nicely, from being over full, you would hear a moonraker say, “Brize un down, brize on un;” and then, if from the force used the second was enabled to turn the key, he would say, “That’s got un;” conveying, from the bearing down or force used by the one on the lid, that the other had been enabled to lock the box.

EDWIN SLOPER.

Ilminster, Somerset.

MANGHAM (4th S. viii. 323.)—Contracted fr Man[nin]gham; co. York? R. S. OR

STOCK AND FLUTE (4th S.)—I assure N. U. C. that this ex = quite known to commercial men, at

If it is in use at all, I should be inclined to seek information in the "Commercial Hotel" of some country town, under the impression that it was bagmen's slang.

CHARLES WYLIE.

PISTOL TINDER-BOXES (4th S. viii. 185, 292, 379.) These may be commonly met with in country gunsmiths' shops, and also in many of the old-fashioned ones in London. I have in my possession at present one with a wooden stock, and had till lately another, probably as old as the end of the seventeenth century, entirely of steel, with a spring trap at the side to contain a stock of tinder. Sometimes they formed the centre of a highly ornamented metal inkstand. Sir William Tite, M.P., has a fine example in his collection, and I have seen several others.

W. J. BERNHARD SMITH.

Temple.

P.S. Does not Sterne, in the *Sentimental Journey*, lament the loss of "a pistol tinder-box"?

ELIZABETH BENNETT (4th S. viii. 348.)—She wrote several novels. Her *Beggar Girl* is still a popular "number" book, and shares the pantry shelf with *Pamela*, *Fatherless Fanny*, and a host of similar rubbish. Mrs. Bennett was one of the most voluminous of the "ten pound per volume scribes" of George Daniel's "pious Lane": vide *Modern Dunciad*.

STEPHEN JACKSON.

SIR BOYLE ROCHE AND HIS BIRD (3rd S. *passim*; 4th S. viii. 185, 316, 400.)—I forget whether I mentioned, or only meant to mention, in "N. & Q." that some years ago I came across this phrase in Brantome, or other French book of his time. It was used as a known proverbial saying, and did not read like a translation for the nonce. B. N.

GRADUAL DIMINUTION OF PROVINCIAL DIALECT (4th S. viii. 415.)—I was glad to see this subject introduced, having myself been long a close observer of the disappearance of dialect. MR. THORNBURY seems to attribute this to education alone; but I am persuaded that it is also produced in great measure by the increased intercourse of people from various counties, in consequence of the great facilities of travelling afforded by the railways. Where people from all parts mix together, dialect must gradually disappear. We find this in large schools where youths meet and live together from various parts of our island. I can also give an amusing example, which I witnessed five or six years ago. I came near some boys in a country place in Norfolk, who were playing at taking up offenders for various misdemeanours. One of course was the policeman; and just as I came up he had taken one boy into custody. I was surprised to hear a village boy defend himself by saying, "I haven't done any thing." A Norfolk boy, but a few years before, would have vociferated in his mother tongue, "I ain't done nawthen."

F. C. H.

TERTIARIES (4th S. viii. 167, 215, 428.)—I am bluntly told by MR. WEALE that I am "quite mistaken in saying that the Order of Penance is the third Order, not of St. Francis, but of St. Dominic." I believe every one at all conversant with religious Orders knows that St. Francis did institute a third Order; though, as Alban Butler informs us, he left it only a confraternity, and not a religious Order. The saint, MR. WEALE reminds me, himself called it "the Order of the Brethren of Penance." Still it is hardly known, and rarely spoken of by that name: whereas the third Order of St. Dominic is hardly ever, if ever, mentioned by any other; and this led me to what I must still think the natural supposition that what PELAGIUS really meant to enquire about was the third Order of St. Dominic. I am by no means satisfied that I was "quite mistaken." F. C. H.

INSCRIPTION IN TETNEY CHURCH (4th S. viii. 419.)—It is asked by PELAGIUS "how St. Clement's day, Nov. 23, and the day of the Conception, can be said to be in the same month." I have no doubt that a mistake has crept in, and that the word *conceptionis* should be *presentationis*, as the feast of the Presentation of the Blessed Virgin occurs Nov. 21.

F. C. H.

FRENCH AND FLEMISH EMIGRANTS (4th S. viii. 283.)—The social history of the Hatfield and Bedford Level is not without considerable interest, especially to those who are presumed to be descendants of that colony of foreign settlers who joined Vermuyden in his enterprise in the Isle of Axholme; some of these, when driven from Sandtoft in 1642, settled at Thorney, where many names still met with have an unmistakable French origin. A French register of baptisms was kept at Thorney for seventy-five years. That it is still in existence, and in a good state of preservation, is worthy of being recorded in "N. & Q." There was one similar at Sandtoft. Is it, or are any copies of it, still preserved? Incidents in the early history of those parts were not unworthy of note. Dugdale, in his *History of Drainage*, quotes from *The State of the Case*, published in London 1656. Wall's *History of the Bedford Level* quotes De la Pryme's *History of Hatfield*. G. Stovin left a volume of topographical notes, transcripts, &c. Perhaps these would give the information required, and some writer in "N. & Q." will say where they may be seen. Is it possible that the elder Stovin, who took such an active part with Lilburn and others in expelling the foreign settlers from the Isle in 1642, could be the author of the pamphlet alluded to (4th S. viii. 400)? His would be a one-sided account certainly, from what we read of the man.

ESAR.

BALMORAL: OBAN (4th S. viii. 416.)—Oban was named from its excellent harbour, from Gaelic *oban*, a small bay (*obanach*, abounding in bays or

harbours); perhaps from *abh*, *abh*, water. The vocable *bal*, found in so many Scottish names, is the Gaelic *baile*, a city, town, village, perhaps sometimes a manor (*bal*, a town, township, manor, *Carlisle*). Armstrong renders the Gaelic *mòrail* majestic, great, magnificent. There is the Fall of Moral in Inverness, but this name might translate "great water."

R. S. CHARNOCK.

Gray's Inn.

J. HOLWORTHY (4th S. viii. 417.)—I believe this artist married the sister of Wright of Derby; and after living in London, according to his card, at "29, York Buildings, New Road, near Baker Street," he retired to Brookfield Hall, Hathersage, Derbyshire. After the death of himself and his wife, her sister, Miss Wright, lived many years at Brookfield Hall; and when she died, the valuable collection of books, engravings, and pictures made by Holworthy were sold by auction in March 1868. From books in my possession formerly belonging to him I find he was living at Brookfield Hall in 1837. He was the friend of J. M. W. Turner, R.A., who presented him with two drawings, 13 in. × 9 in., which were sold along with the two pictures for 540*l*.

ROBERT WHITE.

Workshop.

STAITH (4th S. viii. 395.)—This word is common enough in Yorkshire, particularly in Craven, where we generally use the dialect form and say *stay*. It is used for small wharves or landing places for goods, on the canals. I do not believe that it has anything to do with *quay* or with the Irish *khay*, which is a mere vulgarism. Perhaps in our Craven *stay* we have the real key to the word—a staith being a place where boats *stay* or *stop* to load and unload. With all deference to EBORACUM, such is the opinion of

STEPHEN JACKSON (a Yorkshireman).

CREST FOR A PRIEST (4th S. viii. 379.)—F. C. H. says that a clerical hat is the proper crest for a priest. Where can a drawing of one be seen, showing the strings and tassels according to his rank?

H. A. W.

AS MAD AS A HATTER (2nd and 3rd S. *passim*; 4th S. viii. 395.)—A lead miner in Derbyshire or a gold miner in Australia who works alone, instead of joining and working in company with one or more other miners, is called "a hatter." As working in company is generally much more profitable than working separately, the man who works "on his own hook" or "under his own hat" is looked upon as eccentric; and it seems to be presumed that the solitary worker does not work in partnership with other miners because he is a little mad.

J. LLEWELYN CURTIS.

LATIN MS. AUTOBIOGRAPHY OF DR. KING, ARCHBISHOP OF DUBLIN (4th S. ii. 440, 521.)—

Allow me to correct my query on the above. I was wrong in stating that the memoir *commenced* with the sentence "Ipse natus ex familiâ," &c. It should have been written, "One sentence occurring in it commenced," &c. I also find that the autobiography was recovered and restored to the family after it had been lent by the Very Rev. Robert King, LL.D., Dean of Kildare, to the Rt. Hon. Richard Rigby, Chief Secretary for Ireland. On the dean's death in 1787 it passed into the hands of his second son, the late Ven. Robert King, Archdeacon of Kilmacduagh, who, prior to 1820, lent it to Mr. John Walker, sometime a Fellow of Trinity College, Dublin, who became rather conspicuous as the founder of a religious sect called after him "Walkerites." Mr. Walker, who died about 1833, never returned it, but said he had lost it.

The only allusions to this autobiography I have met with are the following by Walter Harris and John Nichols. The former, in his edition of *Ware's Bishops* (Dublin, 1764, 2 vols.), quotes in his life of Abp. King, "ex autograph"; and the latter in *Literary Anecdotes of the Eighteenth Century*, &c. (Lond. 1814, viii. 100) mentions that Abp. King's MS. diary of his own life is said to be extant.

On the death of Abp. King in 1729, the MS. passed into the hands of the Rev. James King, D.D., Prebendary of St. Patrick's and Rector of St. Bride's, Dublin (eldest son of the Rev. Thos. King, Prebendary of Swords, a cousin of the archbishop's), on whose death, in 1759, it descended to his eldest son Robert, Dean of Kildare. Its final loss seems to have happened between 1814 and 1820. It is not (as suggested by LIOM. F.), so far as I can ascertain, in the British Museum.

C. S. K.

"LES SUPERCHERIES LITTÉRAIRES DÉVOILÉES" (4th S. viii. 412.)—Is not OLPHAR HAMST writing hastily when he calls Lorrequer a pseudonym of Lever? Probably so accomplished a bookworm is right, and Charles Lever has, at some time, used Harry Lorrequer as a pseudonym? If so, where?

MAKROCHEIR.

TRUMAN HENRY SAFFORD (4th S. i. 366; viii. 312.)—He is now Director of the Astronomical Observatory at Chicago, Ill., and has been for about five years. From 1855 to 1866 he was assistant at the Harvard College Observatory at Cambridge. As a mathematician and astronomer he has no superior in this country.

C. W. TUTTLE.

Boston, U. S. A.

JOHN HAMILTON REYNOLDS (4th S. viii. 408.)—Have the works of this sweet poet ever been collected? His "Romance of Youth" bears some resemblance to Beattie's "Minstrel," but the design of Reynolds is essentially different. "Edwin" is

a poetical enthusiast; the "youngsterboy" of Reynolds is more of a philosophic dreamer—he is something of a young Shelley. The late Robert Story, the Northumbrian poet (of whom I shall have something to say on another occasion), said in a letter that I still possess, "Hamilton's 'fairies' are only equalled by those of Shakespeare. Hamilton" is not equal to Keats, but he is a great poet nevertheless.

"The Garden of Florence" is another gem by Reynolds. Keats could not have told the old story in a more exquisite manner. Who can forget such a passage as the one commencing—

"Lovers are lone watchers of the night,"

and ending—

"Passion lays desolate the fields of sleep,
And wakes a thousand eyes to watch and weep."

The songs, too, are exquisite. I would instance "That Peasant Girl's Blue Eyes," "Hour after Hour departs," "O Melon-scented Lily," &c. As a specimen of the tender or elegiac can anything be produced in modern poetry superior to "Lines written on Revisiting Shrewsbury"? How perfect, too, are his "Robin Hood Sonnets." Surely some enterprising publisher can be found who will reprint the poems of Reynolds. If the hint be not taken by any English house, perhaps it may fall on favourable ground over the Atlantic. It was a spirited American who first collected Praed's sportive poetry.

STEPHEN JACKSON.

HEBREW MSS. (4th S. viii. 100, 229, 378.)—MR. JAMES BORN's reply, at p. 378, is hardly conclusive. The Nabulous Pentateuch has a very doubtful pedigree, and is not really written in Hebrew, i. e. not in *square* Hebrew. It might be termed *old* Hebrew, but is really in the Samaritan variety of the so-called Phœnician alphabet, but very closely allied to the writing found on Maccabean coins, which, in point of fact, is old Hebrew. It seems to me quite certain that this Nabulous MS. can have no greater antiquity than the period of the captivity, when the inhabitants of Samaria asked to have priests sent to them, to teach them the manner of the gods of the land (see 2 Kings, xvii. 28), and, in all probability, is only a renewed transcript of the original then supplied. A. H.

NEW TITLE-PAGES (4th S. viii. 318, 350, 403.) I take leave to remind worthy MR. KERSLAKE that there goes a conscience to all things. I have a notion that, in former days, the title-page was not printed in full for a whole edition; but that a proportion of the impression only had title-pages to start with; so that, perchance, an edition of 500 copies might need five different title-pages. This would appear to be consistent with perfect

* Story was not aware of Reynolds's real name. The "Romance of Youth" was by John Hamilton.

honesty of intention; but the imitation of an innocent thing may be done in a criminal way.

The question of furbishing up old remainders to simulate new books is a very delicate matter to deal with. I should almost fancy that a glaring deception of this kind would be illegal; and if the question were tried, and once decided against the book-wracker, as such dealers have been called, it might act as a cautionary check upon the practice.

VERBUM SAP.

The following is a true history of a "title-page" to a certain work. The second edition appeared in 18—, for it was dated. After some 300 copies or so were sold, it was discovered that the title contained a blunder and an omission. The mistake was corrected, and the remaining copies were issued with a new title that omitted two important words; in fact one blunder was corrected and another was made! This title, which I will call No. 2, varied so much from the first one that it might have been easily supposed to belong to a different work. After this, the original publisher left off trade, and the *stereotype* plates passed into the hands of another house, who issued another title-page—No. 3! But this is not all; a cheap issue follows, and we have title No. 4! Nos. 3 and 4 are not dated. Indeed it has become the fashion now-a-days not to date title-pages or prefaces. Why and wherefore I know not, except it be to puzzle the Museum authorities and prevent copies from reaching their shelves. VIAMOR (1).

MONTALT BARONS (4th S. viii. 27, 98, 172, 220, 290, 374.)—In two charters of King Robert II. I find the same individual member of this family called by both names, "De Monte Alto" and "Mouat." Robert, in the year 1379, granted to Alexander, his son by Marion de Carday, the lands of Innerlounan in Forfarshire, "quæ fuerunt Richardi de Monte Alto, Capellani." And again, five years afterwards, the same Alexander obtains, with other lands, those of Lounane, "quæ fuerunt quondam Richardi Mouat." This circumstance appears to tell against C. E. D.'s theory of the derivation of these names.

W. F. (2)

NAPOLEON I. AND FREEMASONRY (4th S. viii. 300.)—"L'Empereur avait été reçu Maçon à Malte," says Clavel. First of all he was neither emperor nor consul at that time, but General Bonaparte. Then, again, "Clavel mentions neither the name nor the lodge." Is it at all likely that, arriving at Malta on June 10, 1798, the fortress and island being given up by capitulation on the 12th, and the French fleet and army sailing off again for Egypt on the 19th,—is it to be supposed, I say, that Bonaparte, who had then, as the French say, "d'autres chats à fouetter"—having Nelson and Sir Sidney Smith at his heels—would have mixed himself just then with Freemasonry, otherwise than in making very free with the masonry of

which Baron von Hompesch was the Grand Master? General Caffarelli said to Bonaparte, as they passed through the most formidable defences, "It is well, General, that there was some one within to open the gates to us. We should have had more trouble in entering if the place had been altogether empty."

Did you ever lay eyes on Maltese coins with Von Hompesch's profile? It has, I assure you, nothing *Greek* or *Roman* about it, but much of the pugnose and pigtail style. He retired with a pension of 300,000*fr.* P. A. L.

SAVOY PALACE (4th S. viii. 305, 407.)—The initials (p. 407) on the Savoy Palace are undoubtedly those of St. Clement Danes, the adjoining parish, and the addition of the "anchor" clearly confirms the assertion. All the property hereabouts is very old, and a neighbouring building called Beaufort House, until lately a well-known printing establishment, has an iron plate on the right-hand side going from the Savoy westward, just by the roadway that passes *under* the house, on which is the date 1682. E. J.

NINE ORDERS OF ANGELS: WELLS CATHEDRAL (4th S. viii. 264, 357, 421.)—It seems very doubtful if these figures were intended to typify the nine Orders of the celestial hierarchy. MR. FERRER's description, or nomenclature, does not at all support such a theory. For he calls *three* of the celestial spirits seraphs, without saying on what authority, and the remaining *six* are all *angels* in his description. The angelic figures on the ancient font, now preserved in the cathedral at Norwich, has eight angelic figures, seven holding emblems applicable to the seven sacraments, and the eighth corresponding with the crucifixion. These of course are not primarily significant of the several orders, but some of them have emblems similar to those at Wells. The roodscreens at Barton Turf in Norfolk, and Southwold in Suffolk, have splendid figures illustrative of the nine choirs of angelic spirits. Few, however, of the Wells figures will be found to correspond with those on either of these very beautiful roodscreens. The *Angel* holds organ pipes on the Norwich font, as No. 1 at Wells. The *Virtue* has a crown in one hand, and a thurible in the other, at Southwold. The *Seraph*, a thurible like the Wells figure No. 3, "holding a vessel with flames ascending from it," at Barton Turf and on the Norwich font. The *Domination* wears a triple crown at Barton Turf, like the "jewelled cap" of No. 4 at Wells. The *Archangel* holds a sceptre at Barton Turf, as does No. 5 at Wells. These are the only figures in which I have found any correspondence with known emblematical representations of the heavenly hierarchy. F. C. H.

SCOTT'S "GOETZ OF BERLICHINGEN" (4th S. viii. 325, 404.)—In my copy, which is now before

me, the author's name is actually *William*. The full title is—

"Goetz of Berlichingen, with the Iron Hand. Translated from the German of Goethe, Author of the 'Sorrows of Werther,' &c. By William Scott, Esq., Advocate, Edinburgh. London: J. Bell, 1799."

There is a preface to the work, subscribed "Edinburgh, Feb. 3, 1799," but no name.

SAM. ROBINSON.

Wilmslow.

"WHO GIVES ITS LUSTRE," ETC. (4th S. viii. 418.)—From Cowper's *Task* (book v.), "The Winter Morning Talk," l. 813: "Rolling *worlds*," not "spheres." H. F. T.

CHURCH CATECHISM (4th S. viii. 416.)—In an edition of Nowell's *Catechismus parvus Pueris, &c.* (now before me), reprinted in the year 1641 from the edition of 1562 or 1572 (or perhaps 1553), with the dedication to Parker, Grindal, Sandys, and others—the answer to the second question in the last part of the Catechism is thus rendered:—

"Est externum et aspectabile signum, internam arcanamque spiritualem gratiam representans, ab ipso Christo institutum, ad testificandum divinam erga nos, per eundem Christum Servatorem, benevolentiam atque beneficentiam: qua Dei promissiones de remissione peccatorum et æterna salute per Christum data, quasi consignantur, et earum veritas in cordibus nostris certius confirmatur."

As to the author of this Catechism, a curious question arises. The Dean tells us: "Catechismus illum parvum de sermone vulgari postea in Latinum converti." I proceed to quote from Churton:—

"Who then was the author of this *prior* English Catechism, of which Nowell only professes himself the translator? Must we abide by the authority of Isaak Walton, a diligent inquirer into these matters, who had conversed with those who had conversed with Nowell; and tells us that 'he, like an honest angler, made that good plain unperplexed Catechism, which is printed with our good old Service-Book'? If this be so [adds Churton], he modestly chose to speak of a Catechism 'publicly authorised' [? by Convocation] rather than avow himself the author of it: and yet those to whom he addressed himself probably knew by whom it was written. The question is perplexing in any way. In the mean time this is certain, that Bishop Overall, who is universally said to have written the part upon the Sacrament (sometimes called an addition to the Catechism) after the Conference at Hampton Court, did nothing more than shorten, and reduce into a more commodious form, the excellent matter which Nowell or some earlier writer had provided to his hands."—Churton's *Life of Nowell*, p. 184.

The reader will find much interesting matter on the above subject in sec. 7 of Churton's *Life*, pp. 151, 197, and in the Appendix; and also in Jacobson's *Noelli Catechismus*, Preface, p. xxxiv.

E. C. HARRINGTON.

The Close, Exeter.

"GREAT GRIEFS ARE SILENT" (4th S. viii. 166, 195, 254, 291, 382.)—From the *Hippolytus* of Seneca it is a wide leap to the poetry of Montrose,

but a couplet by the "Great Marquis" contains the idea, and the career of its author exemplifies it—

" . . . from small woes words do come,
But great ones they are always dumb."

The verses were written after the execution of Charles I., and in a letter to Chancellor Hyde on the same subject he writes—

"The griefs that astonish speak more with their silence than those that complain."

JULIAN SHARMAN.

UMBRELLAS (4th S. viii. 128, 271, 338, 423.)—I had many years ago a curious portable and even *pocketable* umbrella, which was brought over by a French emigrant priest at the first Revolution, and from him it came through only one other hand into my possession. It was of course lightly constructed, with steel and brass ribs, which bent back in the middle, like the handle of a parasol. It was covered outside with bluish green silk, and lined inside with yellow. The handle was of mahogany—and made to bend back with two joints. The whole when expanded formed a light but very serviceable umbrella of the usual size; but the same, when folded up in its case, could easily be carried in a coat pocket. I destroyed it several years ago, as it had got out of order; but regret now not having preserved it as a curiosity, for such it might well have been considered.

F. C. H.

At Cartmell, in Lancashire, the old parish umbrella is still preserved in the vestry of the priory church. It is made of leather, opens and shuts on a metal frame, and is about the size of a large carriage umbrella. Charges for mending it occur in the churchwardens' accounts at various times in the eighteenth century. The gentleman who describes the umbrella at Bromley should have said whether he means Bromley in Essex or Bromley in Kent.

A. J. M.

MARRIAGES OF ENGLISH PRINCESSES (4th S. vii. *passim*: viii. 57, 152, 253, 315.)—Under this head I have not seen any notice (in "N. & Q.") of the marriage of Lady Eleanor (Plantagenet, great-granddaughter of King Henry III.) with Richard Fitzalan, Earl of Arundel. She is the lineal ancestress of the present Rev. Sir William-Robert Kemp, of Gissing, Norfolk, Baronet.

T. S. NORGATE.

Sparham Rectory. Norwich.

THE DUKE OF MARLBOROUGH (4th S. viii. 417.) John, Duke of Marlborough, was the second son of Sir Winston Churchill and Elizabeth, daughter of Sir John Drake, Bart., of Ashe, at which place both Winston the eldest son and John the second son were born. Winston died young (at what age I cannot say); but the registers of Ashe would give both the date of (birth perhaps) baptism and

death. I should be glad of these myself. In my family papers I find the date of birth of John as May 24.

The Christian name of the father, Sir Winston, was the surname of his mother, Sarah, daughter and coheir of Sir Henry Winston of Standish, co. Gloucester, by Dionisia, daughter and coheir of Sir Thomas Bond, Knt.

If MR. NICHOLSON would communicate any further particulars I should esteem them favours. I may add that Sir Winston and his wife had seven sons and four daughters, including both John, the first Duke of Marlborough, and Arabella, the wife of Colonel Charles Godfrey.

CHURCHILL.

I think any one who investigates the subject will find the majority of authors agreeing with Archdeacon Coxe in the date of the birth of the great Duke of Marlborough. The archdeacon, having been for two years intimately associated with the family as tutor to the young Marquis of Blandford, would have some pretensions to a reliable authority on the subject. Sharpe's *Peerage of the British Empire*, 1833, states that "John, first Duke of Marlborough, K.G., son and heir (of Sir Winston Churchill), was born at noon, 24 June, 1650."

According to the same authority his parents had issue eleven children, including the duke, of whom only four are mentioned—viz. Arabella, the mother of three children by King James II.; John, created Duke of Marlborough; George, an admiral in the navy, who took part in the battle off La Hogue, and died in 1710, aged fifty-eight; and Charles, a general in the army, who was in action at Blenheim, and died in 1714. I can find no evidence in support of the 24th May nativity; but in Dr. Waller's *Dictionary of Universal Biography* (4to, Glasgow, 1862), July 5, 1650, is given as the date of the great duke's birth.

CHARLES NAYLOR.

ST. LEONARD'S, BRIDGENORTH (4th S. viii. 353, 427.)—The entire breadth, including the middle and side aisles, is ninety-two feet. The middle aisle itself is thirty-nine feet seven inches. There are four bays in the nave.

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

POETRY OF THE CLOUDS (4th S. vii. *passim*: viii. 217, 428.)—A very clever description of cloud-scenery, and the best that I ever read, may be found in a poem *On Creation*, pp. 42-44, by J. T. Beer, published at Leeds, 1870. S. RAYNER.

"THE EARLY FRENCH VERSION OF THE FOUR BOOKS OF KINGS" (4th S. viii. 352.)—E. M. B. will find the tradition he enquires after by referring to *Hieron. Trad. Heb. in 1 B. Reg.*, fol. 54^k. Jarchi relates that when Hannah bore one child,

Poninnah buried two; and that Hannah bore five children, and Poninnah lost all here, ten in number.
E. L. BLENKINSOPP.

SUPPORTERS (4th S. viii. 47, *passim*, 385).—There is no reason why the discussion of this question should degenerate into a personal squabble, and to vary the matter I submit a condensed extract from a once popular little book, now overlooked:—

"It does not appear to have been customary with our ancestors to change or alter their family supporters; neither is it a practice used in our days, except in some singular instances, and then it has been done under the sanction of the royal sign-manual, &c.

"The practice of the sovereigns of England granting supporters to the peers of each degree, seems to have commenced in the reign of King Henry the Eighth, as did that of granting the like ornaments to the arms of the Knights of the Garter and of the Bath.

"The Nova Scotia baronets are, by their patents of creation, allowed to carry supporters, notwithstanding that privilege was not granted to the English baronets, at the time of the institution of their dignity. Some of the English baronets now bear supporters, but it is by virtue of a royal licence obtained for that special purpose.

"The Kings of Arms in England are not authorised to grant supporters to any person under the degree of a Knight of the Bath, unless they receive a royal warrant directed to them for that purpose, and yet Lyon King of Arms of Scotland may, by virtue of his office, grant supporters without such royal warrant, and has frequently put that power in practice.

"The eldest sons of peers, above the degree of a baron, bear the father's arms and supporters with a label, and use the coronet belonging to their father's second title, if he has one; but all younger sons bear their arms with proper differences, and use no coronet or supporters."—*Clark's Heraldry*, pp. 66, 67.

I claim permission to point out that I have not declined to follow this question "over the Border." The remark was made on a totally different subject.

As regards G.C.B.s, it is not a little curious that out of twenty-one baronets who are or were also G.C.B.s, ten have their arms emblazoned in two different peerages without supporters.

A. II.

Miscellaneous.

NOTES ON BOOKS, ETC.

A History of the Gothic Revival. By Charles L. Eastlake, F.R.S.B.A., Architect, Author of "Hints on Household Taste" (Longmans.)

The fact that, whenever any great public building, like the New Law Courts, has to be taken in hand, a "battle of the styles" is sure to ensue, is tolerably conclusive evidence, if that were needed, that the Gothic revival in this country, with all its fair opportunities, has not been attended by those successes that its friends could have desired. A thoroughly unbiased examination, into the causes of the failures that the revival of the present century has had to sustain, has yet to be entered on; but, whenever the reckoning is made, assuredly the public, as represented by those in power, will have to share no small part of the blame with those they employ. To say that nothing but

failure can result from, on the one hand, forcing an architect, who has devoted his whole life not unsuccessfully to one style of architecture, to design and erect an important public building in another which is probably totally alien to his genius—and on the other, from an architect not giving his primary attention to the objects to which his future structure is to be devoted, would appear to be uttering mere truisms, but this is the system that has generally hitherto prevailed. Moreover, to entrust all the more important works in the kingdom to one or two heads cannot but have a prejudicial effect on architecture generally, as it precludes that concentrated attention of which Mr. Eastlake speaks, and is also opposed to the creation of a school of architecture from which we should expect to draw our future supplies of artists. Only when a subdivision of labour has taken place can we hope for that beauty of proportion—Wren's great forte—and that careful attention to detail which are so sadly lacking at the present day. The New Law Courts at Manchester are probably the most notable instances of the successful application of Gothic architecture to a secular building with the requirements of the nineteenth century, and this happy result is in a great measure to be traced to the excellency of the internal arrangements and the due relation of the several parts of the building. We heartily commend Mr. Eastlake's well-compiled work to our readers, not only for being written in a spirit of great fairness to all those concerned, but as also calculated to bring about the enforcement of the only true principles on which a real living Gothic revival can be developed. The value of the book is considerably enhanced by a tabular statement of selected examples of Gothic buildings erected between 1630 and 1870, and of each building thus selected there is given a concise and lucid description.

Fables respecting the Popes of the Middle Ages. A Contribution to Ecclesiastical History. By John J. Ign. Von Dollinger. Translated, with Introduction and Appendices, by Alfred Plummer, Fellow and Tutor of Trinity College, Oxford. (Rivington.)

Among the many unsolved and apparently insoluble problems which from time to time exercise the ingenuity and too often excite the controversial spirit of historical inquirers, there are few which have been discussed with greater pertinacity and less charity than that of the existence of a female pope. To the interest still felt in the story of Pope Joan, our own columns bear frequent testimony; and we are here told by the learned author of the work before us, that in 1843 and 1846 two works on this question appeared from the pens of two Dutch scholars: one by Professor Kist to prove the existence of Pope Joan, who, he suggests, may possibly have been the widow of Leo IV.—the other by Professor Wadding to disprove Kist's position; while in Italy, Bianchi-Gloria wrote in 1846 a book on the subject, without being aware of the works of the Dutch writers. Dr. Von Dollinger having arrived at the conviction that the story of Pope Joan has not been sufficiently proved to be a myth, all lovers of historic truth will feel gratified that a scholar so eminent, alike for his profound learning and exemplary candour, should have undertaken to trace the origin of this story of the Popes, and have given the result of his inquiries to the world. While more English readers must feel acutely how indebted to Mr. Plummer for his translation of the work of the learned German divine, and for the introductory Essay which precedes it; in which, by the bye, will be found a sketch of the life and writings of Dr. Von Dollinger, which will be most acceptable to many who may desire to learn all they can of one who is now exercising so much influence in that Church of which he is probably

the most distinguished member. We have spoken of this book as if it related solely to Pope Joan. That is far from the case; for though chiefly occupied with the story of the Papess, there are eight or nine similar fables considered and discussed in it; and there can be little doubt of the fulfilment of the hope expressed by the writer, "that not only theologians and ecclesiastic historians, but lovers and students of mediæval history and mediæval literature in general, will find this book not altogether devoid of interest."

BOOKS RECEIVED.—*Yscult Barry of Wynscote. Her Diurnal Book. A Tale of Tudor Times.* By Emily Sarah Holt. (F. Shaw.) A pretty story, which shows that the authoress is almost as familiar with the Tudor times as with her own, and can describe effectively what she knows thoroughly.—*Popular Science*, by John Timbs, and *One Thousand Domestic Hints*, by John Timbs. (Griffin & Co.) The first two numbers of *Griffin's Shilling Manuals*—a series of little handbooks on various matters, the compilation of which the publishers have entrusted to the most popular compiler of the day—Mr. John Timbs.

THE OBER-AMMERGAU PASSION PLAY.—A Lombard telegram says that King Louis has ordered a colossal marble crucifix, the work of Professor Halbig, to be erected at Ober-Ammergau in commemoration of his visit during the Passion Play. The figures of the Virgin Mary and St. John will be represented at the foot of the cross.

MURAL DECORATIONS.—The Department of Science and Art has just published *A First List of Buildings in England having Mural or other Painted Decorations of Dates previous to the Middle of the Sixteenth Century*. The list is only a tentative one, and the assistance of those capable of correcting or adding to it is earnestly invited.

DEATH OF CANON ROCK.—It is with unfeigned regret that we announce the death of one who was for many years a frequent and most valuable contributor to these columns, the REV. DANIEL ROCK, D.D., the author of *Hierurgia*, who was alike distinguished for his learning, his varied archaeological acquirements, and his genial temperament, and was highly esteemed by all who enjoyed the advantage of knowing him. His death, which took place on the 28th ult., in the seventy-third year of his age, will be a great loss to antiquarian science, and an especial loss to the Archaeological Institute, of which of late years he had been one of the most active and influential members.

MR. EDWARD PEACOCK, the author of *Ralf Skirlaugh*, has another novel ready for the printer, dealing with the country life of our own time.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

HEBER (R.), *Sale Catalogue of Library*. Parts 13, 14, and 15.

CATALOGUE DES LIVRES DE LA BIBLIOTHÈQUE DE FEU MR. R. HEBER. Paris, 1836 (2 vols. 8vo). In Collection de Schwartz, Jr.

CATALOGUE D'UNE BELLE COLLECTION DE LIVRES ET MSS. DE FEU MR. HEBER. Gand, 1835, avec Suppl.

BURCH (JOHN), *DIARIUM INNOCENTII VIII.*, ALEX. VI., PII III., ET JULII II. *TEMPORA COMPL.* n. prim. publ. juris fact. &c. Ab A. Gennarelli. Flor. 1851, in 8vo.

Wanted by Rev. Aiken Irvine, Kildrought House, Celbridge.

REMARKS ON MILITARY LAW AND THE PUNISHMENT OF FLOGGING, by Major-Gen. Charles J. Napier, C.B. Boone, 1837.

Wanted by Surgeon-Major Fleming, 113, Marine Parade, Brighton.

ŒUVRES DE MOLIÈRE. Vol. VII. Paris, 1746. 4 vols.

Wanted by Mr. J. Bouchier, 2, Stanley Villas, Bexley Heath, S.E.

PALÉOGRAPHIE DES CHARTES, par L. A. Chassant. Paris, 1847, or any later edition.

ÉLÉMENTS DE PALÉOGRAPHIE, par N. de Wailly. Paris, 1838, or a later edition.

GLOSSARIUM MEDIÆ ET INFIMÆ LATINITATIS, par C. du Frème, Seign. du Cange. Last edition.

ATHENÆ OXONIENSIS, by Anthony Wood. 3rd edition, 1813-28.

Wanted by Lieut.-Col. Fishwick, Carr Hill, Rochdale.

Notices to Correspondents.

OUR CHRISTMAS NUMBER ON SATURDAY NEXT, among other appropriate articles, will contain—

The Lancashire Ballad Song of Preston Peggy.

The Avaricious Sexton.

London and Paris in 1656, by W. Husk.

Traditionary Stories of Argyllshire, by Cuthbert Bede.

King James the First's Book of Payments, by Dr. Rimbault.

Notes on Religious Plays at Home and Abroad.

Anstwick (Yorkshire) Tales.

French Popular Songs.

Miscellaneous Folk Lore, Weather Sayings, Old Customs, &c. &c.

VIGORN.—*Bannering*, in Shropshire, is an annual perambulation of the bounds of a parish, usually called "beating the bounds."

G. D. T.—*Vide p. 389*, where you will find that we have already suggested the probability of a confusion of names. The rest of your paper will appear.

H. D. C. (Dursley).—*We cannot do better than refer you to The Odes and Carmen Sæculare of Horace, translated into English verse by the late Professor Conington.*

J. R. (Glasgow).—*Unfortunately you have been anticipated.*

J. C. SWAINE.—*The passage occurs in the Works of Daniel Webster, ed. 1851, ix. 110. Alluding to England he calls her "a power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England."*

B. Z. A.—*The imprint on the title-page of Erasmus's Greek and Latin Testament, 1535, has reference to the privilege granted by the Emperor of Germany [Charles V.] of the copyright of printing the work for four years.*

M. WILLIAMS.—*"Call'd huome," is simply a Dorset provincialism, meaning having one's banners published in the church. "They were a-call'd huome o' Zunday."*

M. D.—*Parken is a cake composed of oatmeal, caraway seeds, and treacle. Ale and parken is a common morning meal in the North of England.*

JONATHAN BOUCHIER.—*The last execution by burning occurred on March 18, 1789, when Christian Murphy, for coining, was fixed to a stake, and burnt before Newgate, being first strangled by the stool being taken from under her. The punishment of burning was changed to hanging by the statute 30 Geo. III. c. 48, in 1790.—Ironsides is a name given to the English soldiers who served under Cromwell at Marston Moor, on account of the great victory they there gained over the royalist forces—a victory which made them renowned for invincible courage and determination.*

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 45, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, DECEMBER 16, 1871.

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Notes.

LONDON AND PARIS CONTRASTED IN 1656.

Many are aware that during the latter years of the Commonwealth, whilst theatrical representations were strictly prohibited, Sir William Davenant was suffered to carry on without molestation, first at Rutland House in Charterhouse Yard (or Square), and afterwards at the Cockpit in Drury Lane, a performance described by him as “An Entertainment by Declamations and Musick after the Manner of the Ancients.” Few, however, are acquainted with the exact nature of that entertainment, and as notwithstanding that at least two editions of it appeared within a very short time it is a very scarce tract, unnoticed by either Lowndes or Allibone, nor possessed by so diligent a collector of such things as the late George Daniel, and as part of it consisted of a contrast of London and Paris written only ten years prior to the devastation of the former city by the Great Fire, and on that account of considerable interest, I purpose giving a description of it, including an extract of that portion containing the contrast of the two capitals.

We learn from Anthony Wood (*Athen. Oxon.*, iii. 805, ed. Bliss) that the entertainment was first given at Rutland House on May 23, 1656. It was soon afterwards printed in 4to, bearing the date of 1656 on the title-page. Wood mentions

another edition in 8vo, as having been published in September 1656; but this seems doubtful, as there was an edition in 16mo bearing date 1657, but really published some time before the end of 1656, as is evidenced by the following note in a contemporary handwriting on the title-page of a copy of it in the library of the Sacred Harmonic Society, viz. “20 Nov. 1656, xij⁴, Walter Moyer.” The latter is a thin volume of eighty-six pages, besides certain unnumbered pages as after mentioned. It is entitled “*The First Day’s Entertainment at Rutland-House, by Declamations and Musick: after the manner of the Ancients.* By S^r Will: Davenant.”

We are first informed by it that, “After a Flourish of Musick, the Curtains are Drawn and the Prologue enters.” The prologue, which occupies six pages (unnumbered), is then given; after which “The Curtains are closed again,” and next—

“A Consort of Instrumental Musick, adapted to the sullen Disposition of Diogenes, being heard a while, the Curtains are suddenly open’d, and in two gilded Rostras appear sitting Diogenes the Cynick, and Aristophanes the Poet, in Habits agreeable to their Country and Professions: who Declaim Against and For Publique Entertainment by Moral Representations.”

The oration of Diogenes (filling eighteen pages) follows. Then “A Consort of Musick, befitting the pleasant Disposition of Aristophanes, being heard, he thus answers.” His speech, which succeeds, occupies nearly twenty pages, when “The Curtains are suddenly clos’d, and the Company entertain’d by Instrumental and Vocal Musick with this Song.” The song is a commentary on the folly of Diogenes and the wisdom of his opponent.

“The Song being ended, A Consort of Instrumental Musick after the French Composition being heard a while, the Curtains are suddenly open’d; and in the Rostras appear sitting a Parisian and a Londoner, in the Livery Robes of both Cities, who Declaim concerning the pre-eminence of Paris and London.”

The Parisian commences, and his harangue is as follows:—

“You of this Noble City, are yet to become more noble by your candour to the Plea, between me a *Bourgeois of Paris*, and my opponent of *London*: being concerned in honour to lend your attention as favourably to a stranger as to your Native Oratour: since ’tis the greatest sign of narrow education to permit the borders of Rivers, or strands of Seas, to separate the general consanguinity of Mankind: though the unquiet nature of man (still hoping to shake off distant power, and the incapacity of any one to sway universal Empire) hath made them the bounds to divide Government. But already I think it necessary to cease perswading you, who will ever deserve to be my Judges, and therefore mean to apply myself in admonishing him who is pleas’d to be a while my adversary.

“My most opiniater’d Antagonist (for a *Londoner’s* opinion of himself is no less noted than his opinion of his *Beef* before the *Veal of Italy*) you should know that the merits of Cities consists not in their fair and fruitful situation, but in the manners of the Inhabitants: for where

the scituation excels it but upbraids their minds if they be not proportionable to it. And, because we should more except against the constancy of minds than their mutability, when they incline to error; I will first take a survey of yours in the long continu'd deformity of the shape of your City, which is, of your Buildings.

"Sure your Ancestors contriv'd your narrow streets in the days of Wheel-barrows, before those greater Engines, Carts, were invented. Is your Climate so hot, that as you walk, you need Umbrella's of Tiles to intercept the Sun? Or are your shambles so empty, that you are afraid to take in fresh Ayr, lest it should sharpen your stomachs? Oh the goodly Land-skip of old Fish-street! which, had it not had the ill luck to be crooked, was narrow enough to have been your Founder's Perspective: and where the Garrets (perhaps not for want of Architecture, but through abundance of amity) are so made, that opposite Neighbours may shake hands without stirring from home. Is unanimity of Inhabitants in wise Cities better exprest then by their coherence and uniformity of Building? Where Streets, begin, continue, and end in a like stature and shape: but yours (as if they were rais'd in a general insurrection, where every man hath a several desigine) differ in all things that can make distinction. Here stands one that aims to be a Palace, and, next it, another that professes to be a Hovel. Here a Giant, there a Dwarf, here slender, there broad; and all most admirably different in their faces as well as in their height and bulk. I was about to defie any Londoner, who dares pretend there is so much ingenious correspondence in this City, as that he can shew me one House like another. Yet your old Houses seem to be reverend and formal, being compar'd to the fantastical looks of the Modern; which have more Ovals, Nieches, and Angles, then are in your Custards; and are enclos'd with Pasteboard wals, like those of malicious Turks, who because themselves are not immortal, and cannot ever dwell where they build, therefore will not be at charge to provide such lastingness as may entertain their children out of the Rain; so slight, and so pretily gaudy, that if they could move, they would pass for Pageants. 'Tis your custom, where men vary often the mode of their habits, to term the Nation fantastical; but where streets continually change fashion, you should make haste to chain up] the City; for 'tis certainly mad.

"You would think me a malicious Traveller, if I should still gaze on your mishapen streets, and take no notice of the beauty of your River; therefore I will pass the importunate noise of your Water-men (who snatch at Fares as if they were to catch Prisoners, plying the Gentry so uncivilly, as if they never had row'd any other passengers but Bear-wards) and now step into one of your pes-cod-boats; whose Tilts are not so sumptuous as the roofs of *Gundaloes*, nor, when you are within are you at the ease of *Chaise a bras*. The commodity and trade of your River belongs to yourselves; but give a stranger leave to share in the pleasure of it, which will hardly be in the prospect or freedom of Ayr; unless prospect, consisting of variety, be made up with here a Palace, there a Wood-yard, here a Garden, there a Brew-house: Here dwells a Lord, there a Dyer, and between both *Duomo Comune*. If freedom of Ayr be inferr'd in the liberty of the Subject, where every private man hath authority, for his own profit, to smoak up a Magistrate; then the Ayr of your *Thames* is open enough, because 'tis equally free. I will forbear to visit your Courtly Neighbours at *Wapping*, not that it will make me giddy to shoot your Bridge, but that I am loth to disturb the civil silence of *Billingsgate*, which is so great, as if the Mariners were alwaies landing to storm the Harbour, therefore for brevities sake, I will put to shore again, though I should be con-

strain'd, even without my Galoshes, to land at Puddle-Dock.

"I am now return'd to visit your Houses, where the Roofs are so low, that I presume your Ancestors were very mannerly, and stood bare to their wives; for I cannot discern how they could wear their high-crown'd Hats; yet I will enter, and therein oblige you much when you know my aversion to the odor of a certain weed that governs amongst your courser acquaintance as much as Lavender amongst your courser linnen: to which, in my apprehension, your Sea-coal smoak seems a very *Portugal* perfume. I should here hasten to a period, for fear of suffocation, if I thought you to be so ungracious as to use it in publike Assemblies: and yet I see it grow so much in fashion, that me-thinks, your children begin to play with broken Pipes, instead of Corals, to make way for their Teeth. You will find my visit short, I cannot stay to eat with you, because your bread is too heavie, and you disdain the light sustenance of Herbs. Your drink is too thick, and yet you are seldom over-curious in washing your glasses. Nor will I lodge with you, because your beds seem, to our *Alcoves*, no bigger then Coffins; and your Curtains so short, as they will hardly serve to inclose your Carriers in Summer; and may be held, if *Taffata*, to have lin'd your Grandsires skirts.

"But though your Houses are thin, yet your Kitchens are well lin'd with Beef; and the plentiful exercise of your chimneys makes up that canopy of smoak which covers your City; whilst those in the Continent are well contented with a clear sky, entertain flesh as a *Regale*; and we, your poor French Frogs, are fain to sing to a Salade. You boast that your servants feed better then Masters at Paris; and we are satisfi'd when ours are better taught then fed. You allow yours idleness and high nourishment, to raise their mettall; which is, to make them rude for the honour of *old England*. We inure ours to labour and temperance, that we may allay them; which is, to make them civil for the quiet of *France*. Yours drink Wine, and the strong broth of Malt, which makes them bold, hot, and adventures to be soon in command. Ours are cool'd with weak water, which doth quench their arrogance, and make them fit to obey long. We plant the Vinyard, and you drink the Wine; by which you beget good spirits, and we get good money. You keep open houses for all that bring you in mirth, till your Estates run out of Dores and finde new Landlords. We shut our Gates to all but such whose conversation brings in profit, and so by the help of what you call ill nature and parsimonie, have the good luck to keep our inheritances for our Issue.

"Before I leave you in your Houses (where your Estates are manag'd by your servants, and your persons educated by your Wives) I will take a short survey of your children; to whom you are so terrible, that you seem to make use of authority whilst they are young, as if you knew it would not continue till their manhood. You begin to them with such rough discipline, as if they were born mad, and you meant to fright them into their wits again before they had any to lose. When they encrease in years, you make them strangers; keeping them at such distance, out of jealousy they should presume to be your companions, that when they reach manhood, they use you as if they were none of your acquaintance. But we submit to be familiar with ours, that we may beget their affection before 'tis too late to expect it. If you take pains to teach them anything, 'tis only what they should not learn, Bashfulness; which you interpret to be their respect towards you, but it rather shows they are in trouble, and afraid of you; and not only of you, but of all that are elder than themselves; as if youth

were a crime, or as if you had a greater quarrel to Nature than to the Divel; you seem to teach them to be asham'd of their persons, even then when you are willing to excuse their faults. Me-thinks when ours are grave they are but dull; and we are content not to have them demure and tame whilst they are youths, lest restraint (which alwaies enclines to extreame when it is chang'd to liberty) should make them rude and wilde when they are men.

"This education you give them at home; but though you have frequently the pride to disdain the behaviour of other Nations, yet you have sometimes the discretion to send your sons abroad to learn it. To *Paris* they come; the School of *Europe*; where is taught the approaches and demeanours towards Power: where they may learn honour; which is the generous honesty, and confidence, which is the civil boldness of Courts. But there they arrive not to converse with us, but with themselves; to see the Gates of the Court, not to enter and frequent it; or to take a hasty survey of Greatness, as far as Envie, but not to study it, as far as imitation. At last return home, despising those necessary virtues which they took not pains to acquire; and are only ill alter'd in their dress and mind, by making that a deformity in seeming over careful and forc'd which we make graceful in being negligent and easie.

"I have now left your Houses, and am passing through your streets; but not in a Coach, for they are uneasily hung, and so narrow that I took them for *Sedans* upon wheels: Nor is it safe to use them till the quarrel be decided, whether Six of your Nobles, sitting together, shall stop, and give way to as many Barrels of Beer. Your City is the only Metropolis of *Europe* where there is a wonderful dignity belonging to Carts. Master *Londoner*! be not so hot against Coaches: take advice from one that eats much sorrel in his broth. Can you be too civil to such a singular Gentry as bravely scorn to be provident? who, when they have no business here to employ them, nor publike pleasures to divert them, yet even then kindly invent occasions to bring them hither, that, at your own rates, they may change their Land for your wares; and have purposely avoided the course study of Arithmetique, lest they should be able to affront you with examining your accompts.

"I wonder at your Riches when I see you drink in the morning; but more at your confidence, when I see gray Beards come out of a Tavern and stay at the Dore to make the last debate of their business; and I am yet more amaz'd at your health when I taste your wine; but most of all at your Politicks in permitting such a publike poysoning under the stile of free Myserie to encourage Trade and Diligence.

"I would now make a safe retreat, but that me-thinks I am stopt by one of your Heroick Games, call'd *Foot-ball*; which I conceive (under your favour) not very conveniently civil in the streets; especially in such irregular and narrow Roads as *Crooked Lane*. Yet it argues your Courage much like your other Military pastime of throwing at Cocks. But your mettall would be more magnifi'd (since you have long allow'd those two valiant exercises in the streets) to draw your Archers from *Finsbury*, and during high Market, let them shoot at Butts in *Cheapside*. I have now no more to say but what refers to a few private Notes which I shall give you in a whisper when we meet in *Moor-fields*; from whence (because the place was meant for publike pleasure, and to shew the munificence of your City) I shall desire you to banish the Landeresses and Blechers, whose acres of old linnen make a shew like the Fields of *Carthage*, when the five moneths shifts of the whole Fleet are washt and spread: or else you will give me leave to conclude in behalf of *Luxemburg* and the *Tuilleries*, as no ill accomodations for the Citizens of *Paris*."

The Parisian's speech being ended, "After a Consort of Musick, imitating the Waites of London, the Londoner rises, and thus answers":

"Ever Noble and most sufficient Judges; I am so little angry with my adversary, that I am ready to entitle him, as a stranger, to protection from you and civility from myself. You finde, in his survey of this Renown'd City, he has undertaken to be pleasant, and to make you so too: but men who are pleas'd themselves, cannot when they list disperse their gay humour amongst others; it being much more easie to excite to anger than to mirth. I presume I am so far from needing the advantage, or from growing insolent with the honour, of having you my Judges, that I refer myself to him; whilst I present him *Paris* in the same Glass where he reflected *London*: and he is not a little oblig'd in being made capable of reforming his judgment by the helps of comparison.

"Give me leave (*Monsieur de Paris*) to be conducted from *Diepe* by one of your *Messagers* (who are as Magisterial on the Road as old Rangers in a Forrest) and on my Norman Nag (which though it has not as many legs as a Caterpillar, yet by the advantage of being well spurr'd, makes shift to travel as fast) I enter your City at *Porte St. Martin*; and ere I light, would be glad, by leaving a limb, to compound for the rest of my body; so furious are you in your hospitality and call aloud and take in strangers, spite of their Teeth, into your Houses, and lodge them for more then enough of their money. But such importunity, and even for mean profit, should rather be interpreted as the vehemence of a witty People, that have hot brains, then as the signs of general Poverty: whilst we, phlegmatique Islanders, are too dull to be so troublesome for a little money as may shew we want it.

"Before I enter your Houses, I cannot chuse but take notice of your streets; by which I discern, though you are now unanimously glorious, yet your Ancestors and you had different minds; for though *la Rue St. Antoine*, *St. Honoré*, and *St. Denis* are large enough for the *Vista*; yet *la Rue Tirechape*, *la Tannerie*, and *la Huchette* stand so much in the shade, that there your beautiful Wives need neither Vails nor Fans; you being fain to lay traps at your windows to catch the Sun-beams. But this, you will say, was the defect of our Ancestors, not of yours; who in a wandering humour, made bold to cross the Channel, march up to *Paris*, and build your Houses after their own fashion.

"As I pass along I bow before every Palace; but 'tis to the Giant *Switz* that stands in carbonaded breeches at the Gate; who coming a long journey, meerly to keep your Natives in awe, has reason to expect reverence from a stranger. Now me-thinks you wish the Gout in my Finger, because I point not with great wonder at the *Louvre*; which I confess has a very singular way of being wonderful; the fame of the Palace consisting more in the vast design of what it was meant to be, then in the largeness of what it is: the structure being likewise a little remarkable for what is old, but more even for the antiquity of what is new; having been begun some Ages past, and is to be finish'd many Ages hence; which (I take it) may be a signe of the glory, but not of the wealth of your Founders. I will pass into your *Faubourgs* by *Pont Rouge*; a Bridge not built to be useful to you in the strength of it, but rather to shew the strength of your River to strangers, when, maugre your Guards of *Switz*, it often carries an Arch out of your City.

"Already (me-thinks) passing o'er this Bridge, I stop at a broken Arch; and finding myself a heave *Londoner*, who wants the French vivacity to frisk o'er so wide a gap to the *Faubourgs*, I am willing to return, that I may afford you the civility of taking more notice of the ornaments

of your River. I finde your Boats much after the pleasant shape of those at common Ferries; where your *Bastelier* is not so turbulently active as our Watermen, but rather (his Fare being two brass *Liards*) stands as sullen as an old Dutch Skipper after shipwrack, and will have me attend till the rest of the Herd make up his freight; passing in droves like Cattel; the embroyder'd and perfum'd with Carters and *Crotcheteurs*; all standing during the voyage as if we were ready to land as soon as we put from shore; and with his long pole gives us a tedious waft, as if he were all the while poching for Eels. We neither descend by stairs when we come in, nor ascend when we go out, but crawl through the mud like Crayfish, or Anglers in a new Plantation. I could wish you had the adornments of wall'd banks; but in this witty Region of Civility, as well as in our dull rude Town, I perceive there is not a perfect coherence in all the parts of magnificence.

"I will now visit your houses; which I confess transcend as Towers, compar'd to the stature of those in our City; but as they are as high rooft as our Belfries; so have they in them more then the noise of our Bells; lodging distress'd Families in a Room; and where there is no plenty there is seldome quietness. This *Chorus* of clamour from several appartments will be sooner acknowledg'd, when you consider that your Nation affects not such brevity of speech as was practis'd by the *Spartans*, nor that Majestical silence which is us'd by the *Turks*. But I accuse you of that of which you may take occasion to boast; because the stuffing of Rooms with whole Families, denotes a populous City. But farewell the happiness of the Nation when the populousness of the City argues the litigiousness of the Country; where, with a multitude of *Procez* you lose your wits, and afterwards come up to live by them at *Paris*. Though you are shie to eat at our Entertainments, yet I would accept of yours, if you were not hinder'd from giving any by the great expence of your Habits and superfluous Trains. And I would drink with you, if you were as pos'd and grave in your Wine as we dull Trafiquers, who use it to sharpen our Wits when we conclude Bargains. But I have a mind to suppose (under your favour) that your heads are bottles, and your brains the Cork; for the one, being a little stirr'd, the other fly out, and fill the Room with froth. I would lodg with you, but that your large Beds are taken up with *Punezes*; which our skins (being tender, and not so much condens'd by the cold as you imagine) can ill endure, and worse permit the ubiquitary attacks of those dext'rous little persecutors, which suit more with the nimble disposition of men of your Climate, then those other slow enemies which were bred in *Italy*.

"Noise in your habitations of sleep is not so improper as your dead silence in the very Regions of noise, your Kitchens; where your Cooks (though by education choleric and loud) are ever in profound contemplation; that is, they are considering how to reform the mistakes of Nature in the original compositions of Flesh and Fish; she not having known, it seems, the sufficient Mysterie of *Haut-gouts*: and the production of their deep studies are sometimes so full of delicious fancy, and witty seasoning, that at your Feasts when I uncover a Dish, I think I feed on a very *Epigram*. Who can comprehend the diversity of your *Pottages*, *Carbonnades*, *Grillades*, *Ragouts*, *Haches*, *Saupiquets*, *Demi-Bisques*, *Bisques*, *Capilotades*, and *Entre-mets*? But above all, I admire at the vast generation of your Embroiderers of meat, your Larders; their larding being likewise diversifi'd from Bacon of *Mayence* to *Porpoise* of *St. Mulo*; which, though it may be some cause of obliging and calling in the Jews, yet your perpetual persecution of that poor fish will so drive away the species from your Coasts, as you will never be able to foretel a storm.

"These are your Feasts, which are but Fasts to your servants; who being confin'd within the narrow bounds of Pension, are accomptable for all the Orts by weight; for which your sufficient reason is, because such as are ordain'd to service should be continually allay'd by Temperance, lest they should lose obedience. Your sons you dignify betimes with a taste of pleasure and liberty; which perhaps breeds in them (that they may maintain the vast expences of high pleasure) too hasty and violent an appetite to such Power as makes them, when they are men, soon turbulent to Supream Authority. When they provoke a Province to rise against the Court, 'tis excus'd as high Gallantry, and in fashion whilst they are young and strongly attended; but 'tis call'd Treason when they grow old and deserted. Here I expect your rebuke; for why should I censure the education of your children, since we send ours to learn the honour and deportment of Manhood at *Paris*? Yet I will recommend one consideration to your City as well as to our own; whether the ancient jurisdiction of Parents and Masters, when it was severe, did not make all degrees of humane life more quiet and delightful than we have found it since that privilege hath been ignorantly and negligently lost.

"You are disorder'd with the rudeness in our streets; but have more reason to be terrifi'd with the frequent insurrections in your own. In ours, a few disturb the quiet of Coaches; but in yours, whole Armies of Lackies invade the peace of publique Justice; whose Image (were the Tumult drawn by a Poetical Painter) you would imagine fencing with a broad sword, like an old grave *Switz* against the *Tucks* of fantastical Pages; who strive to rescue the condemn'd, as if the *Noblesse* were concern'd in honour not to suffer malefactors to be affronted by a base Executioner on the Scaffold for so generous an exercise as killing. But when I observ'd your *Taelfe-Nights*, with the universal shout of *le Roy boit*, I could not but think that the whole Vintage of *France* was in the heads of the servants of *Paris*.

"I will now suppose it late, and that I am retiring to my Countrey-men at the good *Hostel de Venise*; but shall make haste; for you must needs acknowledge the famous dangers of *Pont Neuf*; where Robbing is as constant and as hereditary a Trade as amongst the *Arabs*; where old Grandfathers-*Filous*, in beards fit to be reverenc'd by all that scape their clutches, set the watch (which consists wholly of their Grand-children) carefully at nine at night, and take it as want of respect in such who are so indecent as to pass that way in their old Cloaks.

"When I consider both our Cities, I conclude they were built and are inhabited by mortal men; therefore am resolv'd to burn some private Notes which I intended to impart in answer of those that you referr'd to our next meeting. If I could reach your hand I would endeavour to kiss it; for I should account my self worse bred then in a Forrest if I had not learn'd a little from the abundant Civility of *Paris*; where I have heard of two aged *Crotcheteurs*, heavie loaden with billets, who were so equally concern'd in the punctilios of Salutation, and of giving the way, that with the length of Ceremony, (*Monsieur cest a vous, Monsieur vous vous moquès de votre Serviteur*) they both sunk under their burdens, and so dy'd, dividing the eternal honour of *Genty Education*."

At the conclusion of this harangue, "The Curtains are suddenly clos'd, and the Company entertain'd by Instrumental and Vocal Musick," including a song with chorus in which the advantageous position of London on a tidal river, and its consequent salubrity, are insisted on as compensating for its smoky atmosphere; and the want of

the tidal ebb and flow in the Seine at Paris regarded as counterbalancing any benefits derived from its clearer sky. "The Song ended, the Curtains are drawne open again and the Epilogue enters." The Epilogue fills three unnumbered pages, and at the conclusion of it we are told that "After a Flourish of Loud Musick, the Curtain is clos'd, and the Entertainment ended."

This communication has already extended to so great a length that I refrain from further comment, and conclude by observing that the music for the entertainment was composed by Dr. Charles Coleman, Captain Henry Cooke, Henry Lawes (the friend of Milton), and George Hudson.

W. H. HUSK.

TRADITIONAL STORIES OF ARGYLLSHIRE.

I submit, as a contribution to the Christmas number of "N. & Q." some unpublished traditional stories of Argyllshire, which I shall give, as near as possible, in the words with which they were told to me by the natives of that county.

CUTHBERT BEDE.

1. *Why the Mac Millans were called Browns.*—Mac Millan was a great man in Carradale Glen. He had three sons, who were very strong, like himself. At that time the Athol men used to come to Cantire for the purposes of plunder and to drive away the cattle of the glen. Once they made a raid on Mac Millan's cattle when he was from home; but when he returned and saw that his cattle were away, he armed himself and his three sons, and pursued the plunderers. A fierce combat ensued, in which Mac Millan was victorious, and drove back the cattle; but his youngest son, instead of returning home, continued his pursuit of the enemy. His father was afraid that he was killed; but in a few days he came back, carrying a great load of the heads of the Athol men. Seeing this, his father cried out—

"Mo laochan, mo ghille donn,
'S tu fein an sonn a chuireadh riu."

"My hero! my brown lad! it is yourself so brave would follow them."

The descendants of this Mac Millan were, from this circumstance, called Brown; and that was the origin of the name in Carradale.*

Afterwards, this same Mac Millan took a brain fever and became insane. He got out of the house at Roinadale, "the horizontal field," and went to the mountain of *Sroin-na-shean-a-chair*, "the nose of the old rocky eminence," and he

was never seen again. It was supposed that he fell into a dreadful pit which is on the side of the hill, from which the people of the glen afterwards heard terrifying sounds, like the rumbling of the waves dashing on the shore, and making the glen to tremble as though with an earthquake. Among many who heard the sounds was an aged and respectable woman who lived in the glen, and who affirmed to me that when the noise was heard the plates on her dresser would quiver: and, further, that the noise always preceded the death of a Mac Millan or Brown, and that it was supposed to come from the spirit of the Brown Lad; and that, generally, immediately afterwards, a death of one of the Clan Mhoilean, or *Clan-na-ghile-dhauinn*, took place in the glen.

2. *The Weeper of Carradale Glen.*—I am an old woman now, but I heard the *Caointeach* ("weeper" or "mourner") when I was quite a girl. The *Caointeach* of Carradale Glen was a supernatural creature, who wept before the deaths of certain individuals. When I was young I went with other girls into the wood to gather nuts; and there, in a thicket of "scraggs," we heard sore weeping, like the sobbing of a very little child. We thought that it was a child that had lost itself in the wood; and we endeavoured to find it. But the sound of the sobbing kept going before us, and kept the same distance from us wherever we went, although we followed it for some time. Then the oldest among us said, "It is the *Caointeach*!" and when we knew it was the Weeper we became alarmed and hastened home. In a few days we were told that the Lady of Carradale was dead. A Carradale woman once saw the *Caointeach*: she said that it was no bigger than a new-born babe, and that it wept in feeble tones, like an infant.

3. *The Pit of the Goats.*—On the side of that lately mentioned hill, *Sroin-na-shean-a-chair*, "the nose of the old rocky eminence," is a deep pit or cavern called *Sloc-nan-Gabhar*, "The Pit of the Goats," because many sheep and goats have been lost in it. It is fringed with thickets and long ferns that cover its mouth, and make it dangerous both to man and beast. It was said that a girl was gathering berries, with a *coge* (wooden dish), near to the mouth of the pit, and that she fell into it and was killed. Some time after, a *coge* and a portion of a girl's breast were found in a well at Torrisdale, nearly three miles distant, and it was thought that there was a mighty subterranean cave connecting the two places. For, if a stone is thrown into *Sloc-nan-Gabhar*, its echoes may be heard ringing for some time. And the well also at Torrisdale is peculiar, for it ebbs and flows with the sea, and has a rapid ascent, while its depth is not known. Its water is exceedingly pleasant to the taste. It rises on the side of a little hill, *Torantobair*, "The Hill of the Well."

* The Campbells are said by some to have derived their name from that Diarmid who slew the boar, and who, having but one eye, was called *Camshuil*, "the one-eyed." The boar's head in their armorial bearings refers to Diarmid's deed.

4. *The Hill of Thumbs*.—On the island of Gigha there once lived only these two clans—the Clan Fhamhair, or Sons of the Giant, and Clan Bhreathan, or Galbraiths. These two clans continued in perpetual enmity with each other; but one of the Galbraiths took to wife one of the Clan Fhamhair, and they lived together quite comfortably for some time. Galbraith strove to reconcile the two clans, but in vain, his wife's friends having a deadly hatred to the Galbraiths. At length her father took ill and was dying. His son-in-law wished to see him, to pay his respects to him before he died; and the dying man was told that his son-in-law was coming to him. The old man sought his sword and concealed it, in order to give his son-in-law the death-blow. Galbraith perceived his purpose, and, not liking to touch the dying man, said that they would have another day of it. After the old man was dead, the two clans met on a little hill and fought with great valour. The Galbraiths gained the victory, and cut off the thumbs of the other clan, and drove them out of the island. The hill whereon the battle was fought retains to this day the name of *Croian-nan-ordaig*, "The Hill of Thumbs." For a long time the Clan Bhreathan were the only inhabitants of the island.

5. *The Gruagach of Skipness*.—As a mere matter of respectability it was to be expected that so important a stronghold as Skipness Castle would possess its own Brownie; and Sir Walter Scott was wrongly informed in stating that the last place in Scotland honoured with the residence of a Brownie was Bodsbeck in Moffatshire.* But not only was there a Brownie at Skipness Castle, but also a harmless spectre, known as the *Gruagach*, who was believed to be the spirit of an unfortunate lady who had been murdered in a room in the castle. The apparition was costumed in a green dress, and, when seen, was engaged in the peaceful occupation of combing out her long golden hair.

6. *The Unbaptised Child*.—It is believed by many in Cantire that if a child dies before it has been baptised, it is neither taken to heaven nor cast into hell, and that its soul is neither lost nor saved, but is left upon the earth and made a *Sgreachan raidhlic*, "a shrieker of a burying-place." It is also believed that the faint voices of children who had died unbaptised are heard in the woods and lonely places, bemoaning their hard fate. The first Christian missionaries in Argyllshire were so sensible of the advantages to be derived from the existent superstitions among

men who were not yet ripe for receiving the clear light of truth, that they did not so much attempt to stop the source of those superstitions as to turn them into a new channel; and so they taught that whosoever was not received into the Christian faith by baptism, would after death be condemned to wander as a ghost.

THE LANCASHIRE BALLAD OF LONG PRESTON PEGGY.

I am glad to find that attention has been drawn to the "power of imagination" possessed by the late Mr. Peter Whittle. The extract from Mr. Nicholas Assheton's *Diary* is not the only article which has suffered from the species of embellishment so justly condemned by MR. NICHOLS in his paper on "Old English Dances" (*ante*, p. 299.)

In Dixon's *Ballads and Songs of the Peasantry of England* there are two stanzas respecting "Long Preston Peg" and her visit to Preston, when the Scotch passed through and held possession of that town in 1745. Mr. Birkbeck, after much trouble, could only recover the following from a much longer composition, which was "said and sung" long after "the '45":—

"Long Preston Peg
To Proud Preston went;
To see the Scotch rebels
It was her intent.
A noble Scotch lord,
As he passed by,
On this Yorkshire damsel
Did soon cast an eye.

"He called to his servant,
Which on him did wait;
'Go down to yon girl,
Who stands in the gate (street),
That sings with a voice
So soft and so sweet,
And in my name do her
Most lovingly greet."

There is another version of the first verse, which runs as follows:—

"From Long Preston Peggy
To Proud Preston went;
To join the bold rebels
It was her intent;
For in brave deeds of arms
Did she take much delight,
And therefore she went
For the rebels to fight."

Mr. Dobson visited Long Preston, in Yorkshire, when preparing his *Rambles by the Ribble* (1862), but was not able to add to Mr. Birkbeck's stanzas as supplied to Mr. Dixon. It was not so, however, when the late Mr. Harland was collecting materials for his *Ballads and Songs of Lancashire* during 1864-5; for on Mr. Whittle being applied to respecting "Long Preston Peg," whom he had mentioned in his *History of Preston*, he was prepared with the following entirely new account of her famous visit:—

* See my legend of the Brownie called *Beag-bheul*, "Little Mouth," of the Mac Neils of Carskey, which was believed to exist in the year 1863 (*The White Wife, and other West Highland Stories*, by Cuthbert Bede, S. Low & Co., 1865). I have met with a more recent instance of belief in the Brownie.

"Long Preston Peggy
To Proud Preston went;
To see the bold rebels
It was her intent.

Fal-lal-la.

Braw were their Lochaber axes;
Their kilts were plaited so grand;
The fine ladies gave them good cheer,
They lived on the fat of the land.

Fal-lal-la.

Proud Preston went mad
With frolic and fun;
And Long Preston Peggy
Became the great gun.

Fal-lal-la.

O dear royal Charlie!
To see thee we're fain;
So we wish thee success
In old England again.

Fal-lal-la.

May Long Preston Peggy
Live many a long year!
That Priest-town may see her,
And treat her with good cheer.

Fal-lal-la."

Harland's *Ballads*, pp. 83-5.

Mr. Harland was made aware that his correspondent could embellish, and hence he simply states that "the following version adds something to what has been before printed." These very modern stanzas need no word of comment, for their spuriousness is self-evident. It is, however, just possible that some industrious collector may possess more of the *original* composition; and, if so, his communicating it to "N. & Q." would be esteemed a favour by many a lover of old ballad literature.

T. T. WILKINSON.

THE AVARICIOUS SEXTON.

The following tale, which in some points resembles Lord Brougham's story (recently under discussion in your pages), was familiar to the villagers of Stanton Fitz-Warren, co. Wilts, of one hundred years ago:—A certain beautiful young lady lying at the point of death expressed a wish that her jewels, &c., might be buried with her. Her lord, who entertained the most ardent love and affection for his fair spouse, acquiesced to the entreaty, and, after the lady had breathed her last, gave the necessary orders for her wish to be strictly observed. After keeping the body the customary period, it was at length deposited in the family vault.

The affair of the jewellery getting noised about, soon reached the ears of the sexton, whose cupidity was thereby greatly excited. His greedy thirst of gain overcoming all scruples, he took an early opportunity of entering the vault, desecrating the dead, and rifling the coffin of all its valuables; but retributive vengeance awaited him. In his haste to screw down the lid, he inadvertently got

the tail of his coat between the coffin and the lid, and rising hastily to get away with his ill-gotten wealth, was instantly pulled backwards upon the coffin, and, to his excited imagination, into the arms of some infernal ghost or goblin. After several imaginary "battlings" and (real) "pull-backs" he succeeded in getting away from the accursed spot, leaving part of his coat-tail in the coffin, the valuables scattered upon the floor of the vault, and the vault door open.

He then immediately made towards home, yelling and screaming maniacally, nearly frightening the villagers out of their very wits, and when at last he reached his cottage, he was in such a breathless condition, his hair standing bolt upright, and his eyes starting forth from the sockets, that his wife, horrified by his strange manner and appearance, gently solicited an explanation, and by degrees succeeded in eliciting from him part of the above-enumerated circumstances, minus of course the coat-tail part of the business. By this time several of the villagers and neighbours had congregated before the house, and their noisy acclamations of horror, &c., reaching the tympanum of our worthy sexton, produced another paroxysm of madness and despair; so, breaking away from his wife, he rushed out of the doorway into the road, to the utter consternation and bewilderment of the crowd there assembled, and making in the direction of a large pond, plunged desperately into its black and muddy depths, sinking to rise no more in life, the body not being recovered until the next day.

The examination of the coffin and the sexton's coat, the wife's tale, and by simply "putting two and two together," completely elucidated the mystery, to the satisfaction of the whole neighbourhood.

I am aware that there is a theatrical play* in which some of the details bear a slight resemblance to the present tale, but I beg to observe that in my humble opinion it has no connection whatever with the same.

J. PERRY.

Waltham Abbey.

* I have unfortunately lost the reference, but in this drama the sexton is represented as a merry wag and facetious fellow, who, upon entering the vault, utters in sepulchral tones—

"All flesh is grass,
And grass is hay;
We're here to-morrow,
And gone to day!"

He then endeavours to get a jewelled ring from off one of the lady's fingers, but not succeeding in the attempt, commences to cut off the finger to secure the ring, which barbarous proceeding awakens the lady from her death-like trance," &c.

POPULAR FRENCH SONGS.

The following sportive and popular little song is very old. It has given rise to a modern comic opera, by Messrs. Leuven and Brunswick, called *The Postilion of Lonjumeau*, and to a recent vaudeville now performing in France. The author of the song is unknown:—

- "Listen, my friends, and hear about
A young and a gallant rider-out!
This is a history really true,
And known to city and country too!
When he passed down the village street,
From every eye was a kindly greet;
And the hearts of the girls who stood on the spot
Went bumpity-bump to his trot, trot, trot!
Oh! oh! oh! oh!
He was such a beau,
The postilion of Lonjumeau!
Ah! he was a beau! such a beau! what a beau!
The postilion of Lonjumeau!
- "It is said that a lady of high renown,
Whose chateau is just outside our town,
Hired his car for no other thing
Than to hear his whip and behold his spring.
He would sometimes tumble, with all his care;
But when he capsized it was always where
Nature smiled sweet on a sylvan scene,
Where the moss was soft and the grass was green.
Oh! oh! &c.
- "One evening he gave us his parting crack;
He went away, and he ne'er came back;
And since then, ah! none may know
Whether his fortune be weal or woe!
Some think the wave of a wizard's wand
Has whisked him off to a fairy land;
While others assert that he *reins* in style
The potent king of some desert isle!
Oh! oh!" &c.

JAMES HENRY DIXON, LL.D.

"THE WIDOW GREGORY.

[From the French of Beranger.]

- When I was a youngster in my prime
(My age, perhaps, might be twenty-one),
The Widow Gregory at that time
The hostess was of 'The Silver Tun.'
She was not fair—for she was brown—
Was rather stumpy, and *very* stout;
Yet she was the toast of all the town,
And the rollicking vagabonds found her out.
Chorus. O how memory loves to dwell
On the buxom dame and the old hotel!
- "When she spake of her husband, she
Shed tears as big as the drops of dew;
But there was no swell of the flood, for we
The excellent gentleman never knew.
She said he was good, and true, and kind;
Had a stately step, and a laughing face;
And, no doubt, she felt there were some inclined,
As well as we could, to supply his place.
- "In dress she was always exceedingly smart
(You couldn't in Paris her like behold!)
And swinging beside her tender heart
Was a ponderous cross of the purest gold.
Whenever she had an affair in hand,
To us *all* for the best advice she ran!
So that none of the lot could understand
He, more than the rest, was the favoured man!

- "But the wisdom is out when the wine is in,
And jealousy then a strife would breed;
What dreadful rows I have seen begin!
What kicks, and what cuffs, and what blows succeed!
One day I walloped a fierce gendarme,
And a warrant was out for about a week;
But Madame preserved me safe from harm,
In a closet where nobody dared to seek.
- "And now I deemed it was right enough,
And we talked of a gig and a country grange;
But widows they are such curious stuff,
And, like the weather, so prone to change!
We settled the time for our wedding day;
Arranged at what price the inn I'd take;
We planned a nice love-trip far away,
And a moonlight sail o'er Geneva's lake.
- "I was absent a month, when I chanced to call;
The house looked new, and I paused to think;
It seemed a dream—'twas no dream at all:
He wasn't the widow who served the drink!
My bird had flown—if for better or worse,
Taken or not, none of us could say;
But I know she left with a well-filled purse,
Having flirted as long as she found it pay."

JAMES HENRY DIXON, LL.D.

STRIKING OUT THE BELL FOR THE DEAD.

The mode of announcing the death of a person in Coventry by "striking out," as it is here termed, appears to me so peculiar, and so contrary to what I should suppose was the mediæval practice of tolling a passing bell, as well as opposed to the solemnity of the occasion which calls forth such public notice, that I venture to supply you with an account of the system adopted at the church of St. Michael in this city. Probably some of your readers experienced in the history and use of bells can say whether the custom is common elsewhere, and whether it be correct or not.

We have a peal of ten bells, and the plan adopted here for a male is as follows:—The tenor bell is first struck three times in quick succession; after a pause it is again sounded in like manner; another pause, and three more blows are given—in all nine strokes, or "three times three." * For a female this preliminary intimation consists of two strokes at a time, or "three times two" in the whole. The 1st or treble bell is then struck sixty times, then the 2nd a like number until the tenor is reached, which is made to strike one hundred times. The 1st and 2nd bells are then struck alternately sixty times each, then the 2nd and 3rd a similar number, 3rd and 4th, 4th and 5th, and so on to the 9th and 10th, which are struck one hundred or one hundred and twenty times; the 9th is then discontinued, and the tenor bell then strikes nine times alone in case of a male, and six times for a female. The time occupied by this "striking out" is thirty-five or forty minutes.

[* See "N. & Q." 4th S. viii. 86.—Ed.]

At the time of a funeral the tenor bell is muffled and then raised, tolling at half-minute time as long as the friends of the deceased think proper to pay for it.

A funeral peal is thus rung:—The bells are all muffled on both sides of the clappers, then raised and rung at short intervals for an hour: during these intervals the tenor is made to strike twice, or, as the ringers term it, “a full pull.” After thus ringing, one of the buffs is taken off each bell, and the peal is rung half open, the alternate series remaining muffled. Changes are also at this stage introduced, and the peal concludes with open ringing varied with changes. The bells are then brought down and chimed for a few minutes; the tenor is then struck the same number of times as in striking out.

The system of tolling the muffled bell during the funeral, and ringing the peal afterwards, I can fully appreciate—there is something beautifully solemn in both; but the practice of “striking out” I should be glad to see discussed in your columns if it has not already been noticed.

A curious entry appears in the city leet-book in 1496 regulating the charges to be paid for ringing death peals, which I take to mean funeral peals, because it will be remembered that at that period the passing bell was tolled for a person dying, to bespeak the prayers of the hearers on behalf of the departing soul:—

“Hit is ordeyned at y'is p'sent lete, that all man's p'sones that hereafter woll have the belles to ring aft'r ye decesse of eny their frends they shall pay for a pell ryngyng w't all ye belles ij^s, xx^d y'rof to ye chirchward, & iiij^d to ye clerks.—And yf he woll have but iiij belles, xvj^d, xij^d to ye chirch & iiij^d to ye clerks. And as for iij belles, ev'r p'sone y't woll have theym, to paye but iiij^d to ye clerks.”

WM. GEO. FRETTON.

Little Park Street, Coventry.

OTTERBURN: THE PERCIES.

Probably no story of the days of chivalry is better known than the capture of Sir Henry Percy and his brother Sir Ralph at this famous Border battle; the former by Sir John Montgomerie of Eaglesham, Lord Eglinton's ancestor (who, tradition says, built Polnoon Castle with “Hotspur's” ransom), and the latter by Sir John Maxwell of Nether Polloc. Maxwell's exploit is not so popularly known, but is equally well authenticated. Froissart or his transcribers, who often make strange alterations in Scottish names of persons and places, call Maxwell “Messire Jehan *Malvirel*,” but it is abundantly proved by Pinkerton and other authorities that this was the Knight of Nether Polloc. Very recently, however, I observed a barefaced attempt to deprive the true man of his honours. In Paterson's *History of the County of Ayr* (ed. 1852),

vol. ii. p. 32, a work professing to be an improvement, though not always so, on Robertson's *Ayrshire Families*, in the lineage of “M'Kerrell of Hillhouse,” which family is stated to “have flourished from a remote period in the shire of Ayr,” there is a lengthy quotation from Froissart, wherein the captor of “Raoul de Persy” is said to have been a “Sir John M'Kirel,” reputed ancestor of the M'Kerrells. Even granting the existence of this chevalier, of whom, however, there is no trace elsewhere, there is an absolute blank of two centuries between him and his presumed descendant “Mr. William M'Kerrel of Hillhouse,” the sheriff clerk of Ayr about A.D. 1600, and the first *proved* member of the family.

An amusing extract from Burke's *Commoners* is given in a note, gravely arguing that as the arms of M'Kerrell—azure, three fusils gules, on a fesse or, within a bordure engrailed, for distinction—are evidently founded on the Percie coat, which was azure, five fusils in fesse, or, the former must have been the arms of Sir John M'Kirel, being a case of arms by conquest—

“For there being no other honour or reward recorded of him for the said capture, it follows this grant or augmentation of arms was his reward; and their inheritance, coupled with Froissart's record, is the best of all proofs of Hillhouse's descent from Sir John M'Kirel, and the correctness of part of the tradition.”

There might have been some force in this reasoning if the above “Hillhouse” insignia had been of any antiquity. But as they were only granted by the Lord Lyon so recently as 1802, and neither they nor the family are noticed in Nisbet's *Heraldry*, it is more than probable that the arms are not older than towards the end of last century, and have been invented to suit the tradition. There is sometimes a curious desire, not only among absolutely new men, but even in those who can show a moderately long pedigree, to tack themselves to some mythical ancestor. When this mania takes the form of depriving real personages of their honours, it deserves exposure.

In Robertson's *Ayrshire* (vol. iii.) 1825, the family tradition of that day traced them from M'Arkyl or Arkyl, the ancestor of the old Earls of Lennox, and an impalement of arms—a saltire—no doubt for a wife, was ignorantly referred to as evidence of this tradition. Robertson and Paterson also assert that the surname is unique in Scotland—a statement quite beside the fact.

ANGLO-SCOTUS.

SHAKESPEARIANA.

Macbeth, Act IV. Sc. 3, line 216—

“He has no children.”

On this line Messrs. Clark & Wright (*Macbeth*, Clarendon Press Series) say—

"Macbeth has no children, therefore my utmost revenge must fall short of the injury he has inflicted upon me." The words would be tame if applied to Malcolm, as Malone takes them."

This seems to me wrong, even if we consider the passage by itself; for Ross is telling Macduff of his loss, and answering his questions, when Malcolm breaks in, urging him to find comfort in revenge, on which Macduff says (to Ross, as he still questions him), "he (Malcolm) may think revenge a cure, for he is young, he has no children, and knows not how great the deadly grief is": and a reference to Macbeth is vague, for he has not been named for some thirty lines. But my objection has further ground. Is it true that Shakespeare meant to represent Macbeth as childless? Though this interpretation takes it for granted, I think it impossible, and offer the following remarks as my reasons:

1. It is true Shakespeare mentions no children of Macbeth directly: I believe Holinshed, Shakespeare's authority for the story, mentions none; nor does Burton (*History of Scotland*), who gives the real history according to the latest light, though history knows of a son of Lady Macbeth, by a former husband, of whom we may believe Shakespeare ignorant. (Burton, i. 374.)

2. Three passages in the play speak more or less distinctly of Lady Macbeth having a child or children:—

"Come to my woman's breast,
And take my milk for gall." Act I. Sc. 5, line 46.

"I have given suck, and know
How tender 'tis to love the babe that milks me." Act I. Sc. 7, line 54.

"Bring forth men-children only,
For thy unhunted hennet should compose
Nothing but males." Act I. Sc. 7, line 72.

3. The whole point of the later crimes, the murder of Banquo especially, is to be found in Macbeth's vividly represented fear of the succession of Banquo's issue (cf. Act I. Sc. 3, line 80; Act III. Sc. 1, lines 50, 61-69, 88, 125; Act IV. Sc. 1, lines 102, 122); and remark his disgust that

"... they placed a fruitless crown,
And put a barren sceptre in my gripe,
Thence to be wrenched with an unchild hand,
No son of mine succeeding."

Act III. Sc. 1, lines 60-63.

This jealousy of Banquo and the murder, and above all, the question to the witches (Act IV. Sc. 1, lines 100-103), belong, according to Shakespeare's history, to a time near the end of Macbeth's reign, more than ten years after he had expected sons (Act I. Sc. 7, line 72); not so very long before he calls himself "fallen into the ear, the yellow leaf," and talks of his "old age" (Act V. Sc. 3, line 23); so that if he had no son, he now scarcely expected any; and surely, if he

neither had nor expected issue, his sagacity about Banquo's issue is overdone or almost pointless, for he cannot so much have feared that they would dethrone himself; indeed there is no hint of such a fear.

O. W. T.

SHAKESPEARIANA (4th S. viii. 220, 384).—*King John* (Act III. Sc. 1).—The word *inamity* is not to be found in any one of Shakespeare's plays; whereas *amity* occurs no fewer than four times in the play of *King John*—in Act II. Sc. 2; twice in Act III. Sc. 1; and in Act V. Sc. 4. Surely Mr. BEALE's suggestion, that "in *amity* should be *inamity*," cannot be considered an emendation.

F. R.

Ashford.

In this passage I agree with Dr. CHAMBERCK and Mr. J. BEALE in preferring the reading "*painted peace*," as being in perfect agreement with the first half of the line.

The alteration, however, in this first half of the words "*in amity*" to *inamity*, as Mr. BEALE suggests, though it would make the sentence more perspicuous, I must demur to. I see no reason for changing a single letter. By simply making the two words one, we have the desired double antithesis fully and clearly expressed, and the unity of thought preserved:—

"The grappling vigour and rough frown of war
Is cold *inamity*, and painted peace."

Inamity = unfriendliness; not active enmity, but negative friendship, as useless and unwelcome as "*painted peace*." The word *inamity*, though not in the list given by Johnson in his *Dictionary* for explanation, is yet used by him in the explication of another word—*enmity*, which is, he says, "from *enemy*, as if *enemity*, *inamity*." It is a legitimately formed word, as *inamabilis*, *inamatus*, and one likely to have occurred to the discriminating exactness of Shakespeare's genius. CROWDOVE.

MISCELLANEOUS FOLKLORE.

ANSTWICK TALES (YORKSHIRE).—An Anstwick farmer, wishing to get a bull out of a meadow, got eight of his neighbours to help him in lifting the animal over the gate. After trying half a day one of the party was sent to the village for more help. He opened the gate to go through, and when he had been gone some little time one of the remaining seven, scratching his head, sagely inquired if it would not do as well to open the gate and drive the bull through instead of lifting it over! So when an Anstwick man goes to "forrin" parts, wags inclined to "trot" ask "Who tried to lift the bull over the gate?"

Not many years ago a farmer at Anstwick set out with a wheelbarrow to Clapham Station. In order to save one or two hundred yards in distance he left the highway and took to the fields,

and in the way had to lift his harrow over eleven stiles.

JACK O'NEDA.

OCTOBER.—It is an old saying that October always gives us twenty-one fine days. Many years have I amused myself by counting them out, and this year we have had them in perfection.

F. C. H.

WHITBY.—Affixed to the ceiling of the commercial-room at the Angel Inn is a round board, in the centre of which is painted a red rose with the motto "Under the rose be it spoken."

When a halo with watery clouds gathers round the moon, the seamen say there will be a change of weather, for the moon dogs are about.

EDWARD HAILSTONE.

PICKILLING.—The good folks in this neighbourhood object on principle to kill their pigs while the moon is waning. They assert that if they do kill at that time, the fat wastes in the pot. Is this generally a prevalent idea? if so, what can be the reason for it? I have not consulted the village butcher on the point.

T. FELTON FALKNER.

Appleby Magna, Atherstone.

CHURCH DUST.—An old woman of my acquaintance, who acted as the headle or "bobber" of a church, once brought to the bed of a dying person some of the sweepings from the floor of the altar, to ease and shorten a very lingering death. Is this custom prevalent elsewhere?

M. D.

WEST RIDING FOLK LORE: ROBINS.—It is bad luck to kill a robin; evil is sure to follow. I took the following down lately from the mouth of a young miner:—"My father killed a robin, and had terrible bad luck after it. He had at that time a pig which was ready for pigging; she had a litter of seven, and they all died. When the pig was killed the two hams went bad; presently three of the family had a fever, and my father himself died of it. The neighbours said it was all through killing the robin."

F. B.

WASHING HANDS.—If you wash your hands in the same water in which another person has washed his hands, you should first make the sign of the cross over the water. If you neglect to do so, you will quarrel with that other person. (I was told this in the county of Rutland this December, 1871.)

CUTHBERT BEDD.

CURE FOR CRAMP.—In the month of August last a London merchant prescribed to a lady in Scotland the simple process of turning her slippers soles uppermost at night before going to bed, as an infallible preventive of cramp. He was amazed when his prescription was treated with scepticism, and said that it was practised by great numbers in London, and invariably with success. The slippers may be turned by another unknown

to the sufferer—the cure, he said, being always the same; so that imagination has nothing to do with it. Is this belief general? He also asserted that wearing a raw potato constantly in the pocket is a cure for rheumatism, and that many of his acquaintances had found it so.

A. L.

CHRISTMAS CHURCH DECORATION.—As Christmas is approaching, allow me to say that I last winter saw a very beautiful effect produced by laying a large lock of bleached wool on the interior sill of each window of a church, and also on the iron cross-bars of the windows. By drawing out some of the wool here and there, wreaths and pendants were formed which very closely resembled a covering or coat of pure snow.

M. D.

LEAF-YEAR PRIVILEGE.—The privilege of ladies choosing husbands is thus explained in a work entitled *Courtship, Love, and Matrimony*, printed in the year 1606:—

"Albeit it is now become a part of the common lawe, in regards to social relations of life, that as often as every biennetle year doth return, the ladies have the sole privilege, during the time it continueth, of making love unto the men, which they doe either by wordes or lookes, as to them it seemeth proper, and, moreover, no man will be entitled to the benefit of clergy who dothe in any wise treatise her proposal witht alight or contumely."

H. F. T.

FOLK LORE CONCERNING THE HARE.—In *Land and Water*, Oct. 21, is an interesting article on "The Hare" by C. W. Templar, from which I extract the following items of folk lore:—

"The ancient Britons, Cæsar tells us in his *Commentaries*, never eat a hen or a hare, such being thought as impious act.

"The Romans, on the contrary, esteemed a young leveret as a *bon bouche*. In Britain the hare was always used as an omen; Boadicea—queen of the brave, but unfortunate Iseni!—let loose a hare from her bosom prior to engaging the Roman army, which taking what appeared to her superstitious and Druidically-tutored warriors a fortunate course, animated them to such a degree, that they fought with the most heroic valour, and threw the far-famed Roman phalanx into disorder. Strange it seems that the omen of the hare should have caused Rome itself to fall on another occasion. When Arnold and his German hordes besieged that city, a hare ran towards the walls, and the Teutons pursuing, a panic seized the Romans, who looked on it as a fatal omen; they deserted the gates without striking a blow, and the barbarians entered. Saved by a flock of geese on one occasion, and taken by a hare on another, truly Jane allowed curious pranks to be played with her chosen city!

"Pliny, in the plenitude of his credulity, asks us to believe that the flesh of the hare causes sleep, and that those eating it look fair, lovely, and gracious, for a week afterwards; it is to be hoped his hint will never be taken by the fair sex of our era, or the tops of the Gracianæ even will be depopulated of hares to feed our London belles. Linnaeus asserts that cloth made of hare's fur attracts the *Fulcr tritons* in vast quantities, and thus serves the wearer from their attacks. Comment on passage is needless; we merely venture a

bono? Buffon asserts the hare is the only animal that has hair in its mouth: we looked as soon as read, and did not see any."

CUTHBERT BEDE.

DERBYSHIRE CUSTOMS AND FOLK LORE.—Perhaps the following old-fashioned sayings and doings may be new and not unacceptable to the readers of "N. & Q."—On St. Thomas's Eve there used to be a custom among girls to procure a large red onion, into which, after peeling, they would stick nine pins, and say—

"Good Saint Thomas do me right,
Send me my true love this night,
In his clothes and his array
Which he weareth every day."

Eight pins were stuck round one in the centre, to which was given the name of the swain—the "true love." The onion was placed under the pillow on going to bed, and they were certain to dream of or see in their sleep the desired person.

The first part of any one's first dream on the eve of All Hallows will certainly come true.

It depends upon the kind of holly that comes into a house at Christmas which shall be master during the coming year, the wife or the husband. If the holly is smooth, the wife will be the master; if the holly is prickly, the husband will be the master.

It is considered very unlucky for a house unless some misletoe is brought in at Christmas.

If a girl will take a young man's silk neckerchief, and look through it at the first new moon in the new year, she will see as many distinct moons as it will be years before she is married.

Rosemary worn about the person will strengthen memory, and will give success in love and other undertakings.

THOS. RATCLIFFE.

"BLACK NORTHERN LIGHTS."—I have heard speak of "*black* northern lights" in Derbyshire. They are *streamers* which *stream* across the sky in manner similar to the Aurora, only *dark* in appearance, and are said to portend all manner of disasters to a country. Is this superstition known in other parts?

THOS. RATCLIFFE.

"LITTLE JOHN'S" BOW.—It may not be generally known that the identical bow of "Little John," the companion of Robin Hood, now hangs up in Cannon Hall, near Barnsley, where it has been for more than a century. Previous to that time it was in Hathersage church, Derbyshire, when it was removed by Mr. John Spencer, of Cannon Hall and Hathersage, whose mother, Miss Ashton, was heiress of that property, which has descended to the present Mr. Ashton Shuttleworth, through his grandmother, Miss Spencer, the eldest coheiress of that family. This bow is mentioned as hanging up in Hathersage church, by Ashmole, in James the First's time. The tradition is, that Little John was buried in Hathersage churchyard, where is pointed out the gravestone, and which grave was opened about a century ago, when bones of a gigantic size were found in it, which accords with

the tradition that Little was attached as a sort of nick-name to that of John, in consequence of his great height *Derby Mercury*, Nov. 22, 1871.

CHRISTENING BIT.—Going along one of the principal streets of Edinburgh lately on a Sunday afternoon, I met a very respectably dressed female with an attendant (nurse) carrying an infant. They stopped me, and the former presented to me a paper bag. On expressing my surprise she said, "Oh! sir, it is the christening bit," and explained that it was an old custom in Edinburgh on going with a child to be baptized to offer a "christening bit" to the first person they met. Mine I found on getting home consisted of a biscuit, bit of cheese, and bit of gingerbread.

I have made many inquiries, but can learn nothing of this said-to-be-old custom. Perhaps some reader of "N. & Q." can enlighten me.

H. A.

LANCASHIRE FOLK LORE.—The following scraps appear to be worth preserving. The first was given to Captain Campbell by a Cliviger farmer in July, 1867, who had also charms for stopping bleeding, curing jaundice, &c., which, he said, "possessed their power through the Lord Jesus":

"*Charm for Toothache*.—As Saint John sat on a stone, weeping, Jesus passed by and saw him, and said: 'Why weepest thou?' and John answered and said, 'Because my teeth doth ache.' Jesus answered him and said: 'Whosoever keepeth this [charm] for the sake of me, his teeth shall never ache again.' The same good and ever."

COMMON LANCASHIRE PROVERBS.—"Never lay sorrow to your heart when others lay it to their heels." This is said when any one is grieved by the desertion of children or friends.

Unlucky persons often remark, "My cake always falls the butter side down."

When a lover meets his intended with her companion, the latter will say, "*Two* are company, but *three* are none," and pass on another road.

"Too much of ought
Is good for nought,"

corresponds to the common saying which declares that "Whatever is too plentiful is not worth picking up."

When hucksters wish to attract customers they call out, "All this for nothing, and more for a penny." They then give a portion away.

"I'm nod gooin to a fair to buy thee for a foo: if I do I shall wear my brass badly," is often said to those who display sharp practice in making bargains.

T. T. W.

CHRISTMAS CUSTOM AT BEWDLEY.—From the report of a lecture on "Bewdley," by J. Nicholls, Esq., ex-mayor of the borough, delivered before the members and friends of the Wesleyan Young Men's Mutual Improvement Society, Bewdley, on Tuesday, October 17, 1871, I extract from *The*

Kidderminster Shuttle of December 2 the following passage:—

"It was the custom of the bell-man to go round on Christmas morning, ringing his bell in several parts of the town, and singing the following doggerel, first saying 'Good morning, masters and mistresses all, I wish you all a merry Christmas':—

'Arise, mistress, arise,
And make your tarts and pies,
And let your maids lie still,
For if they should rise and spoil your pies
You'd take it very ill.
Whilst you are sleeping in your bed,
I the cold wintry nights must tread.
Past twelve o'clock,' etc."

The bell-man of Bewdley was an important person; and from the same lecture I make the two following extracts concerning the Bewdley bell-man and the Bewdley bells:—

"Bewdley, in former years, was celebrated for bell-ringing; the science was studied by some of the most respectable gentlemen in the town, and a well-known couplet at that time was:—

'For ringers, singers, and a crier,
Bewdley excelled all Worcestershire.'

"When the old clock was taken out of the tower the barrel connected with the chimes was also taken away; this never went to the new bells, of which there were eight—there were six before—therefore of course there must have been new mechanism, an expense to which the Corporation did not choose to go. A Mr. Spenser had the management of the clock and chimes, and the boys of that time used to go along the streets singing:—

'John Spenser was a good old man,
And a good old man was he,
For he made the chimes to go
At six, nine, twelve, and three.'

CUTHBERT BEDE.

A PADDINGTON CHRISTMAS CUSTOM.—In the *News* for December 23, 1821, I find the following curious announcement:—

"This morning at eight o'clock, according to annual custom, a quantity of bread and cheese will be thrown from the belfry of Paddington Church among the populace. The assemblage on this occasion is generally immense, and a great scramble takes place. The custom, which has long been observed on the Sunday before Christmas Day, had its origin, we are told, in the will of two sisters (paupers) who, travelling to London to claim an estate, in which they succeeded, and being much distressed, they were first relieved in Paddington."

Who were the "two sisters"? What "estate" did they succeed in claiming? On what date did they establish the above custom? Is it still carried out? If not, when was it discontinued, and why?

C. H. STEPHENSON.

19, Amptill Square, N.W.

[Neither the names of the donors, nor the date of the gift is known, but it is a very ancient one. See "N. & Q." 3rd S. ii. 68.—ED.]

"APOLLO'S CABINET."

I have before me a musical work, in two volumes, entitled—

"Apollo's Cabinet, or the Muse's Delight With Instructions for the Voice, Violin, Harpsicord, or Spinnet. . . . Also, a Compleat Musical Dictionary, and several hundred English, Irish, and Scotch Songs, without the Music."

It was "printed and sold by John Sadler, in Harrington Street, Liverpool," MDCCLVI," and appears to have been a work of considerable merit and repute. Some of the songs are set to music by Handel, Arne, Boyce, and other eminent composers; and others were sung at the "Ranelagh Gardens," then the fashionable resort of the ladies and gentlemen resident in Liverpool. On page 152 there is "A Loyal Song, for Two Voices," without any author's name, which answers to the tune and first verse of "God save the King." Many of the songs are really good; but some of the others would now be considered rather free. Taking this work as a standard, we seem to have improved both in matter and music. The work has belonged to various owners, and the blank leaves bear evidences of their handy-work. On one page is the following:—

"If I have loved too fond, too well,
Oh! double is the pain to me;
But if you bid me now farewell,
Oh! double, double, woe to thee.

"Though pain and anguish break my heart,
I do not wish such sorrow thine;
I wish thee well, I wish thee blest;
The woe, alas! be only mine!

"Yes, go! if others thou canst find
Who'll love thee half as well as I;
[Two lines wanting.]

"The eye that beams alike on all,
On every face with rapture shines,
Is not the eye my heart approves,
Nor can it e'er be prized by mine.

"To love, my fondest hopes were bent,
Yet after hours but proved them vain;
And sorrow raised a monument,
Which bade me fear to love again."

On another of the fly-leaves I also find a composition bearing the signature of "Elizabeth Krebs," but the handwriting does not agree with that in the extract just quoted. It is as follows:

"Forget me not, though dull cold earth should cover
This breast that beats so constantly for thee;
This spotless soul around thee then shall hover,
Though weak and erring now, yet then from error free.

Think then 'tis I, when'er a ray of hope revealing,
Inspires a tender feeling, 'tis I who whisper thee;
Still anxious for thy lot—forget me not,
Forget me not."

Perhaps some musical or poetical reader of "N. & Q." will say whether the above are mere copies or original compositions.

T. T. WILKINSON.

Burnley.

THE DURHAM MS. OF EARLE'S "MICROCOSMOGRAPHIE."

31. *A Pretender to Learning.* Not in MS.
 32. *A Shop-keeper.* MS. 39. For "His Shop . . . lacks," read "He examines the necessity of passengers, and begs in the phrase of the giver with what do you lack?"; for "and no more," read "with less variety"; for "arrogant," "excellent," "though . . . his shop," not in MS.; for "have layds . . . put it off," read "would not keeps with him"; for "makes great use . . . upon," "for honesty be useth it only to swear by"; for "so truly as," "truth but"; for "and in his Shop . . . Godliness," "His prizes are like new playes, very deare at first view, but after you see over them they still fall lower, and he is one who of all men you should not take of his worde"; for "Tyrant," "Traitor"; for "if hee," "If so be that hee"; for "you had better," "therefore you were farre better."

33. *A handsome Hostesse.* MS. 57. *An. &c.* For "fairer," read "better"; for "got off," read "gott off her lipps"; for "Her lips are your," &c., "Your," &c.; for "do's not startle," "startles not"; "at Baudry," not in MS.; for "eis-where," "else"; "and her little Jugs . . . them," not in MS.

34. *A Blunt Man.* Not in MS.

35. *A Criticke.* MS. 31. For "the Surgeon of," read "Chirurgion to"; for "writing Latine," "making Latine"; before "bastard," insert "which"; "trouble" (p. 57), not in MS.; for "his Comments," read "their Comments."

36. *A Sergeant or Catchpole.* MS. 32. *A Sergeant.* For "they fancy," read "we fancy"; for "upon flying . . . againe," read "on them that play foule, and fetches them againe like flying birds"; for "bee meets with them," read "he once meets them"; for "respects," "respects"; for "The common," "There is no"; for "often," "sometimes"; for "no man . . . Journey," "Clubbles out of charity knocke him downe; next an hereticks he is the worst man to follow, for he leads by the arme to destruction his most dangerous place is Chancery Lanes end where he haunells now and then; for 'fild off,' 'shifted'; for 'hard,' 'harilly'; for 'occasioner,' 'occasion'; for 'worre,' 'more."

37. *A weeke Man.* Not in MS.

38. *A Tobacco-seller.* MS. 41. *A Tobacco man.* For "spitting," read "and follows"; "and pre-f'd" not in MS.; for "it selfe," read "or Virginia"; for "men's ac-trilla," "merry pallets"; for "hawd," "the band"; after "Name," insert "onlye."

39. *A plausible Man.* MS. 43. For "path," read "course"; for "lutt," "rush"; for "The," "Hi-"; "he beares" not in MS.; for "others," read "other men"; for "and generall" "in generall"; "Hee loues . . . amble" not in MS.; for "acquaintance with," read "greeting"; before "civill," omit "what is"; for "He is . . . Religious," read "He supplies all and discommends none, except where his commendations might cross the company, and then he holds his peace"; for "discourse," read "tale"; for "vnderstanding," "discretion"; "an erroneous," not in MS.; for "one rather well thought of," read "better applauded"; for "notwithstanding," "howsoever."

40. *The World's Woe Man.* Not in MS.

41. *A Bowle Alley.* MS. 38. *A Bowling Alley.* For "The best sport . . . betts not," read "fortune is never poxt lower nor the Duell often sent about errands, he is the companion that goes with every bowle, and with him the bowlers"; for "intraities," read "Rhetoricks"; for "betters," "betters"; for "great Men," "Gentlemen," after "say nothing" (p. 62), MS. has "It is their

as it is at skirmishes, the first man doth mounch, and so victory without a good leader"; "you have . . . some fret," not in MS.; after "some ralls," MS. has "some fret"; for "more," read "most"; after "Philosophy," insert "the best sport in it is the Gammatw's, and he enjoys it that betts not."

42. *A Surgeon.* MS. 55. *A Chirurgion.* For "about . . . little," read "or Building about this"; for "a more do's," "much as a knave from a fool, or as a score"; for "those that are not," "the"; "blinders you," not in MS.; for "Valour," read "nature"; for "mearly," "only"; for "stewes," "scourres"; "from . . . Pope, or," not in MS.; for "rareness of his costume," read "condition of his calling"; for "our Courts," "a Spirituall Court"; for "staide," "tarried"; p. 63, for "Almes," "owne."

43. *A Shew precise Hypocrite.* MS. 56. *The Shew Partisan.* Begins in MS. thus: "Is shee knowes not what her selfe, but shee is indeed one that hath taken the fashion of toy at Religion, and is enamoured with the New-fangle." After "Print," read "shee is discovered though shee wears a vail"; for "for a very naughty," "as a beauty"; for "Commands . . . honour," reads "reads that shee hath noted, and applaude her selfe for a noble woman of Berez"; for "of Preachers Lecturers," "Lectures their Hermons"; "Exercise," not in MS.; after "Gomplings," insert "(unless to exorcism)"; "though an enemy to Superstition," not in MS.; for "goe," read "ride behind her husband due miles"; for "alms'd," "coughing"; after "Parish," insert "and if her husband be so profane that he will not carrie her on horsebacke to heare another preach, shee will goe as far on foot to heare her selfe pray"; for "perfectly," read "well"; after "Faith," insert "that"; after "rooms," insert "left"; after "Sampler," insert "sane that once a yeare shee worke a black wrought night cap for some renowned good man to weare, only because it is against the command, and then shee thinks him a Bishop's fellow"; for "accounts," read "thinks"; for "are Spels . . . Sectaries," read "is the Practice of Piety, or else shee is armed with the sixt to the Ephosians"; for "the Brewster," "that Amsterdam is"; after "Scruples," insert "shee darst not give a penny to a beggar for feare he be a reprobate, but shee thinks verry lawfull vpon strangers that be not her brethren"; "Shee . . . talking," not in MS.; for "licy," read "derce."

44. *A Contemplative Man.* MS. 46. For "partake," read "spectator"; for "and variety," "Hee," "and he"; after "his," insert "Most"; for "yawning," read "young"; for "mysterious," "mysteriall."

Hatfield Hall, Durham.

J. T. P.

[To be concluded in our next.]

"THE KING'S BOOK OF PAYMENTS"

A MS. with the above title is now before me. It is worthy of a slight notice in the pages of "N & Q," as it contains some information connected with the reign of James I. of a minute and interesting character not perhaps generally known. MSS. of the kind are not uncommon. A similar one is quoted in Mr. C. W. Johnson's *Life of Sir Edward Coke* (ii. 147) as being in the Plummer Library at Maldon; and portions of the information contained in both MSS. are given at the end of *Truth brought to Light; or the History of the First Fourteen Yeares of King James I.*, an interesting little volume, of which two or three editions were issued in the seventeenth century.

My MS. is a small quarto of sixty pages, written in a bold law hand, bound in limp vellum tied with green strings. It commences with "His Majesty's extraordinary disbursements since his coming to the crown." From these entries I extract the following:—

"The Expence of his Majesty and his train in his Journey from *Scotland* to London, 10752*l*.

"The Funeral Charge of Queen Elizabeth, 17428*l*.

"The King's Coronation and Royal Entry, 36145*l*.

"For the charges of Soldiers sent into *Cleave*, Sir Edward Cecil being General, whose allowance was five pounds a day for himself; the whole charge, 17695*l*.

"Prince Henry's Funeral charges, 16016*l*."

The expenses attending "The Lady Elizabeth's Marriage with the Palsgrave" give, among a number of others, these items:—

"For the Palsgrave's Diet at his standing House, 6000*l*.

"To the Lord Hay to provide Apparel and other necessities for the Lady Elizabeth, 6252*l*.

"More to the Lord Hay for other necessities for the Lady Elizabeth, and for furnishing her Marriage Chamber, 3023*l*.

"To the Lord Harrington to provide Apparel and like necessities for the Lady Elizabeth, 1829*l*.

"More to him for Jewels for her, and for apparel for her servants, 3914*l*.

"For the Fireworks on the Thames, 2880*l*.

"To the Treasurer of the Navy, for the Naval fight performed on the Thames, at the Marriage, 4800*l*."

This royal marriage seems to have been celebrated with extraordinary splendour, and no cost was spared on the occasion. A full and curious account of it, from a contemporary MS., will shortly appear in a volume to be issued by the Camden Society, *The Old Cheque-Book, or Book of Remembrance of the Chapel Royal*.

Among the smaller charges are some curious items:—

"For tombs for Queen Elizabeth, the King's two daughters, and the late Queen of Scots, the King's Mother. 3500*l*.

"To the Earl of Nottingham, for the hangings of the story of the Fight in '88, containing 708 Flemish ells, at 10*l*. 6*s*. per ell, 1628*l*.

This was probably the tapestry representing the destruction of the Spanish Armada, which was destroyed in the burning of the House of Lords in 1835.

The royal medical establishment is thus set down:—

"Dr. de Mayerne, the King's physician, 400*l*. per annum.

"To Doctors Craig, senior and junior, Atkins and Hammond, each 100*l*. per annum.

"To Gilbert Primrose, serjeant surgeon to the King, per annum, 26*l*. 13*s*. 4*d*."

In addition to this, Primrose receives per annum 10*l*. as ordinary surgeon to the household, and 33*l*. 6*s*. 8*d*. as surgeon to the prince.

Among the "artificers" we find—

"Robert Barker, King's Printer, per annum, 6*l*. 13*s*. 4*d*
"The King's Bookbinders, J. and A. Bateman, per annum, 6*l*."

The "Keepers of the King's Houses" receive many notices, among which mention is made of William Lord Compton, "Keeper of Holhenby House"; John Trevor, "Keeper of Oatlands House"; Sir Marmaduke Darrel, "Keeper of Maison-dieu Place"; Lady Barwick, "Keeper of the House and Garden at Thetford"; Richard Hamerton, "Keeper of the King's House at Royston"; and John Vinyard, "Keeper of the King's House in the Palace at Westminster." The king had also keepers of his houses at Theobalds, Richmond, Hinchinbroke, Greenwich, Tower of London, and Windsor.

The two following entries may surprise some of the readers of the present day:—

"To Alexander Glover, Keeper of the game about *Lambeth* and *Clapham*, one shilling per day, and per annum, 1*l*. 6*s*. 8*d*. for his livery; 19*l*. 11*s*. 8*d*.

"To Ralph Smith, Keeper of the game about *Westminster*, eighteenpence per day, and 1*l*. 6*s*. 8*d*. per annum for his livery; 13*l*. 10*s*."

The royal band is noticed in the following entry:—

"To 22 Musicians for their Fees and Liveries, viz. to some two shillings eight pence by the day, and sixteen pound two shillings six pence by year for their livery, and to the most of them twenty pence by the day, and the like allowance for Livery, which cometh unto in all by the year, 1060*l*. 12*s*. 6*d*."

This enumeration of the musicians in the service of the king differs materially from the list given by your valued correspondent J. M. in a former volume of "N. & Q." (4th S. vi. 565). His manuscript gives the large number of sixty-nine musicians, exclusive of "makers of instruments," a number much too large ever to have been in the service of the Scottish king. It is not a little curious that the list given in J. M.'s MS. corresponds with the list given by Hawkins of the royal band of Edward VI. in all material points, even to the "bagpipers"! (*Hist. of Music*, edit. 1853, p. 541.) "Brown," who figures as "serjeant trumpeter" in the band of Edward VI., also retains his post in that of James I., if the latter account may be relied on. Of course it may be father and son, but the coincidence is not a little singular.

Under the date "anno xiv. Jacobi 1616," we have this entry:—

"To Captain Barnaby Rich, 100*l*.

This interesting entry refers to the prolific pamphleteer of the reigns of Elizabeth and James. His first publication is dated 1574, and his latest in 1624. It is not known when or where he was born, or when and where he died. He must have been an old man at the period of his death, for in

his *Fruites of long Experience*, 1604, he speaks of his "forty yeares training in the warres." This entry of the "king's bounty" has been overlooked by his biographers. EDWARD F. RIMBAULT.

OLD BALLAD: "CLERK COLIN."

The following is taken down from the recitation of a lady in Forfarshire, and I have reason to believe that it is originally from the same source as that from which Scott, and especially Jamieson, derived many of their best ballads:—

- "Clerk Colin and his mother dear
Were in the garden green;
The band that was about her neck
Cost Colin pounds fifteen;
The belt about her middle sae sma'
Cost twice as much again.
- "Forbidden gin ye wad be, love Colin,
Forbidden gin ye wad be,
And gang nae mair to Clyde's water
To court yon gay ladie.'
- "Forbid me frae your ha', mother,
Forbid me frae your bower,
But forbid me not frae yon ladie;
She's fair as ony flour.
- "Forbidden I winna be, mother,
Forbidden I winna be;
For I maun gang to Clyde's water
To court yon gay ladie.'
- "An' he is on his saddle set,
As fast as he could win;
An' he is on to Clyde's water,
By the lee licht o' the moon.
- "An' when he cam to the Clyde's water,
He lichted lowly down,
An' there he saw the mermaiden
Washin' silk upon a stane."
- "Come down, come down, now Clerk Colin;
Come down an' [fish] wi' me?
I'll row ye in my arms twa,
An' a foot I sanna jee.'"

When they part he returns home, and, on the way his head becomes "wondrous sair."

- "O mother, mother, mak' my bed,
And sister, lay me down;
An' brother, tak' my bow an' shoot,
For my shooting is done.'
- "He wasna weel laid in his bed,
Nor yet weel fa'en asleep,
When up an' started the mermaiden,
Just at Clerk Colin's feet.
- "Will ye lie there an' die, Clerk Colin,
Will ye lie there an' die?
Or will ye gang to Clyde's water,
To fish† in flood wi' me?'
- "I will lie here an' die,' he said,
'I will lie here an' die:
In spite o' a' the deils in hell,
I will lie here an' die!'

* Washing her single garment of green silk was the usual occupation of a languishing mermaiden.

† Scil. "To a fish," i. e. "To be a fish."

Of this ballad, unlike most of our traditional song, there has hitherto been only one version. It was first printed by Herd (1769), whose copy—defective also at the same place as the above—has the scene at "the wells of Slane," which Buchan identifies with Slains, on the coast of Buchan. W. F. (9).

"GOODY TWO SHOES" AND THE NURSERY LITERATURE OF THE LAST CENTURY.

I am indebted to the kindness of two ladies for the loan of two very early copies of *The Renowned History of Goody Two Shoes*—and what a book it is! The writer, be he who he may—and I propose to say a word or two on that question presently—had a keen insight into the mind of a child, and a wonderful appreciation of the sort of story to interest the "spelling public." Thousands and tens of thousands of copies of this once popular little story must have been thumbed to pieces before it lost its foremost place in the favour of the nursery. And now we suspect there are numbers of young masters and mistresses to whom it is all but unknown. The more is the pity.

But it is not my purpose to write the praises of *Goody Two-Shoes*, or to draw a comparison between the nursery literature which preceded that of the last century, or that of the era when good Mr. Newbery flourished (under the shadow of St. Paul's, and that of our time, though the subject is capable of much curious illustration.

But having the good fortune to have two early editions before me, I desire to extract from them for the benefit of those who, like myself, think such things worth recording, two or three small facts.

The title-pages are dated 1768 and 1770 respectively, and the full title of the story, in which both title-pages agree, runs as follows:—

"THE HISTORY OF

LITTLE GOODY TWO SHOES,

Otherwise called

MRS. MARGERY TWO SHOES.

The Means by which she acquired Learning and Wisdom, and in Consequence thereof, her Estate; set forth at large for the Benefit of those

Who from a State of Rags and Care,
And having Shoes but half a Pair;
Their Fortune and their Fame would fix,
And gallop in a Coach and Six.'

From the Original Manuscript in the Vatican at Rome, and the Cuts by Michael Angelo. Illustrated with the Comments of our great modern Critics."

From this part, the title-pages differ slightly. That of 1768 is called the fifth edition, and its imprint is "London: Printed for Newbery and Carnan, at No. 65, the North Side of St. Paul's Churchyard, 1768. [Price Sixpence.]"

The edition of 1770 might have passed for an "editio princeps," to speak after the fashion of Thomas Frognall Dibdin—had we not known that the fifth edition had appeared two years before; for it does not specify what edition it is; but it will be seen there is a marked difference in the imprint, which runs as follows: "London: Printed for T. Carnan and F. Newbery, Jun., at No. 65, in St. Paul's Churchyard, 1770. [Price Sixpence.]" From which it appears that the elder F. Newbery had retired from the business, if not from the world between 1768 and 1770. The title-page is in both editions followed by a Dedication "To all Young Gentlemen and Ladies who are good or intend to be good, this Book is inscribed by their old Friend in St. Paul's Churchyard." This dedication in the copy of 1768 is without date; but that of 1770 is dated April 8, 1765," which I venture to suggest shows us when the book was first published.

Some of our readers may be able to confirm or correct this suggestion by pointing out when the performance alluded to in the following passage took place. The author, after telling us how Goody Two-Shoes tamed and taught a Pidgeon "to read and spell, though not to talk," goes on to say—

"And to perform all those extraordinary Things which are recorded of the famous Bird, that was sometime since advertised in the Haymarket, and visited by most of the great People in the Kingdom."

So much for the "Renowned History"; and now a few words as to the author. It has been thought worthy—and what higher tribute could be paid to it?—of the pen of Oliver Goldsmith; and it has been considered one of the many works which the author of *The Vicar of Wakefield* wrote for Newbery. But in *The Athenæum* of March 25 last, a correspondent, W. M., brought forward a new claimant in the following interesting note:—

"*Goody Two Shoes*.—I hope you will not think the authorship of *Goody Two Shoes* to be a subject too trifling for the *Athenæum*. It is, at any rate, a question upon which there has been often debate; and at this time in the South Kensington Museum, a copy, which is a part of the Dyce bequest, is exhibited under a glass case with the label attached, 'Attributed to Oliver Goldsmith.' The story has been often so attributed; and it has merits which would not diminish the reputation even of the author of *The Vicar of Wakefield*. *Goody Two Shoes*, however, was not written by Goldsmith. The author was Mr. Giles Jones, resident secretary of the York Buildings Water Company. This gentleman was an intimate friend of Mr. John Newbery, the well-known bookseller and publisher in St. Paul's Churchyard, and he took part with him in that series of moral and entertaining books for children, of which *Goody Two Shoes* was one. Mr. Jones also wrote another 'famous' (as the term then went) *History of Giles Gingerbread*; and it has always been a tradition in his family that he was the author of *Little Tommy Trip*. The names of his other stories are not known. His brother, Griffith Jones, was a friend of Johnson, Smollett, and Goldsmith. Griffith was editor of the *London Chronicle*, of the *Daily Advertiser*, and of the

Public Ledger; he contributed many papers to the *Literary Magazine* and the *British Magazine*. Of his sons, the eldest, Stephen Jones, was the editor of the *Whitehall Evening Post* and of the *General Evening Post*. He was also the conductor of the *Freemasons' Magazine*; and succeeded Isaac Reed as editor of the *European Magazine*, and Dr. Stanger Clarke as editor of the *Naval Chronicle*. The younger son of Giles Jones, [Mr. John Jones, succeeded his brother Stephen in the editorship of the *European Magazine* and the *Naval Chronicle*; and the son of John Jones is Mr. J. Winter Jones, the present Principal Librarian of the British Museum. You have now 'chapter and verse' for the settlement of the often-disputed parentage of *Goody Two Shoes*. For fifty years her history was the delight of every child in England who could read. Then came an interval of thirty or forty years, during which she was half-forgotten. I am happy to say that a new edition has lately been published. Perhaps you do not remember that the tale was written not only for children but for grown people, and for a political purpose?"

For three generations has English literature been indebted to the members of the family of the worthy Secretary of the York Buildings Water Company; and no man of letters who uses the Reading Room of the British Museum and knows how much he owes when so engaged to the anxiety of the worthy Principal Librarian to promote in every way the comfort of the readers and to assist them in their researches, but will rejoice to see this new achievement blazoned on the literary escutcheon of Mr. Winter Jones.

In the paragraph just quoted we have allusions to *Giles Gingerbread* and *Little Tommy Trip*, the latter of which may have been made known to many of your readers by a recent reprint; but to others they are probably scarcely known even by name.

The 1768 edition of *Goody Two-Shoes* contains a list of contemporary nursery literature, which commences with *Giles Gingerbread*, and contains so curious a list of books—clean copies of which, I venture to believe, would fetch their weight in gold—that I think I cannot do better than bring this desultory paper to a close by quoting it:—

"The Books usually read by the Scholars of M^{rs} TWO-SHOES are these, and are sold by NEWBERY and CARNAN, at the *Bible and Sun*, No. 65, the North-side of St. Paul's Churchyard, London:—

The Renowned History of *Giles Gingerbread*, Price 1d.

Tom Thumb's Follie, 1d.

Nurse Truelove's Christmas Box, 1d.

————— *New Year's Gift*, 2d.

The *Easter Gift*, 1d.

The *Whitsuntide Gift*, 2d.

The *Royal Battledore*, 2d.

The *Royal Primer*, 3d.

The *Little Lottery Book*, 3d.

A pretty *Plaything*, 3d.

Entertaining Fables, 3d.

The *Infant Tutor*, 6d.

A *Little Pretty Pocket-Book*, 6d.

The *Valentine's Gift*, 6d.

The *Fairing*, 6d.

The *History of Little Goody Two-Shoes*, 6d.

The *Pretty Book for Children*, 6d.

- A Pretty Book of Pictures*, 6d.
A New Riddle Book, 6d.
Be Merry and Wise, by T. Trapnell, Esq., 6d.
Fables in Verse, by Abraham Æsop, Esq., 6d.
The Holy Bible Abridged, 6d.
Pretty Poems for Children 3 Feet High, 6d.
A New History of England, 6d.
The History of Robinson Crusoe, 6d.
Sixpennyworth of Wit, 6d.
The Royal Psalter, 9d.
The Lilliputian Magazine, 1s.
Pretty Poems for Children 6 Feet high, 1s.
The Museum, 1s.
Short Histories, 1s.
The Philosophy of Tops and Balls, 1s.
The New Testament, 1s.
The Life of Our SAVIOUR, 1s.
Lives of the Apostles and Evangelists, 1s.
Lives of the Fathers, 1s.
Exposition of the Common Prayer, 1s.
The Twelfth-Day Gift, 1s.
The Important Pocket-Book, 1s.
An Easy Spelling Dictionary, 1s.
Letters on all Occasions, 1s.
Words of the Wise, 1s.
History of the World to the Dissolution of the Roman Republic, 2 vols. 1s. 6d.
A Compendious History of England, 2s.
An Account of the Constitution and present State of Great Britain, 2s.
A Pocket Dictionary, or Complete English Expositor, 3s.
A Description of Millenium Hall, 3s.
——— the Tower of London, 6d.
——— Westminster Abbey, 1s.
——— St. Paul's Cathedral, 6d.
A Dictionary of the Bible, 2s. 6d.
A Present for an Apprentice, 1s.
A Key to Polite Literature, or Dictionary of Fabulous History, 2s.
Boyle's New Pantheon, 3s. 6d.
Byron's Voyage Round the World, 1s. 6d.
Gibson's Pocket Maps of the World, 4s.
——— Maps of the Counties of *England and Wales*, 4s.
Gordon's Every Young Man's Companion, 2s. 6d.
Plutarch's Lives Abridged, with Cuts, 7 vols. 14s.
The News Reader's Pocket Book, or, Military Dictionary, 2s.
The History of Pamela, Clarissa, &c., Abridged, 2s. 6d.
The World Displayed, 20 vols. £2.

I will not occupy further space by commenting on some of the forgotten volumes which figure in the preceding List; but having been assured by one likely to be well informed that the story of the "Giant Woglog" was to be found in a child's book called *The Museum* (I presume the one mentioned in this list), I hope any fortunate possessor of so rare a volume will kindly tell the readers of "N. & Q." all that it contains about the Giant Woglog.

G. T. S.

THE UNSOLDIER-LIKE OFFICER.—The rooted aversion entertained by the late Judge Robinson, of the King's Bench, Ireland, to the Volunteers of the country in the year 1780, is well known. The following epigram was occasioned by a circum-

stance that actually took place about that period in the court where he was then sitting:—

" 'That soldier so rude—he that swaggers in scarlet,
 Put him out of the court, I'll imprison the varlet!' "
 As in judgment he sat, knowing Robinson said.
 'A soldier I'm not,' quoth the hero in red;
 'No soldier, my lord, but an officer I—
 'A captain, who carries his sword on his thigh.'
 Stern Robinson, then, with sarcastical sneer,
 Roll'd his sharp eagle-eye on the vain volunteer;
 And 'Tipstaff!' he cried, as the captain grew bolder,
 'Out, out with that officer, who is *no soldier!*' "

This is the same Judge Robinson who once sneered at Curran's poverty, by telling him he suspected "his law library was rather contracted!"—a remark which drew from the great Irish orator one of the severest, as it certainly was one of the most unpremeditated, rebukes ever administered to a judge. All the more cutting and severe, as Robinson was known to be the author of many stupid, slavish, and scurrilous political pamphlets, and by his demerits had been raised to the eminence which he thus disgraced:—

"It is very true, my lord, that I am poor, and the circumstance has certainly somewhat curtailed my library; my books are not numerous, but they are select, and I hope they have been perused with proper dispositions. I have prepared myself for this high profession rather by the study of a few good works, than by the composition of a great many bad ones. I am not ashamed of my poverty; but I should be ashamed of my wealth, could I have stooped to acquire it by servility and corruption. If I rise not to rank, I shall at least be honest; and should I ever cease to be so, many an example shows me that an ill-gained elevation, by making me the more conspicuous, would only make me the more universally and the more notoriously contemptible!"

R. W. H. NASH, B.A.

Florinda Place, Dublin.

CAMB-PENCIL.—In a rivulet called Swinburne, which runs into the North Tyne about eight miles above Hexham, is a ledge of an unctuous dark clay-coloured shale, which has long supplied an excellent material for slate-pencil to the school-boys of this neighbourhood. It is called "camb-pencil," or "comb-pencil"; and the derivation of the word *camb* in this case is evidently the Icelandic *kampr*, a projecting stone edge along a shore, cited by MR. SKEAT in his explanation of "Campshed" (4th S. viii. 439). I have heard American sailors denote one who lounges at home a "beach-comber." May not *comber* here, and the combings of a hatchway, have the same derivation?

THOMAS DOBSON.

Royal Grammar School, Hexham.

STEREOSCOPY EXTRAORDINARY: CYCLOPIISM.—Some time ago I discovered accidentally, or incidentally, that if two people, looking one another *full* in the face, bring their faces so close together that the nose of the one shall have its bridge vertically and accurately applied upon the bridge of the nose of the other, and then they

look straight into each other's fully opened eyes, the two eyes of the one will resolve themselves for the other into one gigantic central eye, occupying the inter-ocular space. Each person, in fact, becomes for the time a *Cyclops** to the other, and the effect is certainly peculiar and remarkable. I am afraid, however, that those only will succeed in doing this who are able, without the aid of a stereoscope, to bring two stereoscopic pictures together or nearly together. I myself can only partially convert my eyes into a stereoscope; but I once knew an eminent photographer who could, on occasion, dispense with a stereoscope altogether. How it is done, I am unable to explain, as I have never carefully examined any one doing it, and one cannot watch oneself and do it too; but I expect the eyes are simply made to converge.

This experiment must from its nature often have been made before, though I have never seen any notice of it. Perhaps it may be known to some reader of "N. & Q." I believe that when I first accomplished the feat, I did it altogether involuntarily, and did not try to bring the two eyes together; and if so, then any one who indulges in the application of noses is liable to produce a *Cyclops*. I had, however, been in the habit of attempting to make a stereoscope of my eyes.

In conclusion, I need scarcely observe, that a judicious combination of the sexes imparts much additional relish to this experiment.†

F. CHANCE.

Sydenham Hill.

A GENEALOGICAL HINT.—The pages of "N. & Q." abound in questions and replies from your genealogical correspondents, evidencing the difficulties they find in tracing the descents and connections, not only of obscure families, but also of illustrious ones.

Not being a genealogist myself, I am often amused at the interest others take in these inquiries; though I sometimes wish they did not take up so much of your pages, to the exclusion of matter more interesting to general readers. Yet I am inclined to give genealogists a helping hand (if not to those of the present time, at least to those of the future) by the following suggestion, viz.:—That the plan were generally adopted of children being given, or taking their mother's maiden name as well as their father's. For instance, if a man "Jones" marry a woman "Brown,"

* Except that the *Cyclops* had their eye in the middle of their forehead, and here the single eye has its centre below the forehead in the root of the nose. I do not dare to suggest that the eye given to the *Cyclops* may have had its origin in a single eye, seen under the circumstances detailed above.

† One can, however, perform it alone by flattening one's nose against a looking-glass and staring into one's own eyes, but the result is certainly less pleasing.

that the children all be called by the name of "Brown Jones," instead of "Jones" merely. This will at once show they are the children of a woman whose maiden name was "Brown": the family name on the mother's side will be preserved, and will so far be a clue to tracing the descent or connection. In the case of a second or a third marriage the children of each will, of course, bear different names, their relationship be more evident, and their descent more easily traced. This custom has been in use in Spain, though I do not know whether it is general there or not; and it occasionally existed in particular cases among the Romans. As there now appears to be no legal difficulty in people altering or adding to their surnames (witness the second column of *The Times*), even the present generation might adopt this practice.

RICHARD BARRINGTON.

LONGEVITY IN IRELAND.—The following extract from *Results of the Irish Census of 1861*, by Rev. A. Hume (Rivingtons, 1864), may prove interesting; bearing, as it does, on the question of longevity so much discussed in "N. & Q." P. 8:—

"5. There were 249 males and 516 females who attained the age of 100 and upwards. Two women in Ulster reached 120 years."

"6. . . . So many as 595 were wholly uneducated, 73 could read, and 97 could read and write. It would appear, therefore, that mere physical existence is not accompanied by intellectual attainments."

The italics of the euphemistic phrase for ignorance conducing to longevity are, I need hardly say, not in the original. GEORGE SKIPTON.

[* It is scarcely necessary to remind our readers that there is not the slightest evidence of the correctness of these ages.—Ed. "N. & Q."]

O'DONERTY'S MAXIMS.—I am unable at present to refer to the volume of *Blackwood** which contains these maxims, but all readers of that miscellany will allow that the following is nearly verbatim that which is given for curing a punster. You are to request him to repeat the joke, and when he has done so you are to say to him, "Oh, that's a pun, is it?" This, it is added, will effectually stop his progress. Or, if you prefer it, you can nod to any friend across the table, and in doing so pronounce the words "Number one," which will have the same effect as a cure.

Now these suggestions are very clever, but what is recommended in them may not always be found effectual, as will appear from the reply of a punster to a friend of mine who treated him to "Oh, that's a pun, is it?" "Why, sir," replied the person addressed, "I should think that that was obvious to a very limited capacity." The effect of the other method recommended by O'Donerty was told by the same gentleman on another punster

[* Vol. xvi. 33 to 142, 264.]

occasion with the like unfortunate result. Immediately after the pun came out he nodded to a gentleman near him, saying at the same time, "Number one"; on which the punster, pointing directly to the party using these words, said aloud, "Cipher."

It will be thus seen that, clever as *Blackwood* often is, he may occasionally find that his wit is not always to be relied on.

G.
Edinburgh.

FOREST FIRES IN AMERICA.—Allow me to note in "N. & Q." that *The Times* of Tuesday, November 14, 1871, contains a most striking and graphic account of the escape of a family (apparently French Canadians) from the late forest fires in Wisconsin. The narrative, written by a woman, seems to me almost unequalled in intensity of dramatic horror.

A. J. M.

PAUL BRILL AND DR. WAAGEN.—The eminent art-critic Dr. Waagen, in his *Art Treasures in Great Britain* (ed. 1854, iii. 326), falls into a great mistake in assigning one of the pictures at Castle Howard to Paul Brill. It is a view of the Campagna from Finoli, copied from a landscape of Richard Wilson's by Jackson, R.A., expressly for the Earl of Carlisle; and it is amusing to note the praise the worthy Doctor bestows on the delicate gradations of the distance, and how much (he says) Claude may have learned from studying Brill's pictures.

G. D. T.

Huddersfield.

WILD BEASTS FOR SALE.—The *Echo* newspaper of Friday, Nov. 17, ridicules an American newspaper, *The Philadelphia Ledger*, for stating that lions and tigers may be bought wholesale and retail in London. It is probable, however, that the American writer is quite correctly informed, and not drawing the long bow. At least in *Curiosities of Civilisation*, by Andrew Wynter, M.D. (London, Hardwicke), we are told that—

"If any lady or gentleman wants lions or tigers, there are dealers in Ratcliffe Highway and the adjacent parts, who have them on the premises, and will sell them at five minutes' notice. . . . A wild-beast merchant, hearing a noise in his back premises, found to his horror that an elephant with his pick-lock trunk had let out a hyena and a nylghau from their cages, and was busy undoing the fastenings of a den full of lions!"

Other amusing information about the wild-beast market may be found in an article on the "Zoological Gardens" (reprinted from the *Quarterly Review*, 1855) in the interesting book which I have quoted; and it shows that he of Philadelphia knows more about London in this instance than a (presumable) Londoner himself.

J. H. I. OAKLEY.

SPARE-RIB.—What is the derivation of this word? The standard dictionaries seem to regard it as a compound descriptive word meaning a rib with little meat thereon. I have recently seen a

word which suggests a different origin. In a *Genealogy of the Cutter Family*, published here this year, p. 325, is a list of gifts to the Rev. William Brattle, pastor of the first church in Cambridge, Mass. It is dated in 1697, and contains the following items:—

Nov. 10. The wife of Amos Marrett, 1 pig (value) 2s. 0d.

Dec. 6. Goody Warland, 1 Ribs pair " 1 0

May 24. Mrs. Amsdal, a ribs pair of pork " 1 2

do. Ribs paires of pork " —

Is it not probable then that the term was "ribs-pair" then "pair-ribs," thence easily "spare-rib"? Or is this a mere coincidence of terms?

W. H. WHITMORE.

Boston, U.S.A.

"WICK-ED" AND "MÉCH-ANT."—Has any reader of "N. & Q." "made a note of" the correlations and irrelations of these English and French adjectives, their material etymon, and their moral application? the different light-conductors of an English candle and of a French lamp, supplying the same designation of an English and of a French blackguard?

E. L. S.

POCKET-HANDKERCHIEFS.—The two passages following may deserve to be put in juxtaposition:

1809.—"Not one of the party" (two gentlemen, a married lady, and three young ladies) was provided with that article, so essential at a tragedy, yeleft a handkerchief."—*Life of Miss Mitford*, i. 84.

About 1866:—

"I remember at the time when all the feminine world walked in gigantic crinolines, that an examination of a national girls' school in a somewhat remote country district showed forty of the girls to have crinolines, and only one a pocket-handkerchief."—*On the Education of Women*, by Mrs. William Grey, 1871, p. 30.

LYTTELTON.

NOTES ON FLY-LEAVES.—

"If I this lose, and you it find,
Restore it me, be not unkind;
For if not so you're much to blame,
While as below you see my name.

THOMAS HIGGINSON, his Book,
living near Risley Chappell. 1794."

"War begets Poverty,—Poverty Peace;
Peace bringeth Riches—Fate ne'er doth cease;
Riches gender Pride—Pride is War's ground;
War begets Poverty—and so the world goes round."

THOMAS AUSTIN, His Book, 1744."

"How poor a thing is Man; how vain, how brittle,
How seeming great is he, how truly little.
Lord, give me wisdom to direct my ways,
I beg not riches, nor yet length of days.
My life's a flower, the time it hath to last
Is mix'd with frost, and shook with every blast.
Not house, nor land, nor heaps of measured wealth,
Can render to a dying man his health.
Fond man, first seek to purchase grace divine;
Prize wisdom, and then all the world is thine.
All you, my friends, who now expect to see
A piece of writing, thus perform'd by me,
Cast but a smile on this my mean endeavour,
I'll strive to mend, and be obedient ever.

JAMES TOMLINSON'S Book, 1741."
M. D.

A TICHBORNE CASE OF THE LAST CENTURY.—The story of Symons, of Hatt, in Cornwall, as told in Davies Gilbert's *Parochial History of Cornwall* (i. pp. 105-106, published in 1838), shows that a claimant who brings good evidence of his identity may soon be reinstated in his right:—

"The following very extraordinary occurrence has taken place with respect to the estate of Hatt in the parish of Dotus Fleming. —

"A brother of the late Mr. William Symons went through his clerkship as an attorney with Mr. Raableigh of St. Austell. He there formed an attachment to a respectable young woman, but in a situation of life so much inferior to his own as to excite a violent opposition against this marriage on the part of his friends. In consequence, Mr. Symons suddenly disappeared; no trace could be discovered, nor was any information received about him either by his relations or by the deserted object of his affection.

"The elder brother died unmarried, and his sisters or their families took possession of his property; till, about forty years after Mr. Symons had left Cornwall, a young man claimed the whole as his eldest son, and finally substantiated his claim by the verdict of a jury, and to the entire satisfaction of a full court. His father had disappeared about the year 1780; he had employed himself in various humble but not disreputable occupations, married, and finally settled in Liverpool, where he was accidentally drowned. His family then first acquired, from inspecting his papers, any knowledge of Cornwall, or of the stock from whence they were derived; they found his articles of clerkship, with various letters and documents, which placed his identity beyond all doubt; and the son now possesses the manor house, with a fair private gentleman's estate."

R. J. KING.

HERRINGS AND MARRIAGES.—The connection between herrings and marriages may not be obvious to all, but the Scottish registers make it clear enough. In the returns for the third quarter of the present year the registrar of Fraserburgh states that the herring fishery was very successful, and the value of the catch, including casks and curing, may be set down at 130,000*l.* sterling, and the marriages were 80 per cent. above the average. On the other hand, the registrar of Tarbat has to report a steady falling off in the fishing at that creek, and consequently the quarter passed without an entry in the marriage register. The registrar of Lochgilphead also returns that the herring fishery has been a failure in the loch, and states that this accounts for the blank in the marriage column this quarter. One registrar, in his return for the quarter, reports marriages in his district, "like angels' visits, few and far between"; at the fishing villages it may be put more briefly—no herring, no wedding.—*Times*, Nov. 28, 1871.

GAINSBOROUGH'S PORTRAIT OF THE DUKE OF YORK.—

"For you, right reverend Osnaburg,
Name sets the lawn sleeves sweeter,
Although a ribbon at your lug
Wad been a dress completer."—Burns.

Gainborough is said to have painted the portraits of all the sons of George III., but the portrait of the Duke of York is not now in the royal collection, and is said to be in private hands. This picture was brought under the notice of Her Majesty, who was desirous to complete the set of

royal portraits by that artist, and did not allow the price asked for it to be a consideration. But some doubts arose about the undecorated dress in which the portrait appeared, and as there was some uncertainty the picture was returned to its owner, as it did not then occur to any of the parties that the duke was also Bishop of Osnaburg.

But my informant—one of the negotiators—on hearing the above lines from Burns recited at his centenary at the Crystal Palace, felt at once that the *crux* about the dress was solved, and that, like Burns, Gainsborough had painted the portrait of the duke, not as a royal prince, but as Bishop of Osnaburg.

The presumption is that the want of "a ribbon at his ear," or some other royal decoration, had led to the duke's portrait being turned out of the royal collection as an unknown intruder, and that the same cause recently operated to prevent the re-entry of the duke among his decorated brethren.

J. SEWELL, Assoc. Inst. C. E.

The Lombard, E.C.

IRISH BULLS.—If you think the subjoined list (which I lately cut from a newspaper) worthy of insertion in "N. & Q." you are quite welcome to it. Such a unique collection cannot fail to amuse your readers:—

"**IRISH BULLS.**—The Irish, rightly or wrongly, get credit for almost all the bulls that go the rounds of the papers. It was an Irishman who wanted to find a place where there was no death, that he might go and end his days there. It was an Irish editor that exclaimed, when speaking of the wrongs of Ireland, 'Her cup of misery has been for ages overflowing, and is not yet full.' It was an Irish newspaper that said of Robespierre that 'he left no children behind him except a brother, who was killed at the same time.' It was an Irish coroner who, when asked how he accounted for the extraordinary mortality in Limerick, replied, sadly, 'I cannot tell. There are people dying this year that never died before.' It was an Irish handbill that announced, with boundless liberality, in reference to a great political demonstration in the Rotunda, that 'ladies without distinction of sex would be welcome.' Sir Boyle Roche said, 'Single misfortunes never come alone, and the greatest of all possible misfortunes is generally followed by a much greater.' An eminent spirit merchant in Dublin announces in an Irish paper that he has still a small quantity of the whisky on hand which was drunk by George IV. when in Dublin."

Dublin. R. W. H. N.

Quoties.

ADDISON, ORESTES, PYRRHUS.—In *Collectanea Oratoria, or the Academic Orator*, by J. H. Rice (London, Longman, 1808), under Deliberative, No. xviii. p. 120, "Orestes' Embassy to Pyrrhus"—

"Or. Before I speak the message of the Greeks,"

to—

"Pyr. No doubt expect your quick return"

is assigned to Addison. On what authority? From what play? I G.

"THE BEGGAR'S DAUGHTER OF BEDNALL GREEN."—In the introduction to "The Beggar's Daughter of Bednall Green," *Percy's Reliques*, vol. ii. book ii. (ed. Gilfillan), is the following:—

"The late Mr. Guthrie assured the editor that he had formerly seen another old song on the same subject, composed in a different measure from this, which was truly beautiful, if we may judge from the only stanza which he remembered. In this it was said of the old beggar that 'down his neck

... his reverend locks
In comely curls did wave;
And on his aged temples grew
The blossoms of the grave.'"

Is this version to be found?

ALICE TEACHER.

BONNETS.—Is it known when bonnets became a part of female attire? I do not remember ever to have seen a woman's portrait in out-of-door-dress before those by Gainsborough and Sir Joshua; but as we find the word in the Authorized Version (Isaiah iii. 20), it was known in the reign of James I.

W. M. M.

[An interesting article on "The History of the Bonnet" appeared in *Cassell's Magazine* of Sept. 25, 1869. Consult also Fairholt's *Costume in England*, edit. 1840, art. "Head-dress," and *The Book of Costume*, edit. 1847.]

BOOK OF COMMON PRAYER IN SPANISH.—Can you give me any information as to why or wherefore of the translation of the following, viz.:—

"Liturgia Inglesa, ó Libro del Rezado Público de la administración de los Sacramentos y otros Ritos y Ceremonias de la Iglesia de Inglaterra." Auguste Trinitarium. CHILMILKIV. [1612?]

GEO. HUDSON.

[This translation was by Thomas Carrascon, a Spanish Reformer. It passed through three editions, 1612, 1613, 1616, 4to. There is a notice of Carrascon, in "N. & Q." 3rd S. xii. 310.]

BOOK WANTED.—The date of the number of Harper's *New Monthly Magazine* whence the quotation on the Daisy (4th S. viii. 24) is taken. It would save much inconvenience if correspondents would always supply details of date, volume, &c., when quoting any work.

JAMES BRITTEN.

CHAUCER'S CHRONOLOGY.—While Mr. FURNIVALL and others are discussing the chronology of Chaucer's life and works, I wish to draw especial attention to one of the minor poems attributed to him, and called variously "The Complaynte of a Loveres Lyfe"; "The Complaint of the Black Knight"; "The heavey Complaint of a Knight, for that he cannot win his Ladies grace." Who was the knight? Chaucer addresses Lenvoye to a "Princesse," so it was one high in rank.

Let those who arrogate to themselves a final decision on such points say, why the *Black Knight* may not have been Edward Prince of Wales, and the "Princesse" herein addressed Joane Plantagenet?

A. H.

COIN.—A coin has lately come into my possession; I shall be thankful for the history of it. It is copper, of the size of a farthing. On one side there is the queen's head, with "Victoria Queen of Great Brit. 1862." On the reverse is a king on horseback, and a lion with (what appears to be) three geese's heads running by the side. At the top is "To Hanover"; at the bottom, "1837." I suppose it is intended as a skit on the Duke of Cumberland taking the crown to Hanover in 1837. What does the lion with three geese's heads mean? Is that the king, queen, and Prince George? And why should the date 1862 occur? If it is meant for a skit, one would think it would last for the day only.

F. R.

[This description agrees with the medal originally struck on the occasion of the Duke of Cumberland taking the crown of Hanover, with the exception of the introduction of the recent date 1862. Medals of this description are often used as whist markers, and the present one is probably a re-issue for some such purpose.]

COLLINS'S ODES "TO EVENING" AND "TO A LADY OF COL. ROSS."—Which is the correct copy of each of the above?—that in Dodsley's *Collection*, 1768, vol. i., or that in Johnson's *Poet*, 1790, vol. xxxv. ? "Evening" would seem more correct in Dodsley, "On Col. Ross" in Johnson. Is it so?

L. G.

"CONSILIVM QVORVNDAM EPISCOPORVM BOHEMIE."—I find among some pamphlets of the kind in my possession a copy of the Advice given to Julius III. by certain bishops, which has a passage not in either Wolfius' or Brown's reprint of the *Consilium*. The passage runs in my copy:—

"Securi posthac quid Lutherus, vel Brenzian, vel Melanthon, vel Bullinger, vel Gualt, vel Calixtus, vel Muculus, vel Sturmian (hi sunt antiquissimi et potissimi hereticorum), vel Oechinus, vel Vermilinus, vel P. Martinus Vermilinus (utinam Episcopus Vintoniensis hoc in ecclesie vestri curasset, potius quam redire ex Anglia permisceret), vel Carolus Mohanus (hic malum in tuo iure civilis peritissimum quam Studia Theologica attigisset), vel novum in hereticis Vergerius scripsit."

I have marked in italics the passage omitted. The copy of the *Consilium* has no place of imprint or printer's name, but has at foot of title "ANNO M.D.LIII. | Mense Octobri." On reverse of title the names of bishops "Qui huius Consilij auctores fuere," and the concluding words are "Ho | nore xx Octob. Anno | M.D.LIII." It is in italic type, one and a half sheet small 8vo, no pagination, but catchwords and signatures. Is this edition new? I am aware what the usual sources of information, Mr. Mendham, Dr. Gibbins, &c., have said.

A. INVIRA, OXF.

Kildrought House, Colbridge.

WILLIAM COTTELL, D.D., BISHOP OF FIFE AND LEIGHLIN.—In Archdeacon Cotton's *Poet Ecclesie Hibernice*, ii. 340, it is merely stated, with reference to the death of this Irish poet,

that "he died in England on the 21st of June, 1744." The following particulars, which form part of a monumental inscription (in memory of Jane Cottrell, spinster, daughter of Sir Charles Lodewick Cottrell, Kt.), in the parish church of St Anne, Westminster, may therefore prove interesting, and be deemed worthy of a niche in "N. & Q." :—

"She died September 3, 1762, and lies in the vault of this church, near the remains of her beloved brother, Dr. William Cottrell, late Bishop of Leighlin and Ferns, in Ireland. He was promoted to that see from the deanery of Rapho, where he resided many years, and built an elegant house for his successors. His benevolent disposition, learning, piety, charity, and hospitality, rendered him universally lamented, when taken from this world, 1747 [1744]."

I am glad indeed to hear that a sixth volume of Archdeacon Cotton's very useful *Fasti* is in preparation. ABHBA.

Craven Manuscripts.—Whitaker, in his *History of Craven*, gives several interesting extracts from some manuscripts formerly belonging to the "Canons of Bolton." One piece of poetry especially is of considerable philological interest, as it is in a dialect resembling that of Craven at the present day. Where are they now?

C. ELLIOT BROWNE.

Curious Christian Name.—A few days ago I buried a young woman, a stranger, who died in my parish. Her name was Theaster Deverson. Is there such a Christian name as Theaster? If so, what is its meaning and derivation; or of what is it a corruption? F. H. M.

Ipswich.

Diabetes Mellitus.—Can you inform me if the disease *diabetes mellitus* was recognised and described by mediæval writers? Or can you mention the case of any great or eminent man who suffered from it in the seventeenth or eighteenth centuries? M.

Gipsies.—Can any information be given from the municipal records of Great Britain or Ireland about the gipsies? J. WATSON.

Heron, or Herne.—The Herons of Cheshire are rather particular in having their name pronounced as if written *Herne*. Is this the early spelling and pronunciation of the name? M. D.

Herefordshire Families.—I should be glad to learn whether there are any representatives in the *male* line of the following families, once settled in Herefordshire, now in existence either here or in America :—

Abrahall, Burghill, Coningsby, Gamage, Gomond, Hardwick, Lochard, Pearle, Pembrugge, Rudhall, Scory, Scull, Seabourne, Sherborne, Traunter, Warncombe, Weaver.

I am aware that Matthew Ridley, whose father married a coheir of Essex Sherborne of Pembridge, was living at Baltimore in 1785, but of his descendants I know nothing. C. J. ROBINSON.

Norton Canon Vicarage, Hereford.

P.S.—I ought perhaps to mention that the information is needed solely for genealogical purposes in connection with a work on local history which I have undertaken.*

HORSEMANSHIP.—In Jean Paul Richter's *Flegeljahre* we have an account of how one of the characters, being inexpert in horsemanship, caused the animal he rode to proceed rapidly by putting a bullet in its ear. Is this merely an incident invented by the romancer, or has such a practice really been in use in Germany? CORNUB.

Ivo de Tailbois.—Can any of your readers inform me whether this celebrated Angevin, who "harried" the monks of Croyland, was the ancestor of the early Barons of Kendal? All the Westmoreland histories I have seen make him the founder of that race, and the Curwens of Workington also claim descent from him; yet Ingulf, in the *Chronicle of Croyland*, expressly states that Ivo had but one daughter, and that with her the race of Tailbois ended. W. T. L.

St. Martinsberg.—Can any one inform me where to find a minute description of the Benedictine Abbey of St. Martinsberg in Hungary?

CHARLES VIVIAN.

41, Eccleston Square, S.W.

Archbishop Laud and the Tobacco Trade. The Parliamentary proceedings in the case of Laud were printed in a curious book entitled—

"*CANTERBURIES DOOME; or the First Part of a Compleat History of the Commitment, Charge, Tryall, Condemnation, Execution of WILLIAM LAUD, late Archbishop of CANTERBURY.* By WILLIAM PRYNNE, of Lincolnes Inne, Esquire; Specially deputed to this publike Service, by the House of Commons Order; Dated 4 Martii 1644. London: Printed by John Macock, for Michael Spark Senior, at the sign of the *Blue Bible* in *Green Arbour*. 1646."

On page 21 of this volume, in "Master Grymstone's Speech in Parliament," I find the following statements :—

"Who is it, Master Speaker, but the great Archbishop of Canterbury that hath set at the Helme to guide and steere them to all the managing of their Projects that have beene set on foote in this Kingdom these tenne yeares last past, and rather than hee would stand out, hee hath most unworthily trucked and chaffered in the meanest of them! As for instance, that of Tobacco, wherein thousands of poore people have been stripped and turned out of their Trades, for which they have Served as Apprentises; wee all know hee was the Compounder, and Contractor with them for the Licenses, putting them to pay Fines, and Fee-farm rents, to use their Trades. Certainly, Master Speaker, hee might have spent

[* Replies should be addressed directly to the querist. Ed. "N. & Q."]

his time better, and more for his Grace, in the Pulpit; than thus Sharking and raking in the Tobacco shoppe. . . .
 "Like a busie and angry Waspe, his sting is in the tails of every thing."

Perhaps some of your readers can tell what was the truth in this matter. It would seem improbable that the Primate should be concerned in such affairs. The book as a whole is a remarkable production, but closes with the defence of Laud and the Parliamentary answers thereto. Was the second and final part ever printed? and what was the precise locality of "the sign of the Blue Bible in Green Arbour"? M. B. S.

Passaic, New Jersey, U.S.

[* Green Arbour Court was at the upper end of the Old Bailey, and famed as the residence of Oliver Goldsmith. This Little Old Bailey and the Break Neck Steps have long been removed.—ED.]

"MITRE TAVERN" BOWL.—I have in my possession a great china bowl which formerly belonged to the "Mitre Tavern," Fleet Street. It has a picture of Wilkes, with the cap of liberty on one side and four other celebrities on the other, one like Dr. Johnson and another a musician. Is any thing known of its history? An account of it was once given in the *City Press*. Can any one refer me to the date? J. C. J.

ORPHANAGE.—When was this word first used in the sense of an institution for orphans? All the dictionaries to which I have access define it as meaning the state or condition of an orphan, whilst "orphanotrophy" is the word given as denoting an orphan institution. Is there such a word as "orphanhood"? It would appear to be a convenient expression, and would be similar to childhood, manhood, womanhood, &c.

R. B. P.

PALESTRINA.—The term "Mechlin Use" has come into use, because the Church Service-books with their musical notation, printed and published by Hauecq at Mechlin, are considered the most perfect and correct. The tunes for the psalms in the Mechlin edition are looked upon as the purest, and therefore the most ancient in form. But Mr. WEALE (4th S. viii. 402) throws a new light upon the plain song, by which I presume he means the music in the *psalmale*, and that for the antiphons and hymns in the *vesperale*. This, he says, was "copied from manuscripts of Palestrina, and is far inferior to the mediæval plain chant." I should be greatly obliged to your correspondent if he would tell us from what MS. service-books Palestrina made his copies, and in what way did that great writer rewrite or alter the old plain song so as to render his version inferior to the mediæval plain chant; and if Palestrina did not alter the music, who did? The question is so interesting to all lovers of the grand plain chant, that I hope you will insert this query. H. A. W.

OLDEST PROVINCIAL NEWSPAPER.—It is stated, in the *Penny Cyclopædia*, xvi. 196, that "the earliest local provincial newspaper in England is said to have been the *Norwich Postman*, published in 1708 . . . followed by the *Norwich Courant*, or *Weekly Packet*, in 1714." Is this correct? I have always understood that the *Stamford Mercury* was the oldest provincial paper, and that it was started in or about 1695. CORNER.

[The oldest English provincial newspapers are the *Lincoln, Rutland, and Stamford Mercury*, which was established in 1695; *York Courant*, 1700; and *Kent Gazette*, 1703. In Scotland the *Caledonian Mercury*, Edinburgh, professed to be the oldest paper, dating from 1660, but this is not quite correct. The paper recently published under that name, and which ceased on Saturday, April 21, 1867, is not the original *Mercurius Caledonicus* of 1695, and was only commenced in 1720. It had a senior in the *Edinburgh Evening Courant*, 1703.]

QUOTATION.—In the gardens of Alton Towers there is a statue with these words on the pedestal:

"He made the desert smile."

From what is it a quotation? ERIL.

SOCIETY FOR FISHING, circa 1632.—Is there extant any printed account of this society, of whom the Lord Treasurer and other great officers of state were members? The fishing was carried on in the Hebrides. C. W. TURNER.

Boston, U.S.A.

VAN BALLER PREACHING AT WORKSOP.—Hunter in his very interesting book, *The Founders of New Plymouth*, 1864, in a note on p. 28, says:—

"Worksop, one of the few market-towns of Bassett-Lane, and within a short distance of Scrooby, had been visited in the very early days of the Reformation by a Dutchman named Van Baller, who preached to the people the doctrines of Luther, in the priory church or under the shade of its walls."

Can any reader of "N. & Q." give the reference to Mr. Hunter's authority for this assertion? ROBERT WHITE.

Worksop.

YORKSHIRE ALMANACKS.—Can any of your readers inform me whether there are published any almanacks or annuals in the Yorkshire dialect in addition to the following?—

"T' Bairnsie Fooks' Annual, an Pogweor Almanac" (Leeds.)

"Tommy Toddle's Annual." (Leeds.)

"T' Clock Olmenac." (Halifax.)

"Nidderdill Olmenac." (Pately Bridge.)

"Bag o' Shoddy Olmenac." (Birstall.)

"Cuddy Miln Olmenac." (Heckmondwike.)

"Swashland Olmenac." (Heckmondwike.)

I shall also be glad to learn whether any similar works are published in other parts of the country, and if so, what their titles are.

J. M. HAWKSWORTH.

Ashton-upon-Mersey, Cheshire.

Replies.

"COLONEL" OR "CORONELL."

(4th S. viii. 434.)

The derivation of this word deserves a little further investigation than your correspondent J. G. N. has given to it, though few would be able to do it more justice than himself.

The modern spelling in English, French, Italian, and Dutch is *colonel*. In German the word is not used; *der Oberste* supplies its place. Spanish is the only language in which it is spelt with *r*—*coronel*. Mr. Hensleigh Wedgwood (*sub voce*) says: "Formerly *coronel*, the captain coronal of a regiment; the chief captain, from *corona*, a crown."

Let us endeavour to trace the history of the word backwards from the present time. During the eighteenth and nineteenth centuries, I believe, it will be uniformly found spelt with *l*. In the seventeenth century we have Milton's—

"Captain or *colonel*, or knight of arms,"
and Massinger—

"Spite of his lordship and his *colonelship*."

New Way to Pay Old Debts.

In Cotgrave's *French and English Dictionary* (1650), Fr. *colonel* is interpreted "a *colonell* or *coronell*, the commander of a regiment."

In Howell's *English and French Dictionary* (1650), Eng. *colonell* is interpreted Fr. *collonel*. He has also Eng. *coronell* or *colonell*, Fr. *collonel*.

Francis Junius (*Etymologicum Anglicanum*, Oxon, 1643) says:—

"*Coronell, colonell* chiliarchus, præfectus legionis. Vide-tur nomen hujus præfecti militaris desumptum ex Lat. *columella*. Majores enim numerosioris familiæ servi, et quibus heri præcipuorum negotiorum curam injungebant, veteribus dicebantur *columellæ*, totius domesticæ administrationis moles recumberet," &c.

This derivation is altogether inadmissible, there being not the slightest historical evidence in its favour.

John Minshew (*Ductor in Linguas*, 1627) has "*coronall, coronell, or colonell*. Ital. *colonello*, from Lat. *columna*, quod sit instar *columna exercitûs*."

Stephen Skinner (*Etymologicon Linguae Anglicanæ*, 1671), quoting Minshew, gives another derivation. He says:—

"*Collonel* Tribunus, chiliarcha;" and adds, "non quòd Minshew vult quod sint quasi *columnæ exercitûs*, sed fortan quòd Duces Tribuni seu Phylarchæ primum in coloniis dicti sunt *coloniales* quòd postea nomen in militum copias traductum est."

No attempt is given to show any authority for this also.

In the sixteenth century John Stowe, under Queen Elizabeth, A.D. 1586, says:—

"On the 4th March, the Lord Lieutenant saw the Earl of Essex, *Coronel*, and Sir Wm. Russell, *Coronel*, muster and trayne."

Holland, in his translation of Pliny (book 22, chap. xxiii.), says:—

"Thus Annæus Serenus came by his death, with divers *coronels* and centurions."

Holinshed (*History of Scotland*)—

"Hengist and Horsa were appointed with the British commissaries for a certaine summe of monie to take vp their prescribed number of men, and to receive charge of them as *coronels*."

Since there can be no doubt that the word came to us from France, let us now see what form it assumes in the French language.

Egger (*Dictionnaire étymologique*, 1870) gives "*Colonel*, venu au seizième siècle de l'Italien *colonello*, même sens."

Ménage (*Origines de la Langue française*, 1650) under "*Colonel*" quotes a number of authorities and opinions, but gives none of his own. He says: "Nous prononcions anciennement *coronnel*."

Pasquier (*Recherches*, book 8, chap. xlv. p. 753) says:—

"De la même façon que depuis nous appellasmes *coronnel* de l'Infanterie, celui qui la conduisoit; mot qui approche de la Royauté."

Rabelais, iv. 37: "Sur la fin de ce différent, arrivèrent les deux *coronnels*."

Brantôme, in his discourse on the colonels of the French infantry in the first part of his *Mémoires*, speaks thus:—

"Quant à l'étymologie de ce mot *colonel*, à ce que j'en ay oui dire à de vieux et anciens capitaines, tant François, Italiens, qu'Espagnols; les uns l'escrivent *colonel* par *l*, comme voulant dire que celui qui est le principal chef de l'Infanterie est dit ainsi, parce qu'ainsi qu'une colonne est ferme et stable, . . . aussi celui principal qui commande à l'Infanterie doit estre ferme et stable et le principal appuy de tous les soldats, etc. D'autres disent *couronnel* avec *r*, d'autant que celui qui est le chef général a esté esleu et couronné de son Roy . . . comme triomphant et couronné par-dessus tous les autres. Et ce nom est venu, à ce que j'ay oui dire à M. de Monluc, des Italiens et Espagnols."

We have now traced the word to the Spanish *coronel*, and the Italian *colonello*. That it is not English is quite clear, and the French refer it to a foreign origin. To say that the Italian *colonello* is a corruption of Spanish *coronel* would be very far-fetched, and it is equally unlikely that Spanish *coronel* is a corruption of *colonello*: for *columa*, the equivalent for our military *column*, maintains the spelling with *l*. We are, therefore, shut up to the conclusion that the Spanish *coronel* and Italian *colonello* have a separate and distinct origin, and that the French and English equivalents have a double derivation—a much more frequent phenomenon than is generally supposed. The English pronunciation *cur-nel* indicates a connection with the Spanish, whilst the orthography *colonel* points in the direction of the Italian origin. This is not to be wondered at, for in the sixteenth century the Italians and Spaniards were the chief mili-

tary nations, from whom a large proportion of the nomenclature of war was derived.

Before concluding, let me refer for a moment to Ducange (*Glossarium ad Scriptores*, 1733), an author to whom it is always a pleasure to turn for his sound good sense and his apt illustrations. Under the head "*Colonellus*" he refers to Rymer (tom. xvi. p. 14, col. i): "Omnes et singulos capitaneos, *colonellos* vicecapitaneos, locum tenentes, et alios officierios." The *capitaneus generalis*, he elsewhere explains, was the general or leader of the army; the *colonellus* was the commander of the *column* or battalion; the *vicecapitaneus* was the captain of a company, and the *locum tenens* the lieutenant. Under "*Coronellus*" he quotes Gomerius, *De Gestis Fr. Ximenii*, p. 108: "Erat in hac sententia ut milites tribunos, quos *coronellos* appellari diximus." It appears, then, that *colonel* and *coronel* are equally legitimate according as we refer to the Italian or the Spanish original.

J. A. PICTON.

Sandyknowe, Wavertree, near Liverpool.

J. G. N. quotes Sir John Ferne's *Blazon of Gentry* (4to, 1580) in order "to show the time when the change was beginning to take place." Permit me to point out that the title of *coronell* appears in print at a more recent date than that, as in my copy of Lord Bacon's *Historie of the Reigne of King Henry the Seventh*, Lond. 4to, 1641, it is stated at p. 32, in describing the landing of Lambert Simnell and his friends at Fouldrey in Lancashire from Ireland, that *Coronell* Swart commanded a regiment of two thousand Germans sent from Flanders by Lady Margaret of Burgundy to join the enterprise, but only to fall soon after at the battle of Stokefield, where all the chiefs engaged in the expedition perished.

G. M.

HARLEIAN SOCIETY (4th S. viii. 434.)—As editor of the *Visitations of Nottinghamshire*, recently issued by the Harleian Society, I shall be obliged if you will allow me to correct the impression which your readers may form of them if the misstatements of TEWARS are left unanswered. Had TEWARS taken the trouble to read the first page of the volume of Nottinghamshire pedigrees he would have seen that the MSS. in the Harleian collection contain more than the actual visitations; one has "many other descents of the same county;" the other is described as having "other enlargements." Hence the pedigree of Cranmer, to which he alludes, had probably found a place.

Furthermore, TEWARS asserts that "books thus edited are likely rather to mislead than to assist those who aim at accuracy in genealogical researches." If he will have the kindness (after comparing the volume just issued with the MSS.

from which it is taken in the Harleian collection) to point out any single error, other than such clerical errors as may occur in printing any manuscript, which I may have through carelessness made, I shall, and all other members of the Harleian Society will, I doubt not, feel much indebted to him. I may add, that to the best of my knowledge and belief the volume just issued by the Harleian Society is a faithful transcript of Harleian MS. 1555, "together with such additions as can be supplied by collating it with Harleian MS. 1400." For the errors of the authors of those MSS. I do not feel called upon to hold myself responsible, and have merely done my best to reproduce them without note or comment, as I found them.

GEORGE W. MARSHALL.

HAT OR CAP OF MAINTENANCE (4th S. viii. 399.) The history of the arms of the City of London is traceable so far back as the Roman and Anglo-Saxon times; but, commencing with the eleventh century, the principal dignitary was styled the "bailiff," who wore a *black* robe and sword. The arms during this period were similar to the Roman, with the alteration of S.P.Q.R. to S.P.Q.L.—the Senate and People of London. In the reign of Richard I., in 1194, the title of "bailiff" was changed to "mayor," who wore a *scarlet* gown. The Roman emblems were retained during the mayoralty of Fitz-Alwyn and that of the two succeeding mayors; but upon the accession of the fourth, William Hareld in 1215, the arms were replaced by his own escutcheon supported by two dragons. The cap of liberty was also replaced by the cap of maintenance, signifying dignity, made of brown fur, with a scroll on which was inscribed the motto "*Domine dirige nos*." The Roman sword was retained, being placed in the dexter quarter of the shield, and is not, as commonly supposed, the dagger of Walworth. It will be interesting to find any record carrying the use of the cap of maintenance further back than 1215, which can be done by your heraldic correspondents tracing the history of the armorial bearings of the Hareld family.

J. JEREMIAH.

Clerkenwell, E.C.

This query reminds me of a prevalent custom in Scotland—at any rate in my boyhood—of presenting the officiating (Presbyterian) minister at the marriage ceremony with a *new hat*.

S.

DR. SAMUEL JOHNSON (4th S. viii. 352, 402.)—In an old magazine called *Polar Star*, iv. 57, is the whole story of Dr. Johnson and his pudding. At the head of the article is the following notice: "We quote the following adventure of Dr. Johnson in his Scottish tour, which is not recorded by Boswell, from Angelo's *Reminiscences*."

G.W.M.

CAPTAIN ROWLAND MONEY, C.B. (4th S. viii. 417.)—I beg to state for the information of W. C. B. that Rowland Money died as a vice-admiral at Cheltenham on June 21, 1800.

R. K. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

Jerusalem, the City of David and Saladin. By William Besant, M.A., of Christ's College, Cambridge, Author of "Studies in Early French Poetry," and E. H. Palmer, M.A., Lord Almoner's Professor of Arabic in the University of Cambridge, and Fellow of St. John's College, Author of "The Desert of the Exodus." (Bentley.)

This book is the joint production of two scholars, each specially acquainted with that portion of the history of the Holy City which he has taken in hand. The period treated extends from A.D. 30 to the present time, and includes the siege and capture by Titus, the last revolts of the Jews, the Christian occupation of three hundred years, the Mahomedan conquest, the building by the Mahomedans of the Dome of the Rock, the Crusades, the Christian kingdom, the re-conquest of the city, and the long period of Mahomedan re-occupation. The sources of this history are, on the one hand, the contemporary and later chronicles of the Crusaders, written either in Latin or *Langue d'Oïl*; and on the other, the Arabic historians themselves. That part of the work which relates to the Mahomedan conquest, the chapter on Saladin, indeed all that has been derived from Arabic authorities, most of which is entirely new, and for the first time introduced to English readers, is the work of Mr. Palmer, the rest is from the pen of Mr. Besant. It will be seen from what we have thus noticed, what good claims the book has to the attention of our readers; nor will such claims be weakened by the avowal of the writers that they have not thought it necessary to invest, as is too often done, the actors in this long history with an appearance of sanctity, simply because they wore a Cross upon their shoulders, and fought for the City of Sacred Memories.

Chester as it Was. By the Very Rev. J. S. Howson, D.D., and Alfred Rimmer, Esq., Architect. (Longmans.)

This joint work of the Dean of Chester and Mr. Rimmer, partly a work of art, partly archaeological, in which they endeavour to bring before the eye of the reader pictures of the ancient city and its most commanding figure, the cathedral, as they were formerly to be seen, has been put forward with a double object. The first is to awaken public interest in the restoration of the cathedral—a work which has now been in progress for three years, under the superintendence of Mr. George Gilbert Scott, and which is really intended to be a restoration which shall enable the present and future generations to see the past, which has been hid for centuries. The second is to bring the matter more especially under the friendly notice of Americans, the old cathedral having three distinct associations with the New World—in the colours of the 22nd regiment, which having been both at Quebec and Bunker's Hill, now float in the chapter house—in a monument in the south aisle of the choir connected with a governor of New York—and in the new monument of Bishop Pearson, the work of a son of Bishop Blomfield, which was first suggested by American subscribers. Our architectural and archaeological friends will

be interested in the illustrations, which exhibit many effective specimens of ecclesiastical and domestic construction.

The Poetical Works of Thomas Chatterton. With an Essay on the Rowley Poems. By the Rev. Walter W. Skeat, M.A., late Fellow of Christ's College, Cambridge; and a Memoir by Edward Bell, M.A., Trinity College, Cambridge. In Two Volumes. (Bell & Daldy.)

Though the believers in the authenticity of the Rowley Papers have, we presume, all died out and left no defenders of their faith, the day is far distant when the interest by which the story of Chatterton's life is surrounded shall pass away, and the memory of the gifted poet's misdirected genius, his sad career, and its melancholy ending, be forgotten. An edition of Chatterton's Works, in which his acknowledged Poems should be carefully edited from the best authorities and chronologically arranged, and in which the Rowley Poems should be artistically treated, would obviously be a book likely to take a permanent place in English literature. Such an edition has therefore been issued by Messrs. Bell and Daldy under the competent editorship of Mr. Skeat, and to which Mr. Edward Bell has prefixed a brief, intelligent, and kindly sketch of Chatterton's melancholy life and yet more melancholy death. Mr. Skeat's Essay on the Rowley Poems, and the manner in which he has traced the steps taken by Chatterton to clothe the Rowley Poems in pseudo-archaic language, are alike ingenious and satisfactory.

Dictionary of Phrases and Fables; giving the Derivation, Source, or Origin of Common Phrases, Allusions, and Words that have a Tale to Tell. By the Rev. E. Cobham Brewer, LL.D. of Trinity Hall, Cambridge. Second Edition. (Cassell.)

In a closely, but clearly-printed volume of nearly one thousand pages, Dr. Brewer, who professes to have been for twenty years "a mapper-up of unconsidered trifles," has supplied a very useful new Dictionary of Reference. It is not a Dictionary Philological, Historical, Classical, or Scientific, but a Dictionary into which the author has collected from the thousand and one sources of such lore in English, German, and French, or from his own individual researches, explanations of some twenty thousand phrases and allusions which all use, all understand more or less clearly, but of which few know either the origin or exact meaning. No one can doubt the great utility of such a book. That utility would, moreover, have been considerably increased, and the size not materially enlarged, by the addition of the authorities on which the various explanations are based; and which acknowledgment would indeed be nothing more than an act of justice to those writers of whose labours Dr. Brewer has availed himself.

Bewick's Select Fables of Æsop and others. In three Parts. Part I. Fables extracted from Diodorus. II. Fables with Regarons, in Prose and Verse. III. Fables in Verse To which are prefixed the Life of Æsop and an Essay on Fables, by Oliver Goldsmith. Faithfully reprinted from the rare Newcastle Edition published by T. Bewick in 1784. With the original Wood Engravings by Thomas Bewick, and an Illustrated Preface by Edwin Pearson. (Bickers & Son.)

The admirers of Thomas Bewick, the great artist of Newcastle—which has given birth to so many eminent wood engravers—are indebted to Messrs. Bickers for this opportunity of securing a copy of one of the most interesting of Bewick's works, which is made the more interesting from the numerous specimens of his skill which the editor has contrived to introduce into his illustrated preface.

Le Livre des Parfums par Eugène Rimmel. *Preface* d'Alphonse Karr. *Illustrations* par A. de Neuville, Dehousset, Cheret, &c. Paris et Londres.

Who could dare to criticise a book so handsomely printed, so beautifully illustrated, and so perfumed that, as Shakespeare says, it "spreads its sweet leaves to the sun"; and of which no less an authority than Alphonse Karr does not hesitate to declare—"Je classe l'ouvrage de M. Rimmel parmi les bons livres—celui où l'on apprend quelque chose agréablement"? We accept the judgment of the brilliant French critic, adding to it only this very trite inquiry, Who should write a pleasant book on perfumes if M. Eugène Rimmel were not equal to the task?

BOOKS RECEIVED.—*The Herald and Genealogist*. Edited by John Gough Nichols, F.S.A. Part XXXIX. contains, among other instructive papers, an important one by the editor on "Watson's Memoirs of the Earls of Warren and Surrey."—*Anne of Geierstein; or, the Maiden of the Mist*. By Sir Walter Scott, Bart. (A. & C. Black.) This is the twenty-third volume of the "Centenary Edition of the Waverley Novels," which is fast drawing to a close.—*Sketches and Stories of Life in Italy*. By an Italian Countess. (Religious Tract Society.) A volume of pretty tales for children prettily illustrated; as, for instance, that of Bettina Ravelli is preceded by a woodcut from Turner's "Venice."—*Warne's Victoria Toy Books*. A Packet of Twelve Nursery Stories, each with Seven Pages of Coloured Plates by Kronheim. (Warne & Co.) If eighty-four coloured pictures, not daubs, for a shilling, will not recommend these "Toy Books" to our readers, what would?

THE ST. ANTONIO RAPHAEL.—It is understood, says *The Athenæum*, that the price of the Duke of Ripalda's Raphael, now exhibiting in the National Gallery, and which we described while it was in the Louvre, about eighteen months ago, has been reduced from the preposterous amount formerly named, i. e. 40,000*l.*, to 25,000*l.*; at least, we are informed that the latter sum is likely to be accepted if it is offered, which is not probable. 25,000*l.* is about double the true value of the painting; 12,000*l.* or 13,000*l.* would be an enormous sum for a picture which has been so severely rubbed and unfortunately repaired in many parts as this one. Nevertheless, it has many qualities of inestimable beauty; few Raphaels of this size are likely to come into the market, and the history of this one is complete, if that is worth anything, in a case where all we care about is the proper merits and the condition of the painting. A correspondent urges that the well-known Murillo was bought from the Soult collection for the Louvre for 24,000*l.*, as if that were anything but a "fancy price," one far beyond the true value of the picture. There is a superb little panel, with a man's head, by Antonello da Messina, in the Salon Carré of the Louvre, which cost 9,000*l.*; but this is one of the very rarest treasures of Art, much scarcer in its kind than the Raphael, and quite perfect. Besides, 9,000*l.* was an absurd price, even for the panel. The Garvagh Raphael was bought for the National Gallery a few years since at a price, compared with which, even 25,000*l.* is moderate for the much more interesting work which is now in question. But because we were extravagant with regard to the little "Virgin and Child," and the French were outrageously lavish in the case of the showy Murillo, it does not follow that we shall give 25,000*l.*, much less 40,000*l.*, for the St. Antonio Raphael. Besides, it is averred by many that the published price of the Murillo was not the true one.

MR. W. R. S. RALSTON, M.A., of the British Museum, announces for early publication a volume of considerable

interest, entitled *The Old Songs of the Russian People*, as illustrative of Slavonic mythology and Russian social life.

MR. WILLIAM R. CURACK-SMITH has given 1,000*l.* to the St. Paul's Completion Fund, through the Rev. Canon Lidd.

THE Revisers of the New Testament met at the Jerusalem Chamber on Tuesday, at eleven o'clock, and sat for seven hours. The company is now engaged on the second chapter of St. Luke's Gospel.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

NEALE'S COUNTRY SEATS.
LIVES OF CLEOPATRA AND OCTAVIA, by the Author of "David Simple" (Sarah Fielding). London, 1757.
Wanted by Messrs. Dalton & Lacy, 21, Cockspur Street, London, S.W.

Notices to Correspondents.

We have been compelled to postpone until next week several Papers of considerable interest, and to abridge our Notes on Books, &c.

M. D.—Jill is a nickname for Julia or Juliana. See "N. & Q." 3rd S. xii. 209.

C. J. PALMER (Great Yarmouth).—Mr. C. Musket, bookseller at Norwich (obit. Dec. 1856), purchased the copper-plates and wood-engravings of *Suckling's Suffolk*.

II. E. A. S.—Some account of the *Cagots* will be found in *Derwent Conway's Travels in the Pyrenees* (Constable's Miscellany, vol. lxvii.); Mr. Grattan's novel, *The Cagot's Hut* (Parlour Library); *Magasin Pittoresque* for 1834, and 1840; and "N. & Q." 1st S. iv. 190, 331, 387; v. 428, 493.

ASKEW ROBERTS.—The passage noticing Mr. Heyworth Dixon's contributions to the *Prize Magazine* which appeared in *Men of the Time*, edit. 1862, is omitted in the subsequent editions of the latter work.

JONATHAN BOUCHIER.—We neglected to state that the epithet *Ironsides* was conferred upon Edmund II. (989-1016), King of the Anglo-Saxons, on account either of his great strength, or else of the armour which he wore.

M. D.—An ashen cup is one made of ash wood: hence Dryden speaks of an ashen spear, and Cowper of ashen poles.

C. S. K. (Hammersmith).—Vol. iv. of *Illustrations of the Topography and Antiquities of the Shires of Aberdeen and Banff*, edited by Joseph Robertson, was published by the Spalding Club in 1862.

T. P. (Clifton).—The father of Thomas Coutts, the celebrated banker, was James Coutts, M.P., for the city of Edinburgh, who was also a banker. He died on Feb. 19, 1778, at Gibraltar, on his way from Italy.

J. P. BRISCOE (Nottingham).—Some notices of the mint at Nottingham, established by Æthelstan, will be found in *Ruding's Annals of Coinage*, ii. 205, and vol. i. *passim*.

ERRATA.—4th S. viii. p. 477, col. i. line 7, for "hapless" read "hapless"; p. 148, col. i. lines 11 from top and 13 from bottom (of text), for "verb" read "word."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office 43, Wellington Street, W.C.

LONDON, SATURDAY, DECEMBER 23, 1871.

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Notes.

LORD BROUGHAM AND LITERATURE.

I have for some time past been working on a list of works published by Lord Brougham and about him, and having exhausted every accessible source of information, I wish to avail myself of the publicity to be obtained through your columns to get that which I have been unable to find.

The first work about which I desire some information is entitled *Examination of the Justice, Legality, and Policy of the New System of Commercial Regulations* (2nd edition, with appendix, 1803), which in Thorpe's Catalogue for 1842, No. 840, is ascribed to Lord Brougham.

An Inquiry into the State of the Nation, &c. 1806 (anon.), produced *An Answer to the Inquiry, &c.* (anon.) In the British Museum this latter is attributed, with a note of interrogation, to the Right Hon. C. J. Fox, assisted by Lord Brougham, the author of the *Inquiry*. What authority is there for this? Fox died on September 13, 1806. I have been through Lord J. Russell's thick volumes, but as they have no index, I may have missed the mention, if there is any, of this pamphlet.

In 1812 he offered himself a candidate at the general election, and the *Biog. Dict.* 1816 records the title of a publication I have not been able to see, namely, *Speech to his Friends assembled at Liverpool, Oct. 16.*

Was *Brougham Castle*, a novel in 2 vols. by Jane Harvey, &c. (Lond. Newman, 1816), sug-

gested to the authoress by the same Brougham had then attained?

I have myself seen a *Letter from John Mitford to Brougham on Madhouses*, Lond. Benbow [1826?], 12mo, price one penny. What Mitford is this? There were several writing at that time, I believe. If it had been John Freeman Mitford, first Baron Redesdale, he would have so described himself.

In 1830 a number of pamphlets were published. The following are the titles of some. I do not know the authors of any of them:—*Observations on two Pamphlets (lately published), attributed to Mr. B . . .* Lond. Hatchard. (Anon.)

The two referred to are, *The Country without a Government*, Ridgway (anon.), and *What has the Duke of Wellington gained by the Dissolution?* Hatchard also published *Government without Whigs* and *The Country well Governed*, both anon.

A *Reply to a Pamphlet entitled "What has the Duke, &c., gained, &c.,"* by a Graduate of the University of Oxford, brought out *The Result of the Pamphlets; or, What the Duke of Wellington has to look to* (Lond. Longman and Ridgway). Another edition of this last was published with the title, *The Result of the Change of Administration; or, What the New Ministry has to look to.* All anonymous.

In Mr. Reid's splendid work about George Cruikshank, No. 4894, I find a work illustrated by him entitled *Who! to the Legislative Anarchs &c.*, but the author is not mentioned.

It would be easy to continue these questions, to me of great importance, but perhaps the above will be sufficient for a first dose. No doubt numbers of your readers can recollect these pamphlet wars as vividly as we do the *Fight at Dame Europa's School*, *The Battle of Dorking*, and others, and they may have taken an interest in learning the authors' names.

I will conclude by asking who were the authors of the following works, all about Brougham:—

(1.) A Vindication of the Inquiry into Charitable Abuses, with an Exposure of the Misrepresentations contained in the *Quarterly Review*. Lond. Longman, 1819. (Anon.)

(2.) The Champion's Defence of the Coronation [of H.M. George IV.], and Challenge to Mr. Brougham. Lond. Simpkin, &c. 1821. (Anon.)*

(3.) Defence of Mr. Brougham's Bill on Free Grammar Schools. Lond. J. & W. Clarke, 1821. (Anon.)

(4.) Observations on, &c. showing the Inadequacy to the End proposed, &c. &c. Lond. Baldwin, &c. 1821. (Anon.)

(5.) A Remonstrance addressed to Henry Brougham, by one of the Working Clergy. Lond. Newman. . . . Rivington. . . . 1823. (Pseud.)

(6.) Consequences of a Scientific Education to the Working Classes, &c. Letter to the Marquess of Lansdown by a Country Gentleman. Lond. Cadell, 1826 (Pseud.)

9, Henry Road, New Barnet. OLPHAR HAMST.

* Sir Henry Dymoke, Bart., was of course champion, and this squib is supposed to emanate from him.

SILVER-FIR: RATE OF GROWTH.

It is so rare that the precise period of the planting of a tree of this kind is known, after it has arrived at a considerable age, that you may perhaps be willing to allow the following particulars to be recorded in your pages for the benefit of a future generation. The silver-fir of which I am going to speak is found at the back of Barjarg Tower, the seat of W. F. Hunter Arundell, Esq., in the parish of Keir, in Dumfriesshire. It is recorded that it was transplanted upon carriages from Tinwald by Lord Tinwald, in 1731, when it was of considerable size, being ten years of age, and therefore planted in 1721. In 1810 it was measured by the late Mr. Arundell, and found to be at $4\frac{1}{2}$ ft. from the ground, 9 ft. 2 in. (110 in.) in girth, when it was eighty-nine years old; having thus grown on an average somewhat more than 12 in. every ten years. Again it was measured on October 26, 1871, when it was found to have grown 132 in. in girth; being on an average 22 in. in sixty-one years, and at the rate of $3\frac{2}{3}$ in. every ten years. It is thus seen that the average growth of this silver-fir, during the first hundred years, was a little more than 30 in. in girth every twenty-five years; but, during the second hundred years, it has been only at the rate of about 9 in. It seems, therefore, to stop in growth at the hundredth year. Does this computed rate of growth agree with any measurement of such a tree known to any of your correspondents? I would also ask whether a silver-fir of the age of twenty-five or fifty years be known, as we could thus compare the rate of growth for that number of years with what I have given. This Barjarg silver-fir was, in 1836, 91 ft. in height; and to this height it seems to have added very little. The lower branches, drooping to the ground, form a large tent. The average length of the branches, from the stem to the extreme end of the bough, is 32 ft. It tapers, as all such trees do, to a pinnacle, and is in such luxuriant health that it may live many hundred years.

I may add that the same Lord Tinwald planted at Barjarg about the year 1731 nine larches, which he brought in flower-pots; having been presented by the Duke of Atholl on some one of the years when the Dunkeld larch woods were planted. Three of these larches have failed, but there are still six. The largest of them was measured in 1836, and was, at $4\frac{1}{2}$ ft. from the ground, 106 in.; and now, in 1871, is 125 in. in girth—having grown 19 in. in the last thirty-five years.

C. T. RAMAGE.

ENGLISH RELIGIOUS SERVICE IN ROME.

Now that attention is again drawn to the duty of building in Rome a suitable church for English worshippers, it may be thought worth while to

recall the first introduction into Rome of the services of the Anglican Church.

The first celebration of divine service according to the English Ritual, in Rome, was on a Sunday in October 1816. In the *Christian Remembrancer* for October, 1851, No. 166, is an article describing this event. The article is anonymous, but was contributed by Dr. Macbride,* late Principal of Magdalen Hall, Oxford. The No. containing the article he gave me as interesting to me, because the priest especially concerned in this act of religion had been a Fellow of my college. Unfortunately, throughout the article the name is wrongly printed, but Dr. Macbride corrected the press of this copy in his own hand.

He states that in October, 1816, he had just reached Rome early on a Sunday morning, when he was told by a person whom he accidentally encountered in the Piazza di Spagna that a clergyman of Oxford would read the Church Service in his lodging that morning, and would be happy to have the company of any of his countrymen who were disposed to join in his devotions. This clergyman was the Rev. Corbet Hue† (misprinted Shee), whom Dr. Macbride correctly describes as then Fellow of Jesus College, Oxford. He was afterwards Rector of Braunston, Northamptonshire, and Dean of Jersey.

As it became known that divine worship was celebrated according to the Liturgy of the English Church, Mr. Hue's apartment, though large, soon became too small to accommodate all who were desirous of attending. The Duchess of Devonshire offered the use of her palace, but it was thought preferable to hire a suitable apartment. Two rooms opening into each other could be obtained in the Piazza Trajana. But a difficulty arose: worship after the Jewish form was the only one tolerated in Rome besides the Romish. Pius VII. knew full well that there would have been no Pope in Rome but for the part taken by the English at the Congress of Vienna; and his Minister for Foreign Affairs, Cardinal Gonsalvi, when applied to for permission, replied "The Pope tolerates nothing and knows nothing." The hint was understood and acted on. In the hired apartments in the Piazza Trajana the service of the Church of England was silently introduced. Mr. Rosdew,‡ then Fellow of Exeter College, and subsequently Rector of Bushy, Herts, assisted in the prayers, and Mr. Hue now added a sermon on Romans i. 15, 16:—

"I am ready to preach the gospel to you who are at Rome also, for I am not ashamed of the gospel of Christ:

* Macbride, John David, Exeter College, B.A. May 23, 1799; M.A. Feb. 18, 1802; B.C.L. (Grand Compounder), Nov. 21, 1811; D.C.L. (G.C.) Nov. 22, 1811.

† Hue, Corbet, Jesus, B.A. Jan. 14, 1790; M.A. Oct. 23, 1792; B.D. May 18, 1800; D.D. (G.C.) Dec. 8, 1818.

‡ Rosdew, Joseph, Exeter, B.A. March 16, 1790; M.A. June 28, 1793; B.D. Jan. 26, 1804.

for it is the power of God unto salvation to every one that believeth."

The hired chapel had not long been open when a general wish was expressed to render the service complete by the celebration of the Lord's Supper; sacramental plate was purchased; a large offertory collection was made; and Cardinal Gonsalvi, though he ignored their ecclesiastical existence, willingly accepted the trust of distributing the alms to the Roman poor. The next sacramental collection—little, if at all, inferior to the first—was remitted to the "London Committee for the Relief of the English Poor." Mr. Hue continued in Rome until after Easter 1817. We may join with Dr. Machride in hoping that this may prove the origin of a permanent English church in Rome.

DEO DUCE.

TOURIST VANDALISM AT THEBES, UPPER EGYPT.—On the occasion of a recent visit to Egypt, I was sorry to find that even the beautifully painted walls of Belzoni's tomb have not escaped the barbarity of scribbling tourists. In one place where a weeping genius is depicted, some silly snob has written beneath—"Tears, idle tears!" I observed in another tomb, where a crouching figure was represented, a pencil-drawing of a chair, and in the same handwriting as the epigraph beneath the weeping genius the words—"Rest, weary spirit, rest!"

ALEXANDER LEEPER, JUNR.

ODD CHANGES OF MEANING.—

"The first verse of Dean Whittingham's version of the 114th Psalm may be quoted as a curious instance of a phrase originally grave in its meaning becoming strangely incongruous:—

"When Israel by God's address
From Pharaoh's land was bent,
And Jacob's house the strangers left
And in the same train went."

Manchester Paper.

I had just read the above when, glancing at an American paper on my table, I found the following "from a correspondent":—

"Some introductory lines in Southey's *Thalaba* require correction. They read as follows:—

'Who at this untimely hour
Wander o'er the desert sands?
No station is in view.'

Now, this is no longer true. The great Desert is crossed by a railway, and there are several stations. The editor advises that in any future edition of Southey the present altered state of things should be shown by a note."

STEPHEN JACKSON.

TOBACCO LITERATURE.—The following may be worth recording:—

"The present State of the Tobacco Trade, as the late Act affects the London Manufacturers, considered. In a Letter to a Friend [by Britannicus]. London, 1751," 8vo, pp. 22.

"Tobacco as a Medicine and a Poison. By N. V. Bailey, M.D. Charleston, 1844," 8vo, pp. 12.

For the literature of the early use of tobacco in England, see Arber's reprint of King James's *Counterblaste*, 1869, pp. 81-94, 113-120.

W. C. B.

DOMESTIC RHYMES.—

"Those who wish to be fair and stout
Must wipe their faces with the dish-cloth;
Those who wish to be wrinkled and gray,
Must keep the dish-cloth far away."

This is evidently a metrical version of the maxim, "Work, and have health; play, and beauty will fade away."

T. T. W.

KING CHRISTMAS.—As a fitting note for the Christmas Number of "N. & Q.," I beg to offer the following particulars of "a pageant" which took place at "Christmas 1440." They are extracted from the *Records of Norwich*:—

"John Hadman, a wealthy citizen, made disport with his neighbours and friends, and was crowned King of Christmas. He rode in state through the city, dressed forth in silks and tinsel, and preceded by twelve persons habited as the twelve months of the year. After King Christmas followed Lent, clothed in white garments trimmed with herring skins, on horseback, the horse being decorated with trappings of oyster-shells, being indicative that sadness and a holy time should follow Christmas revelling. In this way they rode through the city, accompanied by numbers in various grotesque dresses, making disport and merriment; some clothed in armour; others, dressed as devils, chased the people, and sorely affrighted the women and children; others wearing skins dressed, and counterfeiting bears, wolves, hons, and other animals, and endeavouring to imitate the animals they represented, in roaring and raving, alarming the cowardly and appalling the stoutest hearts."

C. H. STEPHENSON.

19, Amptill Square.

CHRISTMAS.—In an old scrap-book I find the following quaint "eight-line stanza":—

"Christmas is a merrie time
Good mirth therefore to make,
Young men and maids together may
Their legs in dances shake.
We see it with some gentlemen,
A common use to be,
At that time, to provide to have
Some pleasant minstrelsie."

"F. LOVELL 1600."

What is known of F. Lovell? None of the Biographies at present within my reach contain any such name.

As Christmas Day falls on a Monday this year, permit me to remind your contributors and readers that at 3rd S. x. 492, they will find a curious and interesting note by T. SHIELDS anent a "Monday-Christmas."

C. H. STEPHENSON.

19, Amptill Square.

[The lines quoted by our correspondent are by Thomas Lovell, and appear in *A Dialogue between Custom and Feritie, concerning the use and abuse of Dancing and Minstrelsie*, 12mo, black letter, 1591, of which only a single copy of this remarkable book is believed to exist. Elton never met with the work, although he got sight.—Ed.]

THE ROMANCE OF THE ROSE.—A valuable paper on this subject in the *British Quarterly Review*, which I find attributed to Mr. Walter Besant, deals with the enumeration of the lines in a puzzling way. The writer, in reference to the English version ascribed to Chaucer, remarks: "It is unfortunate in some respects that it contains only a portion, viz. the first 5,170 lines, and then, with an omission of 5,544 lines, about 1,300 more." This statement does not agree with my own investigations, for, taking the edition of 1864, inimitably edited by M. Francisque-Michel, as a standard, I find that Chaucer's version runs from line 1 to line 5,875, and is renewed at line 11,444. Here is a discrepancy in quantity of over 700 lines, which seems to call for explanation.

A. HALL.

Queries.

AGRIPPA D'AUBIGNÉ.—The friends of literature will be glad to know that at last a complete edition of the works of Théodore Agrippa d'Aubigné is in preparation. Respecting the merits of that original and vigorous writer, it is unnecessary to make any remarks here; we would only refer our readers, *inter alia*, to the late M. Sainte-Beuve's appreciation of him in the *Causeries du Lundi* (vol. x. pp. 253 and following.)

The works of D'Aubigné have never yet been published in a collected form, and the only portions of them which can, at present, be easily obtained are—1. his *Mémoires* (M. Ludovic Lalanne's edition, 12mo, Paris, Charpentier, 1854); 2. *Les Tragiques* (M. Ludovic Lalanne's edition in M. Jannet's *Bibliothèque chrétienne*, Paris, 16mo, 1857); 3. *Les Aventures du baron de Feneste* (M. Mérimée's edition, in the same collection, Paris, 16mo, 1855.)

Messrs. Eugène Réaume and François de Causade, who share the responsibility of the edition I am now announcing, have been able to avail themselves of the numerous MS. treasures preserved in the library of the late Colonel Tronchin at Bessinges in Switzerland; from that source they have procured a large quantity of letters and poems completely *inédits*; the British Museum, too, can boast of some MSS. which have been carefully collated.

It appears, however, that about sixty years ago Mademoiselle Tronchin, great-aunt of the colonel, sold a number of MSS. originally belonging to the Bessinges library, and including several of the D'Aubigné papers. These documents were purchased, it is said, by some *English amateur*.

Now, I should esteem it a great favour if any of the readers of "N. & Q." possessing MSS. either referring to the old Huguenot writer or composed by him would allow me to examine

them, and, if necessary, to make a few extracts from them. By so doing they would lay Messrs. Réaume and De Causade under the deepest obligation, besides helping to secure the completeness of a valuable literary production.

GUSTAVE MAMOR.

Harrow-on-the-Hill.

THE AUTHORISED VERSION.—I have been for some time engaged in compiling a list of the editions of the Bible according to the translation of 1611. My catalogue will extend to 1711, and will, I hope, include most, if not all, the editions known to have been printed in the century. I am anxious to obtain all the information I can upon the subject, and venture to ask your correspondents for particulars as to any private collections with which they may be acquainted. Not to inconvenience you, I shall be glad to receive communications not of general interest at my private address. May I conclude this note with a definite query? What is the date of the first Bible printed at Oxford? W. J. LORIE.

Upper Berkeley Street, W.

BISHOP BERKELEY ON THE EXTERNAL WORLD.—(1) Has the ordinary belief in the existence of external objects ever been stated and justified as an inductive inference that the relations observed to exist between the bodies and organs of sense of other human beings on the one hand, and objects external to them on the other, exist also with regard to our own bodies and organs of sense? If so, by whom and where? (2) Has such an argument been replied to, and if so, by whom and where?

EDW. H. SARTON.

30, Spencer Road, Putney.

REV. JOHN BRYAN.—Can I obtain any account of the pedigree or descendants of the Rev. J. Bryan, D.D., of Coventry? He and his three sons were ejected from their livings for nonconformity in 1661.

CLERIGIOUS.

MANUSCRIPTS OF THE "CANTERBURY TALES." Can any of your readers help me to a knowledge of where the following MSS. of the Tales are, which were used by Urry, and are described from his catalogue in the preface to his edition of Chaucer's Works:—

V. "A very fair MS. on Velum, well preserved, containing all the Tales, and ending with the *Maturation*, belonging to the Earl of Carnarvon now (A.D. 1781) Duke of Chandos."

VI. The Hon. Col. Hen. Worsley's Paper MS., "imperfect at the beginning and end, containing all the Tales."

IX. "Another fair MS. well preserved," belonging to "Mr. Edmond Canby of Thorn in Yorkshire: This Book wants the Coker's Tale and Gamelyn, and also the Squire's and the Marchant's Tales, and is imperfect at the end."

X. The MS. "of Mr. Norton of Bathwic in Hampshire," probably "written in the time of Richard II. . . most miserably mangled . . . scarce one Tale or Prologue entire . . . the Parson's Tale has neither beginning nor end"; it contains Gamelyn.

XII. "A MS. of the late Bishop of Ely . . . containing all the Tales, with Gamelyn, and the Retraction thus introduced at the end of the Parson's Tale, 'Here takith the maker of this book his leave'; and after it this Rubrick, 'Here endith the Canterbury Tales compiled by Geffrey Chaucer, of whose soule Jhu Crist have mercy. Amen.'"

I am also very anxious to hear of any manuscripts of Chaucer's *Troilus and Cryseyde* and other minor poems in private hands.

FREDK. J. FURNIVALL.

DEATH'S HEAD BUTTONS.—In a letter to the *Gentleman's Magazine* for March, 1787, p. 220, a writer says: "I do not see why the clergy should be confined to death's-head buttons." Can any of your readers explain what was the origin of their use, and when they ceased to be worn? *

J. BURHAM SAFFORD.

Evesham.

DEESIDE.—There is a well-known local publication called *The New Deeside Guide*, written by, it is understood, the late learned Dr. Joseph Robertson of Aberdeen. I wish to know whether any of your readers or correspondents know of a copy of the original work—*The Deeside Guide* or *The Guide to Deeside*, written, it is presumed, some time in the last century. Copies have been heard of, but I cannot trace one.

JAYCEE.

Aberdeen.

GEN. JOHN DESBOROUGH.—Where can any clue be found to the pedigree of General Desborough, brother-in-law to Oliver Cromwell? J. D.

BATTLE OF HARLAW.—Can you, Mr. Editor, or any of your correspondents, inform me where I shall find the best (meaning thereby the most graphic and most accurate) account in prose of this battle, fought A.D. 1411 between Donald, Lord of the Isles, and the Earl of Mar as King's Lieutenant? I know the field of battle, twenty miles north of Aberdeen, well, but apart from the old ballads, know of no good detail of the fight.

W. A.

JOHN HOWARD'S TOMB.—Will any one kindly inform me how it is that Dr. Clarke, in his *Travels*, describes Howard the philanthropist's tomb, near Cherson in Russia, to be built of brick, and without a sundial, whilst Henderson's *Travels* describe a *cenotaph* in the same locality as built of white stone with a sundial on one side? Are these different structures? if not, which is the correct account? As the information is wanted at once, perhaps the informant would favour me with a private communication.

ALFRED GATTY, D.D.

Ecclesfield, near Sheffield.

INSCRIPTION AT APPLEBY, LEICESTERSHIRE.—Can any one tell me if the inscription at the Old

Moat House at this place, figured with other carvings in the same house in Nichols's *Leicestershire* (Sparkenhoe Hundred, vol. iv.), has ever been deciphered? * The house originally belonged to the Applebys, and is without doubt the oldest in the village. Any information on this point will be most acceptable.

T. FELTON FALKNER.

Appleby Magna, Atherstone.

"THE LORD OF LORNE."—In Mr. Collier's reprint of Edward Guilpin's *Skialethia*, 1598, the following lines occur on p. 31:—

"Yet, like th' olde ballad of the Lord of Lorne,
Whose last line in King Harries dayes was borne."

Can any of your readers throw light on the ballad and the historical allusion? GAEL.

[Copies of "The Lord of Lorne and the False Steward" are in the Pepys Collection (i. 494); the Roxburghe (i. 222; iii. 584); and in a Collection of Old Ballads sold by Puttick and Simpson on August 6, 1867, purchased by Mr. Bennett for 22l. It was entered at Stationers' Hall, October 6, 1580. It consists of 156 lines.]

MAP OF ANCIENT GREECE.—Which is the finest map, on a large scale, most suitable for the study of ancient Grecian history? E. F. F.

[The best map known to us is the following: *Græciæ Antiquæ Tabula in usum scholarum descripta* ab H. Kiepert. Berlin, 1869); or, as it reads in German, *Wandkarte von Alt-Griechenland in Neun Blättern* von Heinrich Kiepert. Zweite Verbesserte Auflage.]

"MIGHT MAKES RIGHT."—In the early ages of the world this proverbial expression pointed out the wild state of nature in which mankind lived. It is nowhere given better than by this stanza of Wordsworth:—

"Because the good old rule
Sufficeth them, the simple plan
That they should take who have the power,
And they should keep who can."

The Greeks and Romans no doubt acted on this principle, but I would ask if the idea occurs in any of the Greek and Roman classical writers?

A. W. W.

PEYTON OF KNOWLTON.—The Peytons of Knowlton and Doddington, two families of extinct baronets, descend from Sir John Peyton, a younger son of Sir Robert of Iselham. This Sir John Peyton married Dorothy Tyndall of Hockwold, but there are no dates whatever mentioned in the accounts of him and his wife in the baronetages. When did he and his wife die? and is there any monument to either of them at Knowlton? C. W.

QUOTATIONS.—Can any of your readers inform me in what book (I understand it is the book of a living author) the following words occur:—

[* The meaning of this inscription was asked for by J. N. [? John Nichols] in the *Gentleman's Magazine* of October, 1807, p. 913.—ED.]

[* This query appeared in the *Gent. Mag.* lxxvii. 369.]

"Though it is true that sacraments are but the husk and shell; yet in nature we observe ordinarily that, unless the shell and husk are present, the kernel does not come to perfection."

These, if not the precise words, convey the meaning of the passage in full. Q. M. R.

Whence comes the following:—

"Could we but think with the intensity
We love with, one might do great things, I think."
K. P. D. E.

Where are the following lines to be found?

"Leave me not lone and drear and desolate,
As silent lightning leaves the midnight sky."
CORNUB.

"Who make of life one ceaseless holiday."

Is this line to be found anywhere in Wordsworth's published poems, and did the "old man eloquent" mean it to apply to the French nation?
WALTER THORNBURY.

A couplet, the first line of which I forget, but the sense is, "I must call everything by its right name"—

"A spade a spade, and (some one) a buffoon."

It is obviously copied from a passage in the first satire of Boileau—

"Je ne puis rien nommer si ce n'est par son nom;
J'appelle un chat un chat, et Rolet un fripon."

311.

"They utter lies till they believe them true."

J. A. C.

The mistress of the Jews' Infant School, Commercial Street, will feel obliged if any one will tell her where the following words can be found?—

"Once in the silence of the night
The lamp of God shone clear and bright,
And there, by holy angels kept,
Samuel the child securely slept."

Can you tell me which of the Roman emperors it was who said that he declined to go underground whilst it was optional to remain above?

E. W.

SHELL CAMEO.—What is the earliest known example of a shell cameo?

J. C. J.

SKELETONS AT HAMPTON COURT.—Can any light be thrown on the skeletons at Hampton Court? Mr. Wintle in *The Times* suggests that they were Lord Francis Villiers and Mr. Grenville; but, according to Clarendon, Lord Francis Villiers was killed in a skirmish near Kingston. Besides which, these skeletons were only two feet below the surface, and must have been disturbed during the building of William III.'s court had they been there at that time.

HENRY T. PONSONBY.

[The recent discovery of these skeletons was discussed in *The Times* of Nov. 4, 7, 9, 10, 11, 13, 1871, but without any satisfactory conclusion.]

GYBBON SPILSBURY'S MOTTO.—I have a book-plate with the name of Gybbon Spilsbury. The shield is too long to describe, but it has supporters and a crest. Over the latter is the motto "Glen-gybon Aboe." Who was the individual, and what is the meaning of the motto? M. D.

WATER AS A TURNSPIT.—In a *Description of the County of Worcester* (no date) I meet with this curious fact. Describing Wollar Hall, situated on Breedon Hill, near the Vale of Evesham, bought of the great Lord Burleigh by an ancestor of the present possessor, the compiler says:—

"In the kitchen there is the singular convenience of having the spit turned by a stream of water which runs under the brow of a hill close to the house."

Are there other instances of this application, or is it unique in its kind?
J. A. G.
Carisbrooke.

Replies.

"AN-HUNGERED."

(4th S. viii. 435.)

The form *an-hungered* is a mere error of Tyndale's, and needs but little discussion. The fact of its being a false form accounts for its not having been explained. I suppose that it occurs nowhere else but in Tyndale's translation, and in the translations which have adopted the word from him.

The pedigree of the word is well known. It first appears in A.-S. as *of-hingrede*, famished, the past part. of a verb *of-hingrian*, to famish. Thence it passed into Early English in the forms *of-hungred* (*Ancien Ricle*, 376), *ofhungret* (*St. Kath. ed.* Morton, 1030), and the corrupted forms *afingred* (*Piers Plowman*) and *afingret*. See *ofhungren* in Stratmann. Thence it was modified into *ahungered*, with a parallel adjectival form *ahungry*. But Tyndale, unaware that *a* is here a corruption of *of*, and at the same time being well aware that *a* often stands for *an*, a variation of *on*, expanded the prefix wrongly, thus producing the otherwise inexplicable *an-hungered*.

This need not trouble our revisers in the least. They can either write *ahungered*, or change the form *he was anhungered* into *he hungered*, as in the corresponding passage in St. Luke.

If any further illustration is required, it may suffice to remark that the A.-S. *of* is the German *ab*, and that *abhungern* may be found in a German dictionary.

The word *athirst* has a similar pedigree. It first appears in A.-S. as the past part. *ofthirsted*, more often contracted into *ofthirst* or *ofthyrst*. In Early English it appears in the corrupt forms *aferst*, *afirst*, or *afurst*, as well as in the more correct form *athirst*. It is therefore not formed directly from the substantive, as a guesser would suppose.

Hence a curious specimen of editorial ignorance.

When Dr. Whitaker found the expression *afurst* and *afirst* in a MS. of *Piers the Plowman*, he took it to mean *with aching fingers and frost-bitten*; whilst Ritson conjectured *afurst* to mean *at first*, in the *Romance of King Horn*, where another reading is *ofthurde*. See *afurst* in *Piers the Plowman*, ed. Wright, ii. 570.

Is it proper to add that, in the phrase *a preparing*, the latter word is 'no more a gerund than the word *preparation* is. *Preparing* is here a substantive, and *a preparing* is for an *preparing*, which in Old English meant *preparation*. The confusion between the participial-ending *ing* (A.-S. *-ende*) and the noun-ending *-ing* (A.-S. and Germ. *-ung*) is of constant occurrence.

When MR. OAKLEY assumes that the prefix *a-* in English has never been properly explained, I can but suppose that he has not referred to the right books. He should consult Stratmann's *Old English Dictionary*; Lye's or Bosworth's *A.-S. Dictionary*; Grein's *A.-S. Dictionary*; Mätzner's *English Grammar*; Koch's *English Grammar*; Loth's *A.-S. Grammar*, &c. It is rather too long to explain in full; but I may remark that *a-* sometimes answers to *on*, as in *asleep*, O. E. *on slepe*; sometimes to *of*, as in *adown*, A.-S. *of-dne*, and in the word *ahungered* in question; sometimes to the A.-S. *and-*, Germ. *ent-*, as in *along*, formerly written *andlang*; and sometimes to the A.-S. prefix *a-*. The last has three various powers; in general, it answers to the G. *ex-*, O. H. G. *ar-*, Mæso-Goth. *us-*, originally signifying *out of*, and implying the completion of an action; but there are some cases in which it has either the power of the Germ. *ab-*, A.-S. *of-*, as in *addn*, G. *abthun*, to do off; or that of the A.-S. *on-*, as evidenced by such double forms as *abyrgen*, or *onbyrgan*, to taste. Some confusion existed even in the earliest times, so that we find all three forms *adrædan*, *ofdrædan*, *ondrædan*, with the same sense, viz. to fear. We even find the double prefixes *ofa-*, and *ona-*, in such words as *ofasledn* from *asledn*, and *onascendan* from *ascendan*, the simple verbs being *elein* and *sendan*. We may therefore equate the English *a-* either to *on*, *of*, A.-S. *and-*, or A.-S. *a-*; or to the German *an-*, *ab-*, *ent-*, or *ar-*. But every case should be examined separately. Then there is also the French prefix *a-*, from the Latin *ad* or *ab*, of which we see instances in *amoment* and *avert*.

But we must not equate *a-* to the A.-S. prefix *ge-*. This has been very perversely done by many (not all) lexicographers in the case of *one* word only, viz. the word *ago*. The very fact of its being a solitary example of such a change is suspicious, and the supposition is quite uncalled for. We have in A.-S. both *agan* and *ofgan*, past participles of *agangan* and *ofgangan* respectively; to either of these (and they are probably equivalent) we may safely refer *ago* without being driven to suppose

that *ge-* became *a-*. The forms in which *ge* occurs are—Mæso-Goth. *ge-*, A.-S., Germ., and Dutch *ge-*, Old English *ge-*, *gi-*, *i-*, and *y-*. I suppose that the notion of deriving *ago* from *gagan* was originally a bad guess, unsupported by proof, and that it has been repeated again and again without examination till it has become widely believed in. It is not therefore a *true* notion.

WALTER W. SKELT.

1, Cintra Terrace, Cambridge.

I have no doubt myself that the prefix *on* is the regular prefix of intensity which Professor Key has shown in his papers in the *Philological Society's Transactions*, 1868, p. 68, &c., and other volumes, to be so widely spread through the Indo-European family.

May I appeal to your readers not to send you questions about Old English words without first looking them out in Dr. Stratmann's *Dictionary*? This course would save you much space and many wild guesses.

F. J. FURNIVALL.

* ALL FRIENDS ROUND ST. PAUL'S.

(4th S. viii. 463.)

About five years ago I heard this toast given at a commercial dinner in the North, thus:—"All friends round St. Paul's; not forgetting the tree, and the trunkmaker's shop at the corner." Beyond the periphrasis for "everybody" implied in its first clause, I have no idea what this after-dinner sentiment means. The repast at which it was given was a curious experience to one of the uninitiated. It took place at half-past one in the day. There were about a dozen present, of one of whom I was the guest. The conversation during dinner was general; not professional, not brilliant, nor even edifying. There was of course a funny gentleman; the rest were rather dull, especially the two seated respectively at the top and bottom of the table, they being apparently oppressed with a sense of responsibility, for they were never once addressed except as "Mr. President," and "Mr. Vice"; the office of the latter being very much punned upon by the comic gentleman. Every form of a public dinner was solemnly gone through. On the removal of the cloth, the health of the Queen, of the Royal Family, of the Church, and of the Army and Navy was drunk, some of the convives giving a

[* Or rather, "All round St. Paul's, not forgetting the trunkmaker's daughter." The trunkmaker's shop was the boar's to which all unsaleable books were consigned. Mr. Henry Nickless, master of the famed trunkmaker's shop at the corner of St. Paul's Churchyard, died on Nov. 18, 1760, worth twenty thousand pounds, and figures in Hogarth's print of "Beer." Of course his daughter became a popular toast among the young elite.—Ed.]

peculiar motion to their glasses in front of their lips before sipping their wine, to show perhaps that they were Freemasons. There were no songs, only toasts. The ceremony concluded by a call for the bill, and a rigid audit of it by the vice-president. The gross amount having been divided by the number of diners, each share—doubtless a daily average—seemed to me to be rather a burthen upon gentlemen in the station of commercial travellers, whose gains, I have heard, are not princely. My left-hand neighbour complained that he was always obliged to pay for at least one pint of wine, although, being an invalid, he could not drink a drop. They never spoke of each other as travellers, but as “representatives” of such and such firms; and beyond a little harmless chaff towards the end of the proceedings, were more ceremonious to one another than could have been anticipated. I was told that similar rites were being performed at the same hour in every large commercial town in Great Britain.

As old customs are dying out, one may hope that this relic of the bad old times is dying out also; therefore a record of it, be it ever so imperfect, may be not uninteresting. That such a waste of the best business part of the day, of money, and of health—for the system does not tend to promote temperance principles—will be steadily done away with must be the sincere wish of all friends round St. Paul's. SHERRARD.

This being a North country toast, may it not have allusion to Percy the London trunkmaker, who, in James I.'s reign (I think), claimed the Northumberland honours and estates?

S. H. A. H.

This world-famous trunkmaker vended his proper wares at a shop between St. Paul's and Cheapside—at the corner, I think—and his conspicuous shop was the only claim which he possessed to this not very witty association between him and the centre of London. J. H. B.

THE DOCTRINE OF CELTICISM.

(4th S. vii. *passim*; viii. 31, *passim*, 407.)

P. D. T. asks me which of the river names of Scandinavia and Russia are Keltic? My answer is that, among several other Keltic river names in the former country, we have the Don (*Tavaís*), Donetz, Dnieper, Dniester, which square with the river Don in France: the Don, the Dane, the Dean, the Doun or Dun, the Davon, the Devon, the Deben, the Tun or Ton in Great Britain and Ireland; and the Donau, Danubius or Danube in Continental Europe. There is also the Ousa in the North of Russia, which agrees with the Oise in France, and the four rivers Ouse in England. In Scandi-

navia we have the Eyder, which coincides with the Oder, Adour, Otter, and Itter; and with the English river names Adur, Adder, Edder, Otter, Haiter, Hodder, Wedder, and [R]other. There are likewise in the same country the Treen (which agrees with the Drin in European Turkey), the Stor and Storr, the Alten, the Schley, and the Ranea. The Stor and Storr agree with the two Italian rivers Stura (one of which is found Astura, *Ἀστουρα* and *ὁ Στόρας*), with the Continental Steyer, Styr, Ister, and the English Stor, Stour, Stur, and Oyster. The Alt[en] squares with the Transylvanian Ahlt or Aluta (Olt, Olto), and the British river names Alt, Alde, Alt[dubh], Alt [Dovern], Ault[-guish], and Ault[-sigh]. The river name Schley is etymologically the same with the British river names Lee and Lea, and the French Lie. The last syllable of Ranea is of course Gothic, but the first syllable agrees with the name Rhine, the Prussian river Rhin, Rhein, or Rhyn, the Bolognese Reno, and the French Renelle (Lat. Ranella). I will, if necessary, endeavour to give the etymology of all these names. I take it that J. C. M.'s quotation from Rankin does not prove that the Cymri were Germans, but rather the reverse. R. S. CHARNOCK.

Gray's Inn.

P.S. Conf. the Styr (2), Oster, Aidar, Suror, Lyk (Russia), Sura and Sor Fiord (Norway), Sor (Spain), Sure (Neth.), Soar (Leicester), Suir (Ireland), Lyck (Prussia), Lek (Holland), Lech (Tyrol), Lech (Denmark), Leck and Leach, or Lech (England).

MR. CHARNOCK affirms that some of the river names of Scandinavia and Russia are Keltic. Opposed to this, with reference to the ethnology of the Russian empire, we learn that “none are Latin or Greek, like the great intellectual and conquering nations of antiquity; *none are Keltic*, like the older populations of Gaul, Britain, and Ireland.” Such is the statement of Dr. Latham. Will Mr. CHARNOCK condescend upon the *evidence in virtue* of which he dissents from this generally accepted view? A MIDDLE TEMPLAR.

As a literary curiosity, a misrepresentation by W. B. of Glasgow, at p. 248 of “N. & Q.,” certainly deserves notice. In the most cool and business-like manner, by the simple expedient of suppressing the principal part of a statement of mine while professing to quote it, he deprives it of the meaning that most evidently I intended, and makes it appear unreasonable and indeed absurd.

I said that it is probable that Professor Huxley knows much better than Tacitus who the Caledonians were, and added as my reason for thinking so—“as he lives about seventeen hundred years later than Tacitus, *and has access to much*

information and discussion on the subject that were not accessible to that eminent writer." Of the reason thus given, W. B. quotes only the first third, ending with the word "Tacitus," with a parade of accuracy marking it by inverted commas. But he entirely suppresses all the rest of the sentence (which is here printed in italics), though separated only by a comma from the part he does quote. Having thus cooked it to his satisfaction, he describes it as a singular reason, and proceeds to ridicule it, suggesting that on the same principle we must go to Mark Twain, the American humorist, for a circumstantial account of the "killing of Julius Caesar"! Such is W. B.'s way of dealing with the argument of an adversary. It is worthy of attention as a most unique performance, or of a kind somewhat rare, I should suppose, in the pages of "N. & Q." or anywhere else.

H. R.

"HEART OF HEARTS."

(4th S. vii. *passim*; viii. 55, 134, 426.)

LORD CHELMSFORD, at page 362 of the last volume, condemns a well-known expression as illogical and inaccurate. *Heart of hearts*, he contends, should be *heart of heart*, as the former construction implies the possession of several such organs by an individual, and of one more cordial than the rest. Many readers of "N. & Q." have probably been awaiting an explanation of this apparent discrepancy; but hitherto no plea, except that of use and custom, has been offered on its behalf, while numerous correspondents, both unloyal to their Queen's English and undutiful to their mother tongue, have disclaimed all further connection with this luckless epithet. For want of a more able advocate, I now venture to make out a case for the more conventional form of the expression.

It appears to me that, though faulty in many of its modern applications, *heart of hearts* may totally differ in its signification from *heart of heart*. The latter phrase is expressive of depth and thoroughness—the essence of a thing, and in that sense is used by Shakespeare in *Hamlet*, Act III. Sc. 2, and in *Troilus and Cressida*, Act IV. Sc. 5. But *heart of hearts* has a much wider range of meaning, for by a metonymy *heart* is used for moods, passions, and dispositions, the results as well as the causes of the working of the mind. An illustration is supplied by the passage quoted by one of your correspondents from Anthony Trollope—

"In her heart of hearts Mrs. Grantly hated Mrs. Proudie—that is, with the sort of hatred one Christian lady allows herself to feel towards another."

Here, *heart of hearts*, as I understand it, contains an allusion to all kinds of hidden recesses of the mind, in which, could they be thoroughly explored and ventilated, Mrs. Grantly would be

found to hate Mrs. Proudie. So again, when Dickens makes the confession, "Like most parents, in my heart of hearts I have a favourite child, and that child is David Copperfield," he is not professing an absorbing, undivided attachment, but is hinting at a sort of reservation, which, among all the fluctuations of mind and passion, takes the shape of a liking for David Copperfield.

JULIAN SHARMAN.

20, Palace Gardens Terrace, W.

This phrase appears to me to have originated in the duplicity of the heart expressed in Hebrew by *corde et corde*: see Drusius, *Proverbia*, Franckerm, 1590, Clav. 1. lib. iv. 38; Erasmus in adagio, *Duplices viros*. Instead of being used *in malam partem* as twain-hearted, like duplex, the expression "heart of hearts" may imply an undivided heart, or may it not designate the harmony between the will and the judgment, when the conflict—

"Video meliora proboque,
Deteriora sequor"—

is unfelt by *vir cordatus*?

"Corde carere alicui non habere dicitur qui desipit. Nam in corde sapientie sedes secundum Ebræos. In qua sententia fuisse significat Cicero (*Tuscul. lib. 1. 9*) qui prudentes cordatos vocaverunt, ex quo etiam, inquit, excordes, vecordes. Lucretius, lib. iii. 189:

Consilium quod nos animum mentemque vocamus:
Idque situm media regione in pectoris hæret.

Drusius, p. 289: *Aliis nec cor ipsum placet nec cerebri quandam partem esse animum, sed alii in corde, alii in cerebro dicunt animi esse sedem et locum.*—The heart had more advocates than the brain." (Munro's *Lucretius*, vol. ii. 241; cf. Lemaire's *Gc. in loco*.)

Another origin of this expression is suggested by the communicativeness of friendship—"Amicorum omnia communia sicut et animus":—

"Pectoris ut nostri sedem colla, alme Syagri,
Communesque habitas, alter ego Ausonium."
Ausonii Prefatiuncula.

BIBLIOTHEGAR. CHESHAM.

LIFE IN LISBON.

(4th S. viii. 142.)

Few of the readers of "N. & Q." will feel otherwise than grateful for a transference to its columns, from a small and perhaps little-known volume, of a worthy pendant to Canning's elegiacs on "Life in Lisbon." This piece, as in an interesting and graphic narrative of *A in Portugal*, by the Rev. Joseph Oldknow, &c. (small 8vo., 1855), and contributed in 1855 by J. Sackville Curran, Esq., of the London University, to the loss of a scholarship. The lines were

and afford a pleasant and graceful specimen of modern rhyming Latin verse. As such, and in the belief that they would be appreciated by many readers of these pages, I sought and readily obtained, from my friend Dr. Oldknow, permission to extract them from the little work in which they occur, and do with them as I might think fit.

After visiting Oleiros, our travellers proceeded to Sertaa, which, though "one of the cleanest and best villages they had lately seen," possessed an "Estalagem," of which the narrator pronounced that "a more wretched habitation it was seldom his lot to be in." They got, however, a pretty good dinner; and after a visit to a suppressed monastery, and some reflections, suggested by what they witnessed, upon the beneficial character of pictorial representations in religious teaching and observance, even in connection with Bible reading and oral instruction, the travellers returned to the "Estalagem" to tea. Here, by dint of a "little tin 'Aetna'" and spirit of wine, they contrived, "greatly to the amusement of the natives," to brew the refreshing infusion. While enjoying this, "the beds were prepared in two adjoining rooms over the stable, one opening out of the other, such as labourers in our own country would almost refuse to occupy—my friend's on the floor, mine on a chest; his placed where it was in order, as the landlady said, to avoid contact with bugs!" These circumstances, however, bad as they would seem to be, do not appear to have been unpropitious to the muse; and the sting of a *cimer* serves for the nonce as a spur to set a willing Pegasus on the trot. That very night, the more poetical of the travellers "gave vent to his feelings" in the following parody on Moore's song, "Believe me if all the endearing young charms":—

"Believe me, if all of these horrible beds,
Which we sleep on so badly to-night,
Had bolsters and mattresses, pillows and steads,
And sheets of the cleanest of white;
We should still be ill off, as this moment we are,
Let these nuisances cease as they will;
If the mules just below, and just under the stair,
Were standing and stinking there still.
It is not the fare, and it is not the wine,
Though better than either might be;
It is not hard eggs, and no forks when we dine,
And no *agua ferrente* for tea:
The mule that is truly so, never gives o'er
His champing by day and his smells;
While at night he frights men by his kicking the floor,
And the devil by ringing his bells."

But it was after the experience of the night that the following effusion was penned:—

"Omnibus hominibus hoc est nimis notum,
Lusitanum populum nunquam esse lotum:
Inde viatoribus hoc fit sæpe votum,
Eum ut diluvia nova mudent totum."

"Domos tenent pulices, cimices tabernas
Infestant pediculi dominos et vernas,
A quibus ut eruas pectus atque pernas,
Ne hanc quam præcipio medicinam spernas.
"Camphora cum spiritu vini præparatum,
Antequam dormiveris, fiat misturatum:—
Hoc per lectum spargier, hoc per omne stratum,
Cimices et pulices fugat:—Est probatum.
"Somnum tamen interim non sperare datur;
A mulabus requies dire laceratur,
Ab his ore manditur, pedibus saltatur,
Et per ruptum laquear fœde odoratur.
"Olim magnum dæmonem, narrat ut Tobias,
A Tobiae lectulo egit Azarias:
Et per tintinnabula, nec jam per res pias,
Mulæ nostræ daimonum pellunt hierarchias.
"Intras ut cubiculum, totus adstat vicus;
Nullum tenet hominem vinea vel ficus:—
Adstat tabernarius, notus et amicus—
Omnibus communis, vere caprificus.
"Tu qui Lusitaniam intendis adire,
Vias, vicos, populum execrabis dire:
Quantum sitis perferes, quam sudabis mire!
Quantum instat strepitus! quantum instat iræ!
"Ergo cum id tolères quod non dicit famen,
Cum pro victu fœnum sit, et pro lecto stramen,
Tibi patientia conferat solamen!
Noster chorus dicito magna voce, Amen!"

Dr. Oldknow regrets his inability to furnish the English reader with an adequate translation of this witty *jeu d'esprit*, but gives one in an *appendix*, for which he is indebted to a friend, his eldest son, as he informs me:—

"Who knoweth not the dirtiness of Lusitania's nation?
Say, what can e'er improvement bring, except an in-
undation?
Vile insects fill the houses all, worse swarm in ev'ry
bed:
An you desire your skin to save, by my advice be led.
"Of camphorated alcohol take, ere you sleep, a phial;
With it bedew the bed-clothes well,—you'll find it
worth a trial:
But hope not, weary one, for rest:—the mules prohibit
sleeping;
Their bits some champ, their feet some stamp, their
nightly revels keeping.
"Nor stamps, nor rattling bits, alone disturb the travel-
ler's rest,
For odours through the chinks arise—a still more
grievous pest.
An angel once, Tobias tells, for him expell'd a devil,
But noisy bells and nasty smells now fright the Prince
of evil.
"When to your chamber you retire, the town turns out
to see;
The host and hostess, friends and all, invade your
privacy.
For him who visits Portugal, what grievances are
waiting!
How he'll perspire, and vent his ire in vehement exe-
crating!
"How thirst will agonize his throat, throughout the live-
long day,
That parch'd has grown with passing on along the
toilsome way!"

When nought he finds for bed but straw, for dinner
coarsest rations,
Oh, may he consolation find in that blest virtue—
patience !”

WILLIAM BATES, B.A.

Birmingham.

BURNSIANA.

(4th S. vii. *passim*; viii. 32, 55, 161, 165, 234,
336, 424.)

I am by no means satisfied with the explanation of SCOTGLADUS, and would ask S. for the word *pin* or *peen* in Jamieson's *Dictionary*, and its significations, if found there, and 2. for the reading “turn” from the Kilmarnock variorum edition of the poet, if such a reading has existence in any known copy of Burns.

The word “serve” used by me instead of “help,” was an inadvertence from not writing with the poem before me.

The meaning which S. G. assigns to *pin* never once crossed my thoughts during the long period that has elapsed since my friend communicated it in Chester Castle in 1826; nor, if I may judge from the character of the man, known to me for many years, did it ever cross his. He was a very grave man, a thorough Scot, and gave me my first lesson in Burns. To him I read “The Haggis” to gain the pronunciation and the meaning at the same time; and when I suggested the obvious *pin* as a wooden skewer big enough to mend a mill, he stated the other view to be the only correct one, and was almost angry when I seemed to press the (to me) obvious meaning of the words. I am as nearly sure as I can possibly be, without absolute certainty, that he was right, and that I at that time was wrong, and SCOTGLADUS now. Could not the word *peen* mean liquor, juice, sauce, by a licence of usage, even “though it were also used in the sense your Edinburgh correspondent gives to it”? Even supposing *peen* to convey the meaning he suggests, how could it be “atrocious” or even inappropriate in the mouth of a poet who sees in the very line before that word the “atrocious” figure of “hurdies” in the protuberances of the haggis? At the very worst, then, in a composition confessedly humorous, wherein a not very nice man indulges in a figure equally atrocious, I must confess I see no special atrocity in averring that a pent-up stream of liquor inside the haggis, if let flow like the suggested stream of SCOTGLADUS, would “help to turn a mill.” The beads of amber that stud the outside bespeak the amplitude of the liquid store within.

Let me add that I do not share S. G.'s appreciation of a very unsightly dish, nor are its ingredients appetising, unless to a very hungry mountaineer. Those ingredients are the liver and lights of a sheep, with its suet and other scraps cut into

small pieces, and inserted in the stomach of the animal, with onion, salt, and pepper, and a sufficient flood of water or *peen* to float the solids and fill the bag.

To such a compound I could never apply the epithet “delicious,” and so long as SCOTGLADUS permits me to enjoy the humour of his national bard he is quite welcome to the unenvied and unshared enjoyment of what every loyal Scot must deem “the chieftain of the puddin’ race.”

SCOTOPHILUS.

SIR OLIVER CROMWELL: PALAVICINI.

(4th S. viii. 431.)

The printed information relating to Sir Oliver Cromwell and his family is not quite so meagre as MR. HENFREY appears to suppose. In answer to his inquiry, Sir Oliver was *twice* married; first to Elizabeth, daughter of Sir Thomas Bromley, Lord Chancellor, by whom he had four sons—Henry, Thomas, John, and William; and four, if not five, daughters, some of whose names are differently given in different pedigrees. He married secondly Anne, daughter of Egidius Hooftman, and relict of Sir Horatio Palavicini, by whom he had two sons—Oliver and Giles—and two daughters, Mary and Anne. Sir Oliver's eldest son, Henry, married for his first wife Baptina, only daughter of Sir Horatio Palavicini; and Sir Horatio's two sons, Henry and Toby,* married two of Sir Oliver's daughters by his first wife, on the same day (April 24, 1606) at All Saints church, Huntingdon.† For the leading particulars of Sir Oliver Cromwell's life—his staunch adherence to the royal cause notwithstanding his near relationship to “Old Noll,” and for notices of his children, I would refer MR. HENFREY to Mark Noble's *Memoirs of the House of Cromwell* (2nd ed. i. 57-82), and to the extensive pedigree of the Cromwells in Gough's *Bibliotheca Topographica Britannica*, vol. vi. In Noble's 2nd vol., 173-180, is an account of the Palavicini family—how Sir Horatio came to England in Mary's reign to collect the Pope's taxes, and, upon the accession of Elizabeth, pocketed the proceeds—how he became a rich money-lender, and a zealous servant of the crown; with the well-known satirical epitaph upon him from Walpole's *Anecdotes of Painting*.

In the *Calendar of State Papers (Domestic)* 1593-1597 (edited by Mrs. Green) is an abstract of the last will and testament of Sir Horatio, which is curious and suggestive. It is wrongly placed under the year 1596; whereas he did not

* Eventually heir, by the death of his brother Henry.

† This statement is given by Mark Noble; and if it is correct, Toby at the time of his marriage was only thirteen years old, as he was born May 20, 1593. His first child appears to have been baptised in Sept. 1611.

die till 1600. In the volume of the same series for 1598-1601 is a long note of a deed executed by him for the settlement of his estates; and throughout these calendars, during the time of his residence in England, will be found many notes of his services.

It may not be amiss to transcribe here some extracts I made a few years since from the parish register of Babraham, co. Cambridge, relating to the families in question.

"Sir Horatio Palavicino died 6 July, buried 17 July, & his Funerall kept the 4th August, 1600."

"Mr. Oliver Crumwell & the Lady Anne Palavicino were maryed the 7th day of Julye, 1601."

(It will be seen that just a year and a day—the received orthodox minimum of time—was allowed to elapse between the death of Sir Horatio and the wedding with Sir (Oliver.)

"Toby, sonne of Sir Horacio Palavicino, born May 20, 1593, bap. same day."

(This is the earliest date of the appearance of the family in the register.)

"Baptina, daughter of Sir Horatio Palavicino, bap. 22 Sept^r. 1594."

"Horatio Palavicina, son of Mr. Toby Palavicina & Mrs. Jane his wife, bap. Sept. 1, 1611."

"Tobias Palavicine bap. July 14, 1612."

"Elizabeth, da. of Mr. Tobias & Mrs. Jane Palavicino, bap. Oct. 28, 1618."

"Elizabeth, da. of Mr. Tobias & Mrs. Jane Palavicino, buried May 23, 1620."

(This is the last occurrence of the name in the register.)

Noble (ii. 177) says in a note—

"Cornelius Hooftman, a native of the Low Countries, was knighted June 29, 1609, at Greenwich, by K. James I., who in 1611 made him a denizen; the patent expresses his worth, and the gentility of his family, and that he deserved the privilege granted him for his services. Probably he was a brother to Lady Palavicini."

MR. HENFREY has given an extract from the will of this Cornelius Hooftman. E. V.

DUKE OF MARLBOROUGH (4th S. viii. 417, 492.) In reply to the letters of LORD CHURCHILL and MR. NAYLOR ("N. & Q." Dec. 9, 1871) I may observe that there need be no uncertainty as to the date of birth of the great Duke of Marlborough. A letter from himself, cited by me in my *History of Queen Anne*, p. 311, and dated June 6, 1707, N. S., says: "This day makes your humble servant fifty-seven." STANHOPE.

Madresfield Court, Great Malvern.

"THE CHARITY DINNER," BY LICHFIELD MOSELEY.—In the "Notices to Correspondents" (p. 473, "N. & Q." Dec. 2), it is stated that this piece "appeared within the last two years in *All the Year Round*." This is a mistake. It appeared in the extra Christmas number of *Once*

a Week, 1870 (pp. 18-21), with an illustration by "Phiz," in which the chief figure is evidently intended for Mr. Bellew, for whose "Readings" the piece was specially written.

CUTHBERT BEDE.

THE LATE REV. CHAUNCY HARE TOWNSEND (4th S. viii. 415.)—One of the benefits of your pleasant and laudable journal is, that it affords an opportunity of correcting mistakes. The epigram quoted at the above reference is not by Chauncy Townsend; but by the late Rev. Charles Townsend, rector of Kingston-by-the-Sea. The event it celebrates took place more than thirty years ago, and I have always heard it thus:—

"They prigg'd my shirts and stockings, and all my linen store;
But they did not prig my sermons—for they were prigg'd before."

The humour is the same in each, but it records a fact: that the nefarious burglars having entered the sanctum of Mr. Townsend, he found himself on his return almost literally without a change of raiment. The epigram well exemplifies the spirit in which this cheerful and witty divine bore his passing troubles.

Chauncy Townsend, though a man of great refinement, cultivated taste, and considerable poetic power, did not equal in *bonhomie* and genial humour his kindhearted and hospitable namesake "Charley" Townsend. CROWDOWN.

Suum cuique. I cut the following from *The Graphic* of February 19, 1871:—

"The Rev. Charles Townsend, the octogenarian Rector of Kingston-by-Sea, whose death amid his flowers and peaches and epigrams was noted in last week's *Graphic*, was not only a friend to poets, but also a sonneteer and epigrammatist. Here is a couplet of his which describes Wordsworth and his friends of the 'Lake School':—

'They dwell at the Lakes, an appropriate quarter
For poems diluted with plenty of water.'

Once when thieves entered the rectory, taking everything of value that they could find, he found solace in the following epigram:—

'They came and prigg'd my stockings, my linen, and my store;
But they couldn't prig my sermons, for they were prigg'd before.'

MAKROCHER.

WAS DR. JOHNSON A SNUFF-TAKER (4th S. viii. 264, 338, 446.)—Somebody asks in "N. & Q." if Dr. Johnson took snuff. I remember hearing Beckford say some thirty years since, looking at a portrait of Dr. Johnson, "That man was a vulgar old beast. He once insulted my father and myself in a perfectly gratuitous manner. We were sitting at the Guildhall Coffee House (I think so; it might have been the London), and he took a pinch of snuff which he carried loose in his waistcoat pocket, made two or three loud grunts, and look-

ing at my father, said, 'The men who talk most of liberty in this country are a pack of low negro drivers.' He passed on to the other end of the room, and my father took not the slightest notice of him." That little anecdote seems to answer the question as to Johnson's taking snuff.

H. W. D.

"WILLY REILLY" (4th S. viii. 418.)—This ballad (from a version supplied by Mr. Carleton) appears in *The Ballad Poetry of Ireland*, edited by Mr. Gavan Duffy, Dublin, 1846, p. 244. Fifty years ago "Willy Reilly" was an established favourite in every nursery in Strathern. But it does not appear—so far as can be learned—to retain its popularity in that time-honoured school for learning and retaining through life the vast and varied beauties of lyric and ballad poetry. As Carleton said, everywhere nurses and seamstresses speedily claimed Willy Reilly as a hero asking and receiving their sympathies.

T. S.

HENRY BELL (4th S. viii. 438.)—MR. WOODCROFT will find a fac-simile of Henry Bell's signature at page 234 of the *Memorials of James Watt*, by George Williamson, printed for the Watt Club, 1850. The original is said to be in the possession of Robert Napier, Esq., of Shandon.

ARCH. WATSON.

HERALDIC: ROYAL ARMS (4th S. viii. 350, 490.) Your correspondent MR. UDAL intends to say that in correct heraldry, as sanctioned by authority, the border is always omitted on the side bounded by the line of impalement; but that in *quartering* a coat which has been placed within a border, the border is presented entire. Taking MR. UDAL's words in their literal significance, the "impaling" of the royal arms mentioned by W. M. M. is on a "separate quarter." It ought also to be noted that *treasure* and *borders* are not identical, although the rule applies equally to borders, orles, and treasures. If the example cited by W. M. M. exhibits in the fourth quarter the arms of Brunswick only, it is exceptional, though I fancy that by this both W. M. M. and MR. UDAL really mean the insignia of the house of Hanover.* These are Brunswick impaling Lunenburg, and in the base point the coat of Saxony; over these, an escutcheon charged with the crown of Charlemagne. The arms of England and Scotland were *impaled* in the first and fourth quarters on the union of the two kingdoms in 1706. The arms of France were placed in the second quarter, those of Ireland retaining their former situation. The arms of the house of

Hanover were imported into the British imperial insignia by George I., who substituted for the fourth quarter, which had been used by his predecessor, the arms of his own family. The same were borne by George II. without alteration, and continued by George III. from his accession to the union of Great Britain with Ireland in 1801, when the ensigns armorial of the United Kingdom were changed to quarterly; first and fourth England; second Scotland; third Ireland; on an escutcheon of pretence the arms of Hanover ensigned with the electoral bonnet. The arms of France were at this time expunged. In 1816, Hanover being elevated to the rank of a kingdom, a Hanoverian royal crown was substituted for the electoral bonnet. On the accession of her present Majesty, the kingdom of Hanover, under the Salic law by which women are excluded from any share in the government of a country, passed from the sovereign of these realms, when the Hanoverian escutcheon of pretence was omitted from the insignia of the United Kingdom. J. C. R.

REALM (4th S. iii. v., vi.; vii. 370, 519.)—As MR. PARS declines to "go through my cases in detail," it is useless for me to continue the controversy. I will merely remark, therefore, that I find much to support my view in Burguy and Fallot, to whose works MR. PARS referred me. I had already pointed out (vii. 371) that the contracted (or, as I have called them *x*) forms *as*, *ds*, and *des* were to be found in the very oldest works very long before the *s* forms appeared, and Fallot (pp. 52, 53) and Burguy (i. pp. 54, 55) most thoroughly bear me out in this point, which is most important for my theory that the *s* forms have been derived from the *x* forms,† and are consequently more modern.

* I should scarcely have called the contracted forms (in which the *i* has dropped) the *x* forms, for several were always written with *a*, as *as*, *ds*, and *des*, and Fallot points out (p. 126) that in the Burgundian dialect (from which, be it remembered, modern French has principally been derived) these forms were originally written with *s* and not with *x*. Thus he gives the forms *ascens* (*s* for *i*), *ascens*, and *ascens* as occurring in the same book; and I of course maintain that *ascens* was formed from *ascens* by the change of *s* into *en*. Later, and especially in other parts of France, *s* was written instead of *i* when the *i* was dropped, and this was ultimately extended to the forms in *en*. This explains how it is that one finds in different books, and even in the same book, such forms as *cheier* and *cheiens*, and that yet the *en* in the one has been derived from the *s* in the other. It was in the Burgundian dialect that the forms in *en* originated or came early into use (Fallot, p. 127, "N. & Q." vii. 370), and in the Burgundian dialect also *cheiens* was originally written *cheien*. And this dispenses also of MR. PARS's objection, which is based upon the erroneous assumption that *s* was throughout France regularly written for *e* whenever there had been *i* and the *i* had dropped.

† It is evident that in old French *a* had *a* *en* to become *en* not only before *i*, but before *en*.

* It is about as accurate to call the ensigns armorial of the former electorate of Hanover the arms of "Brunswick," as to call the imperial insignia of the United Kingdom the "English arms,"—a form of colloquialism much in use among ill-informed Englishmen with an overweening opinion of their separate nationality.

They both expressly state also (though without perceiving what they thereby admit) that the form *aus* (= *aux*) has been derived from *as*, and that it did not come into use until very late (p. 55 in both books). But how can *aus* have come from *as*, if *a* has not become *au*, as I have maintained all along? The *i* of the older *als* has not become *u*, but the *i* dropped very early, and long afterwards the *a* had its original sound modified and became *au*. This is exactly my theory; and if Fallot and Burguy admit it (though unconsciously) in one case, why may it not be true in all? MR. PAYNE, too, virtually admits my theory in the case of *doux*, for he allows that, in the form *douls*, quoted by me, the *ou* has resulted from the phonetic change of the "organic *o*" of the older *dols* (i. e., *o* became *ou*)—which is exactly my own view—and he has therefore no right to assume that the *ou* in *doux* has arisen in any other way; and if so, the *u* is not the result of the change of the *i*, but this has merely dropped.

I could bring forward many more facts in support of my theory, but I will take my stand upon *as* and *aus*, and say no more until some one shows me how *aus* can come from *as* in any other way than by the change of *a* into *au*.

F. CHANCE.

Sydenham Hill.

HOMER AND HIS TRANSLATORS (4th S. viii. 102, 173.)—Buttmann in his *Lexilogus* seems to me to have proved most satisfactorily that in Homer *ἐνδέξια* and *ἐπιδέξια* have one and the same meaning only, viz. in a direction from left to right. I think he also shows satisfactorily that the passage of *Od.* xxi. 141 must be taken as "a foundation for and guide to all the other passages" where the words occur; viz.,—

Ὅρκοισ' ἐξέλης ἐπιδέξια πάντες ἐταῖροι,
Ἄρξάμενοι τοῦ χώρου, ὅθεν τέ περ οἶνοχοεῖς.

"Comrades! now rise ye every one in turn,
From left to right, beginning from this place,
Just as the butler also pours out wine."

And so in accordance with Buttmann's view is *ἐνδέξια* to be rendered in *Iliad*, i. 537, viz.,—

Ἀλλὰ τὸ τοῖς ἄλλοις θεοῖς ἐνδέξια πᾶσιν
Ὀροχέει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.

"Anon for the other gods
He drew sweet nectar from the mixing bowl,
And round to all from left to right he filled."

T. S. N.

also. Thus I find the forms *durable*, *establi*, *estuable*, *Aufrique*, *baptême*, *aucestre*, *auculent* (= accident), &c. See Burguy's glossary. And in old Eng. of the time of Wycliffe and Chaucer, when the influence of French was very strong, *as* for *a* is exceedingly common, especially before *n*, as in *chance*, *graunt*, *aungel*, &c. We still retain this *n* in *around*, *avant*, &c.

When I spoke of the "insertion of *u*," I of course meant nothing more than that the preceding vowel had become modified in sound, and the *u* was added for the sake of visibly expressing this modification.

ORIGIN OF "LIVERPOOL" (4th S. viii. 202, 335, 423.)—My good father, Lieut.-Col. Woodford, now dead, but who was chief constable of Lancashire for sixteen years, told me years ago that the name means pool of the liver, a sort of heron or crane once known there. There is an insurance office near Blackfriars Bridge, over the porch of which is a bird as the crest, called the liver, with the accent as I write it. HELENA C. BOWER.

14, Doughty Street.

I have before me a letter from "Liverpool" dated Sept. 9, 1734, with the postmark in two lines thus—

LEYER

POOLE,

addressed to merchants in Ireland, "via Hollyhead." R. F. M.

PERFORATED ENGRAVINGS (4th S. viii. 437.)—I have several of these, but mine are drawings on a black ground, purchased at Venice (c. 1828), and said to have been made by the nuns of some convent there. The effect is wonderfully good, and is caused by pin holes of various sizes, some from the front and some from behind, the folds of the dress being made by pin scratches or creases. I have also others without any colour—birds, &c., on half sheets of note paper from Paris, 1856.

NEPHEW.

THE "LETTERS" OF ST. IGNATIUS (4th S. iii. 527.)—In a communication from CANON DALTON to "N. & Q." the following interesting statement occurs:—

"One of the fathers of the Society of Jesus, lately banished from Spain by the revolution, informs me that during the last five years he was employed by his superiors in making a collection of the letters of St. Ignatius. He says 'that he has succeeded beyond his most sanguine expectations, having been so fortunate as to have collected more than one hundred and fifty letters of the saint, besides other documents of great interest and value connected with his life, most of which have never been published,' &c."

Have these valuable letters and precious documents ever been published? and if so, by whom and where? As every incident about St. Ignatius de Loyola is of great interest at the present time, I shall be very thankful for information on this subject, and whether these letters were ever translated into English or not. B.

"THE DIVERSITÉ OF MATES" (4th S. viii. 223.) This quaint description of the various mates at chess will be found in an old chess work by Joseph Barbier, which is in truth a reprint, with enlargements, of Arthur Saul's *Famous Game of Chess-play*, London, 1614. "The Diversité of Mates," however, appears in Barbier's edition only. The full title of this rare little volume, which is now before me, is—

"The Famous Game of Chess-play. Being a Princely exercise; wherein the Learner may profit more by read-

ing of this small book, than by playing of a thousand Notes. Now augmented in many material things formerly wanting, and beautified with a threefold Method, viz. of the Chess men, of Chess play, of the Chess laws. By Jo. Barbier, P. London, 1672."

H. A. KENNEDY.

Waterloo Lodge, Reading.

ST. AUDOENS (*not* AUDEON'S) ARCH "LUCK STONE," DUBLIN (4th S. viii. 329.)—I am able to inform H. H. that this stone, about which he inquires, has been recently given to me by Messrs. Barkers, builders, who were employed by the late Ecclesiastical Commissioners to repair and repew the parish church of St. Audoen in 1848. None of those connected with the church at that time took any interest in the stone; and it was removed to a timber yard in Dublin, where it has been lying since the above-named year. There is no trace of a cross on it, but there are certain marks or ridges on either side which an enthusiastic antiquary might regard as Ogham characters; but others will believe they are the marks of the wheels of vehicles which continually came in contact with it in the angle of the narrow passage where it was built into the wall. I do not believe it was ever placed "in front of the Roman Catholic church in High Street," as it has never been out of the possession of the respectable firm who removed it to their present premises from St. Audoen's arch. There is a spot on the upper face of the stone, where it is said the sign of the cross used to be made, "for luck," by small itinerating merchants when going to market. There is also a local tradition that females who were *enroute* believed they would be ensured a safe delivery if they only touched it. When your Portsmouth correspondent visits Dublin again, I hope to be able to show him not only the lucky stone, but what is probably the most ancient square foot in Ireland; and which is now used in St. Audoen's, the oldest parish church in Dublin.

ALEXANDER LEEPER, D.D.,
Prebendary of St. Audoen's, Dublin.

DOGS BURIED AT THE FEET OF BISHOPS (4th S. viii. 222, 290, 378, 422.)—MR. TEW most certainly did not "know better" when he drew from F. C. H.'s premises the only conclusion which they could sustain. Nor is his opinion, after all that has been advanced in reply, altered one iota. It is all very well to talk about fair and just readers; but they who do so talk should take care that they themselves be fair and just reasoners, and I will put it to any such reader to say whether he be a fair and just reasoner who, for the sake of defending a false position, imports into an original proposition a word which alters its force and meaning wholly? At first we had only "ladies"; now an amended reading, "married ladies." This is sophistry, not logic. The argument as plainly stated is:—"To bury a dog

at the foot of a bishop would very appropriately represent him as a faithful shepherd." "For a similar reason," i. e. to represent them as faithful shepherds, "we often find a dog on monuments at the feet of ladies." That this is the only true, logical deduction from the proposition as first stated, I most positively re-assert, and will challenge anyone who knows anything of dialectics to deny.
EDMUND TEW, M.A.

It strikes me that F. C. H. in his conjecture has mixed up two reasons, either of which by themselves might hold good. A dog might be buried at the feet of a bishop because of the resemblance between the two in fidelity, or because a bishop is a shepherd (1 Pet. ii. 25), and a dog is a fit companion for a shepherd. S. H. A. H.

The suggestion given by F. C. H. is very satisfactory as far as it goes, and for which I am obliged; yet, as the subject is apparently so little known, and instances of such burials of rare occurrence, I trust some of your numerous correspondents may yet be able to throw some additional light upon it, but I hope in a less capacious vein than Mr. Tew's communication. I have been informed that the remains of a dog have been found in the graves of Knights Templars, one at Danebury, near Chelmsford, the other at Slindon in Sussex, in one of which places I understand they may yet be seen.

WILLIAM HARRISON.

Rock Mount, St. John's, Isle of Man.

FARWELL, OR FAREWELL, OR FAVELL FAMILIES (4th S. viii. 437.)—The *Hart. MS.* 1569, fol. 224 b., appears to give the most detailed account of any of the Farewells of Somerset. It commences with "Symon farewell of hyl-bishop in Com. Somerset," who married "Julian, d. of . . . Clarke, in Com. Somerset." Had iusue Symon Farewell, who married Dorothy, sister of Sir James Dyer, Knt., "Chief Justice of the Common Pleas." They had issue, (1) John of Holbrook (1591), married Ursula, daughter of Thomas Phillipe of Montague, by whom he had issue, Richard, George, John, Thomas, Alexander, and James, who was living 1623, and married Elizabeth, daughter of . . . Johnson of Berridge, co. Somerset; (2) George,* who married Phillip, daughter of John Parker; and (3) Richard, married Anne, daughter of John Fry of Devon. Hasted mentions this family in vol. iii. of his *History of Kent*:—

"Anne 22 Cha. II. an act was passed to enable Dame Elizabeth Rowthe, mother and executrix of the last will and testament of Dorothy Farewell, widow, deceased, late the relict and executrix of John Farewell, late of the Inner Temple, London, Esq., to sell certain lands for the payments of debts."

* He appears to be the father of Sir George Farewell, Knt., who married the daughter of Edward . . .

He further mentions this John Farewell as being the son of Sir George Farewell of Somerset, by Dorothy his wife, who died 1666, aged 31. They bore arms—Sable, a chevron between three escallops argent. P. 3 *supra*. I find no particular trace of the Yorkshire branch of this family. For an account of the Farewells of Boston, see *Genealogical Dictionary of New England* (J. Savage), ii. 147.

W. WINTERS.

Waltham Abbey.

MONOLITH AT MEARNS (4th S. vii. 514; viii. 30, *passim*, 406.)—In my last communication on this subject (viii. 313) I certainly did not intend to misstate ESPEDARE's views. I do not yet see that I did so, though I confess I get somewhat puzzled by his conjectures. I only meant to say that for my part I preferred to attribute a devotional or memorial origin to this cross, rather than a utilitarian origin in connection with a conjectural roadway or boundary line. That a roadway existed near it is not improbable, and that a boundary line ran past it is not impossible, but that it had anything to do with the boundary of the pendicle of land at Mearns kirk is impossible. No extension of the Capelrig lands southwards would bring this cross (in its present position) within one mile and a half of the nine acres described and defined in Herbert de Maxuel's grant of *circa* 1300. This is a point on which local knowledge must be allowed some weight. If I can get any reliable information respecting the old extent of the chapel or Capelrig lands of Mearns I shall be glad to communicate it. I also hope to send you shortly some measurements and other particulars of the tomb-stones, with an engraved cross and sword in Mearns kirkyard, mentioned in my last.

GEORGE B. MURDOCH.

Todhillbank, Newton-Mearns, Renfrewshire.

COOKSEY: THROCKMORTON, ETC. (4th S. viii. 73, 114, 186, 246, 332, 445.)—I am cut off from my base of operations (so to speak), and not having at present access to a library of reference, I cannot attempt to meet H. S. G.'s demand to point out the whereabouts of such a pedigree as he considers me bound to indicate. H. S. G. makes an important mistake in asking me to point out how Throckmorton acquired the right to quarter Archer, for on reference to a former note he will find that I imputed to Dugdale a doubt as to such a right, for there is nothing to show that these families were in any way connected by the marriage of an Archer heiress.

If H. S. G. will look over some old papers (now in the British Museum) connected with the manor of Solihull, and a draft of the descent of the manor, in the handwriting of Sir S. Archer, I think that he will detect some traces of Throckmorton. The last heiress of the Archers * of

* A veritable branch of Umberslade.

Stoke Archer, co. Gloucester, married William Lord Berkeley of Coberly, and therefore neither in Warwickshire nor in Gloucestershire could the Throckmortons have obtained the quartering of an heiress of those families. But, as at the present day, a great number of persons assumed quarterings to which they are not entitled, and it is scarcely beyond the bounds of probability that similar mistakes occurred at an earlier period. There might be cases in which the heiresses of minor branches of an important family married, and carried into their husbands' escutcheons, not their own differenced coats, but those of the heads of their families, as is the loose practice of many within my own knowledge. I do not, however, say that the Throckmorton escutcheon is of this description, and I merely suggest, in a general way, a likely cause of error.

On the escutcheons at Coughton, as given in Dugdale's *Warwickshire*, not only is there a coat with three arrows (2 and 1), but there is another of a chevron between three arrows. I am taxing my memory. Perhaps H. S. G. will explain to what family the latter coat is assigned. I do not insinuate that it is Archer, and merely ask for information.

SP.

It appears to me that SP. has applied to himself remarks which were intended by H. S. G. to apply to another correspondent. H. S. G. can, I doubt not, ably defend himself; but I venture to say, as a looker-on in the discussion, that to me H. S. G.'s meaning was clear enough, and I am surprised that SP. should have misunderstood him.

BORRAN.

DERBY OR DARBY (4th S. viii. 106, 157, 274, 381.)—Darby is the pronunciation in the county generally, and amongst my collections I find numerous instances in which the word is spelt Darby or Darbie chiefly in the seventeenth century, viz.:—

"A Map of the County, Darbie shire described, anno 1610. In the left hand corner a Map of the Town of Darbye. Performed by John Speede, and are to be sold in Pope's Head Alley by John Sudbury and G. Humble."

Another map of—

"Darby Shire by Robt. Morden, sold by Abel Swale Awnsham and John Churchill." [No date.]

Another undated map, the title of which is—

"Comitatavs Darbiensis, vulgo Darby-shire."

A work entitled—

"De Mirabilibus Pecci, being the Wonders of the Peak in Darby-shire. London: Printed for William Crook at the Green Dragon without Temple Bar. 1678."

Also—

"Exceeding Ioyfull Nevves from Darby declaring how Endimion Porter was taken at the Grange neare West hallum within 5 miles of Darby on the 15th day of Septem. 1642."

JOHN PARKIN.

Idridgehay, near Wirksworth.

The following additional examples may be noted: some of them are still common. The rule mentioned by your correspondent NEPHRITE, that *e* before *r* was pronounced as *a*, receives confirmation from these and the other examples that have been given:—Vermin, certain, stern, clergy, sermon, serpent, Jervis. The river Cherwell at Oxford, is pronounced Charwell; and the village in Northamptonshire where it rises is spelt with the *a*—Charwelton. Barnard Castle in Durham used to be written Bernard Castle.

Would it not be harder to find specimens of English words in which *er*, being the accented syllable, had never been known to be pronounced *ar*?
W. D. SWEETING.

Peterborough.

ETYMOLOGY OF "PINNER" (4th S. viii. 312, 407.) L. R. says that *Ken* in the name of the village Kenton is "doubtless a British word." Will L. R. state categorically what he desires to convey by the term "British," whether a word belonging to the language spoken by the aborigines, the German Belgæ who occupied the south-eastern portion of the island at the time of the Roman invasion, the Gothic, Pictish, and other Scandinavian adventurers by whom the island was successively or simultaneously colonized, or to the language of the Cimbrians, another German people, the progenitors of the stock of the modern Welsh? All the inhabitants of Britain were anciently, as now, styled Britons. L. R. would much oblige by suggesting what histories give the fullest and most authentic account of the Celtæ (if these were the original inhabitants of Britain), their language, institutions, religion, and art. Dr. Stuart of Scotland assigns to them the authorship of the Scottish sculptured stones erected by the Northmen. Does the elucidation of this subject fall within the scope of L. R.'s reading?

P. D. T.

WATCH PAPERS: WATCHMAKERS' LABELS (4th S. viii. 451.)—It is always gratifying to those whose "years are in the yellow leaf" to have their attention recalled to the old practices and fashions of their youthful days; and accordingly I thank R. B. P. for his query on watch papers. I remember seeing many of these and possessing some. The inquiry set me examining an old silver watch, which belonged to an intimate friend. I had never before dived into the depths of the watch-case, but on doing so now, I found the following layers, much to my surprise, and in the order I here give them. A thin paper over the silver case; an engraved watchmaker's address, "J. Hall, opposite the Swan Hotel, Birmingham"; a very pretty pair of rosebuds intertwined, with an ornamental border painted on satin; a beautiful little engraving of Caverswall Castle in Stafford-

shire, evidently made for a watch-case; the following verses printed on satin:—

"Here, reader, see in youth, in age, or prime,
The stealing steps of never-standing Time:
With wisdom mark the moment as it flies,
Think what a moment is to him that dies.
1828."

Then came another watchmaker's address in the centre of a paper, and around it the following verses:—

"Could but our tempers move like this machine,
Not urged by passion, nor delayed by spleen,
And true to Nature's regulating power,
By virtuous acts distinguish every hour;
Then health and joy would follow as they ought
The laws of motion, and the laws of thought,
Sweet health to pass the present moments o'er,
And everlasting joy when time shall be no more."

To this there is no date, but it is certainly fifty years old at least. Finally, these pieces of satin and paper were kept down by a piece of crimson silk. The watch itself has inside it the maker's name, "Thos. Brooks, London, No. 580," but no date. I knew it in my friend's possession about sixty years ago.
F. O. H.

BURIALS IN A GARDEN (4th S. viii. 434.)—At a much later period than that of the plague in London—in our own time (say after 1815), it was still customary in France to bury Protestants in private grounds (not being then allowed to rest in cemeteries consecrated by the Catholic clergy). The celebrated Christophe Philippe Oberkampf, the great manufacturer of Jouy-en-Josas (Seine et Oise), after the horrors of the first invasion in 1814, could not bear up against a second one a year after. As "of the abundance of the heart the mouth speaketh," he used often to say, "Oe spectacle me tue," and so it proved; his heart-strings were broken, and on October 4, 1815, God took him to a better world. Heaven be praised that he had not, like me, to witness a third invasion! His noble wife followed him a few months later. They were both buried in a park which belonged to them, and their grandchildren to this day watch with filial tenderness and veneration their precious tombs.
P. A. L.

"In 1558, on the accession of Queen Elizabeth, Edward Burton of Longner died of joy, and his body being refused interment at St. Chad's, Shrewsbury, was brought back and buried in Mr. Burton's garden at Longner."—Burke's *Landed Gentry*.

In Dover there is "Tavenor's Garden," wherein Samuel Tavenor, a Parli in captain, at one time in command of *Lena* *vi* was buried in 1696.
HARDING RPHYN.

HENRY CLAU AND SIR I VANI T
(4th S. viii. 79, 218.)—It is difficult to
plate from
Vandeput
pears to copy

as regards the posture and accessories, and as regards the face a copy of the print of Vandeput by Houston after Knapton, yet it is possible that Bromley may be right, and that it is Faber's plate retouched, with the original face taken out and the other substituted.

The query as to similarity of portraits is an interesting one. Amongst other examples which may be mentioned are the celebrated print of Nell Gwyn with a lamb, engraved in line by Valck, which differs in face and portions of background only from that of Mary Kirk (supposed to be the Warmestré of Grammont), published by A. Browne; and the Lady Ashley published by Tompson, which is similar in posture and details to Elizabeth Countess of Northumberland, published by Browne, and yet all of them are undoubtedly genuine portraits; the three latter are mezzotinto, and all after Lely. It does not seem to me that the suggestion of the querist explains this, as the usual practice of painters certainly has been to finish the face first, but rather that it may have been the fancy of the sitter: *e. g.*, we may imagine Madam Kirk in Lely's studio, struck with the elegance of the newly finished portrait of Mistress Gwyn, desiring the painter to represent herself in the same charming position, to which, no doubt, he would willingly assent, as saving him a considerable amount of labour. J. C. S.

DEKER' (4th S. viii. 328, 424.)—It is erroneous to suppose that *deker* was "a term of quantity applied to leather." It simply signified the number ten (δέκα). Blount in his *Ancient Tenures* (p. 33, orig. edit.) says, "a Dicar of Iron contained ten Barrs." J. CHARLES COX.

Hazelwood, Belper.

Decker, or dicker, we are told means ten. I remember some forty years ago being told by a shepherd on the Stanhope moors that Westmoreland shepherds used a numeration peculiar to themselves. It was as follows (I spell as pronounced):—yan, t'yan, tetheric, metheric, tip, teczie, leezie, katra, hornie, dick: yan-a-dick, t'yan-a-dick, tetherie-dick, metherie-dick, bumford; yan-a-bumford, t'yan-a-bumford, &c., twenty being jiggot. I forget the rest. Here we have dick for ten, probably shortened from dicker, for in counting they shortened bumford to yan-a-bum, &c. Does any one know of this numeration? E. L. BLENKINSOPP.

Springthorpe Rectory.

CARVED MISERERE SEATS (4th S. viii. 205, 250, 272, 359, 438.)—Manby in his *History and Antiquities of the Parish of Saint David, South Wales* (1801), tells us that—

"The stalls in the cathedral are handsome, and the well-designed and executed painted back is much admired. In each stall, and under each seat, appear, when turned up, figures carved in relief in the wood, which still look well; many of the most singular device, and some,

sorry I am to relate, containing representations utterly unsuitable to a holy edifice."

These latter, some twenty-five years since, were nailed down; *why* they were placed there is a question. One of the misereres (which was in good preservation some twenty years ago, and of which Manby gives us a sketch at p. 20) represents a fox sitting on a bench, holding a paten towards a goose, and having a flagon placed behind him: referring, it is conjectured, to the withholding the cup from the laity. The date of these misereres, I was informed, is about 1405–80, and the great *Calistine* controversy occurred during the first half of that century. In the cathedral at Exeter, which is now undergoing restoration, there were fifty miserere seats, which have been placed in the hands of an eminent London firm for the purpose of being cleansed and repaired, prior to their being replaced in the choir when restored. Their date is of the thirteenth century, the earliest specimens, I believe, extant in any English cathedral. Many are certainly very grotesque, but happily not of a character to which Manby refers. An intelligent officer of our cathedral has taken photographs of the several designs.

E. C. HARRINGTON.

The Close, Exeter.

A fox in cope preaching to geese is the subject of the carving on one of the miserere seats in the chancel of the second pointed church at Etchingham in Sussex. S. A.

EARLY RECOLLECTIONS (4th S. viii. 436, 482.) As few things afford me greater pleasure than going back to early reminiscences, I am anxious to contribute my small share towards replying to the inquiries of T. He asks at how early an age is the mind capable of being so impressed as to retain the memory of any scene or event till late in after life? My own recollections probably are as clear and go as far back as those of any man approaching fourscore. I recollect distinctly places, persons, and occurrences, which I knew when I was just turned of three years of age, and I doubt if any one can remember any thing that he witnessed at a much earlier age. T. enquires secondly, if there are any means of distinguishing between *bona fide* recollections of an aged person, and what he believes he remembers, but has only heard talked of in his infancy. I can answer only for myself; and I should say that an old man is not likely to be mistaken as to things that he himself saw, though he might be in occurrences which he only heard spoken of. Thus I have been often told of being for some time at the seaside when only two years old, and asked if I did not remember the name of my nurse, and playing with *day-stones* on the shore; but I always denied any actual remembrance of these things, and never confounded them with others which I remember

perfectly as having occurred soon after I was three years of age. Not long ago I paid a visit to the house where I lived when three years old, and had never once seen since, and I perfectly astonished the present respectable occupant by recognising several parts of the premises which remain unchanged, by saying, before I came to them, that certain things ought to be here or there, by pointing out the very spot where I saw a man kill a hedgehog, and describing the melancholy march of poor French prisoners along the road, with the baggage-waggons, on which sat the wounded and women and children of the soldiers, which took place in 1799. Others may remember occurrences when they were younger than three, but I have never met with any whose recollection did actually reach farther back.

F. C. H.

"FIVE-LEAVED CLOVER (4th S. viii. 26, 274, 443.)—I am sorry not to be able to tell MR. BRITTEN of any distinct plants called "five-leaved ash" and "five-leaved crowfoot." I gave the formula exactly as it was jotted down on the occasion when I first heard of it. I think the compound "five-leaved" is merely added to the ash and crowfoot for the sake of alliteration. The ash is the common ashleaf with five pairs of leaflets. The crowfoot I take to be a stem having five flowers growing upon it.

THOS. RATCLIFFE.

Miscellaneous.

NOTES ON BOOKS, ETC.

Letters from India. By the Hon. Emily Eden, Author of "Up the Country," "Semi-detached House," &c. Edited by Her Niece. In Two Volumes. (Bentley.)

Happily for us, to whom just now space is a great object, this posthumous work by the Hon. Emily Eden is not of a nature to call for any lengthened notice. It is little wonder that the success which attended her admirable description of her Indian life, as exhibited in *Up the Country*, should have led to a wish for the publication of more of her charming letters; and in giving these two new volumes to the world, her niece has done that which will confirm Miss Eden's reputation as a letter-writer, and furnish those who read with so much pleasure her first series of Indian sketches a continuation in every way worthy of them.

Behind the Looking-Glass, and What Alice saw there. By Lewis Carroll, Author of "Alice's Adventures in Wonderland." With Fifty Illustrations by John Tenniel. (Macmillan.)

We hope all children have great respect for those well-meaning people who write "goody" books for their instruction if not amusement; and to warn them to what untimely ends little boys and girls who tear their clothes, or are guilty of similar infantile offences, are sure to come. But we are sure their little hearts glow with love and affection for those who, like the author of *Alice's Adventures*, contribute so largely to their hearty and innocent enjoyment; and we thoroughly sympathise with Mr. Carroll when he says: "The thought of the many Eng-

lish firesides where happy faces have smiled her a welcome, and of the many English children to whom she has brought an hour (I trust) of innocent amusement, is one of the highest and pleasantest thoughts of my life." Those who listened with rapture and amazement to Alice's last adventures will not be disappointed in the story of "What she saw behind the Looking-Glass;" and we are sure there is not a critic in England, between the ages of six and sixteen, who will not, when the book is finished, join us in Three cheers for Mr. Lewis Carroll! Three cheers for Mr. John Tenniel!

Moonshine: Fairy Stories. By H. Knatchbull Hugessen, M.P., Author of "Stories for my Children," and "Crackers for Christmas." (Macmillan.)

Mr. Knatchbull Hugessen has obviously a strong admiration of the good old days of King Arthur, when—

"All was this land fulfilled of Faerie,
And the Elf Quene with hire jolie companie
Daunced full ofte in many a grene mede."

Yet he is not unmindful that some changes for the better have sprung up since those ancient days; and hence it is that in these Fairy Tales, which he has written for the amusement and delight of his children—and, indeed, of all children who may be so fortunate as to have a copy of *Moonshine* presented to them—there is an occasional intermixture of modern notions with ancient fancies, which frequently adds to the fun as well as to the quaintness and oddity of these marvellous histories.

DE LA RUE'S DIARIES.—Year after year, as Christmas approaches, do Messrs. De La Rue witch the world with the beauty and variety of forms in which they put forth their Improved Indelible Red Letter Diaries and Memorandum Books, which, abounding as they do with that general information which every day brings into use, are put forth at prices and sizes, and in style of ornamentation, to please the most tasteful and fanciful of ladies, and the most practical of business men.

ENGLISH WATER-COLOUR PAINTINGS AT SOUTH KENSINGTON MUSEUM.—Such of our readers as know the readiness with which Mr. William Smith, F.S.A., Vice-President of the National Portrait Gallery, places his great knowledge of Art at the service of his friends, and his liberality in everything connected with it, will not be surprised to hear that, with a view towards the completion of the Collection of works illustrating the history of Painting in Water-Colours, he has allowed Mr. Redgrave, R.A., to select from his choice and valuable collection as many rare specimens as, in Mr. Redgrave's judgment, would illustrate the *early period* of this truly national art; and that the works so selected by Mr. Redgrave have been presented by Mr. Smith to the nation.

A black marble slab, bearing the following inscription in brass characters, has just been placed over the grave of the late Sir John Herschel, in the north aisle of the nave of Westminster Abbey:—

JOHANNES HERSCHEL
GULIELMI HERSCHEL
NATU OPERE FAMA
FILII UNICUS
"OCELIS EXPLORATIS"
HIC PROPE NEWTONUM
REQUIESCIT
GENERATIO ET GENERATIO
MIRABILLA DEI NARRABUNT
PSALM. CXLV. 4. 5.
VIXIT LXXIX ANNOS
OBIIIT UNDECIMO DIE MAII
A.D. MDCCCLXXI

MR. W. DODD, of Newcastle-on-Tyne, is preparing for publication a work he has been engaged on for many years, a "Bibliotheca Northumbriensis et Dunelmensis," which will form a bibliographical account of books, pamphlets, prints, maps, &c., printed on the history, topography, antiquities, family history, biography, &c., of the counties of Northumberland and Durham.

SOUTH KENSINGTON MUSEUM.—A beautiful silver cup, the work of Jamnitzer, the Nuremberg goldsmith, and contemporary of Cellini, has just been added to the Art Collection. The Educational Division has lately received a very curious toy house, made in Nuremberg two centuries ago, filled with models of utensils of the period, illustrating German life and manners. It is at present shown in the North Court.

BOOKS AND ODD VOLUMES

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HISTORICAL VIEW OF THE ROYAL MARINE CORPS FROM ITS ORIGINAL INSTITUTION DOWN TO THE PRESENT ERA, 1863, by Alexander Gillespie, First Lieutenant, and twenty-four years an Officer in it. Frontispiece by F. Eginton, 1to. Birn.: M. Swinney, 75, High Street, 1863.

Wanted by Surgeon-Major Fleming, 113, Marine Parade, Brighton.

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Notices to Correspondents.

Being anxious, for obvious reasons, to include as many Replies as possible in the present volume, we must for this and the following week ask the forbearance of our Querists and Note-making friends.

M. H.—The 16th of June, 1487, fell on a Saturday.

H. FISHWICK.—If you will say under what section in Robinson's translation of More's Utopia the expression occurs, or give the page, it will be possible perhaps to give the Latin equivalent.

M. E. B.—The name of the author of the quotation is not known.

BAR-POINT (Philadelphia).—Isaac Hawkins Browne's poems in Praise of Tobacco are noticed in "N. & Q." 2nd S. ii. 332; 3rd S. x. 331, 443, 495; xi. 21.

RANA E PALUDIBUS.—There were four Flemish painters named Mieris, Francis, called the Old; his two sons John and William, and William, called the Young, was the youngest son of Francis Mieris. These are all duly noticed in Pilkington's Diet. of Painters, edit. 1840, pp. 375-377.

C. W. (Poole).—The editorial note (2nd S. v. 150) is correct. The title-page reads, Report of Commissioners, Charities, Session 15 Nov. 1837-16 Aug. 1838, vol. xxvi. p. 396. The same reference to this Report is made in an article on Sir Thomas Milbourne which appeared in The City Press of Feb. 18, 1865.

C. B. (Hulme).—Whychette of St. John's was written by the Rev. Erskine Neale, Vicar of Exning, Suffolk.

C. B. (Manchester).—Lord Lytton's pamphlet entitled The Crisis, 1835, has passed through at least twenty editions, so that it must have had a wide circulation.

JAMES PRARSON.—We have submitted your Query to the highest numismatic authorities, who assure us that the Ptolemaic coins, although "anterior to the Christian era," are of no value, simply because they are so numerous! Why they are so numerous must remain a query.

C. (Woodbridge).—The work referred to in Hoare's Modern Wiltshire, ii. 56, is the Mémoires sur la Langue Celtique, par J. B. Bullet, 3 tom. 1754.

ROBERT WHITE (Workop).—There are two half-pennies and a farthing of Workop in Bayne's Tokens of the Seventeenth Century, p. 371. We do not know if they have been engraved; but an impression of "Joseph Flecher" is promised, if desired.

A SUBSCRIBER (Cambridge).—There were two copies of the Holy Bible, printed by Norton and Bill, 1619, 1625, 4to, in the Duke of Sussex's collection. The former sold for 10s., the latter for 16s.

WM. BARFORD (Leicester).—The inscription on an antique oak carring "Larrens Ramsay," is no doubt a proper name. It may have belonged to Laurence Ramsay, the versifier, author of The Practise of the Diuell (1688), &c.

WALTER THORNBURY.—Headmoldshot is a disease in children, in which the edges of the parts of the skull along the sutures shoot over one another, so as to compress the brain, often occasioning convulsions and death. It usually takes place with the coronal suture. It is opposed to the disease horseshoe-head.

ERRATA.—4th S. viii. p. 514, col. i. line 24, for "Finoli" read "Tivoli"; p. 518, col. i. line 18 from bottom, for "tunes" read "tones"; line 13 from bottom, for "paduale" read "graduale."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 3, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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(ESTABLISHED 1841.)

LONDON, SATURDAY, DECEMBER 30, 1871.

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Notes.

FIRESIDE TALES OF A WESTERN PARISH.

COLLECTED AND ARRANGED BY "GARDHEAL."

THE COMBAT OF THE DOGS.

During the course of the tenth and eleventh centuries the whole western coast of Scotland was subjected to continual invasion and spoliation at the hands of the Danes and of other warlike nations inhabiting the north of Europe.

The parish of Craignish and surrounding districts appear to have suffered much from their incursions, if one may judge from the many memorials of them which still exist in the shape of upright stones marking the burial-place of a chief or of some great warrior, and also by the many forts which they erected after having obtained a footing in the country. The principal strongholds in this parish were five in number, namely, Dun Garanon, Dun Barichaboan, Dun Aluin, Dun Blauilg, and last, though by no means least in importance, Dunan Aula or Olaf's fort.* These forts were supplied with men and provisions as often as occasion required: the only commodities which they could obtain in this country at that period being cattle, game, and fish. The Danes inhabiting these forts used to indulge in games and pastimes for their own amusement. The sport most in favour appears to have been dog-

fighting, a practice prompted no doubt by the same barbarous spirit which encouraged cock-fighting in this country thirty or forty years ago.

Now the commander of Fort Barichaboan had in his possession a celebrated animal called from his colour Cu Dubh or the black dog, who was "champion of five coagad (250) dogs," that being the number killed by him. The owner of this canine Goliath was styled "Fear an chorin duibh," or the master of the black dog, and was also known by the title of "Fear an earra dhearg," i.e. the chief of the scarlet vestments. This man challenged the country to find a match for his famous dog: but, knowing the futility of such a contest, the challenge was for a long time unaccepted. It was, however, at last taken up by a native chief, who was the possessor of a champion of almost equal celebrity, being mother of the renowned "Bran," so frequently mentioned in the poems of Ossian, and owned by Fingal. There is an old proverb in Gaelic on the similarity of two animals, which is still common: it runs thus (Mar es Bran ise a bhrather), If it is not Bran, it is his brother.*

But to our tale. A day was appointed for the combat, and the place chosen for the purpose was Leargachoinneadh, i.e. the Lawn of meeting: from this circumstance the tract of land which is still called Lergachonie derived its name. A great gathering of people assembled to witness the contest. At a given signal the dogs were let loose, and flew at each other with great fury. Being however very equally matched in strength, the battle was for some time indecisive, and high were the hopes and bitter the disappointment of both parties, as first one and then the other appeared to be gaining an advantage. However, as all things must come to an end, so did the dog-fight, and Galan-an-Car, the dog belonging to the native chief, was the victor, and the famous black dog of the Danes was killed. Bitterly chagrined and mortified, the chief of the scarlet vestments turned homewards, bearing along with him the carcase of his favourite, which he afterwards caused to be interred at Barichaboan. A massive stone pillar was erected over the grave, which may still be seen, though the stone has fallen from its original position, and is now in a slanting one. The story of the great dog-fight was celebrated in a song, which is now lost, except the opening verse, which runs thus,

"Chunnaras tigh'n thar an Learg

Fear an earra dearg Is a choim duibh."

(There was seen crossing the lawn the chief of the scarlet vestments and the black dog.)

Hardly a vestige of the forts mentioned in this tradition now remains. The foundation of the

* Ossian describes a hunt in which Fingal took part, a thousand dogs being the number employed, and for every stag brought down by the other dogs, three were brought down by Bran.

* The history of this fort will be found at page 544.

one at Garraron can still be traced; and the one which stood on Dun Bhuilg was entire in the time of Alisdair M'Colla.

This tradition was recited by an old woman, living in the parish of Craignish, who had heard it in her youth from old people at that time residing in the same parish.

THE BUILDING OF CASTLE NIGHEAN RUADH.

On a small islet in Loch Avich stand the ruins of an ancient castle, which is known by the name of Castle Nighean Ruadh, or the Red Maiden's Castle. The tradition relating to it is as follows:

There lived, many hundred years ago, a powerful chief, who was possessor of large property, lying principally in the neighbourhood of Loch Avich. But on succeeding to the estate, he found no suitable mansion-house upon it; he therefore determined upon building for himself a castle, which should excel in grandeur of design the residences of any of the surrounding chiefs: and, sending for masons, he at once began to carry his project into execution. The work progressed rapidly, and soon the walls of the new castle began to assume large proportions. Still the builders had received no wages, but they continued working, supposing that they were to receive payment upon the conclusion of their labours. But the intentions of the chief were far otherwise; his purpose being, on the finishing of the castle, to dispatch a strong body of retainers to the island, on the pretext of examining the work, and having got the builders upon the battlements, to hurl them over into the loch.

The only person to whom he communicated his treacherous designs was his daughter, who was known by the sobriquet of the Red Maiden, her hair being of that hue. Indignant at her father's baseness, the girl crossed to the island in a boat, and informed the builders of her father's intention. On hearing of the plot, they all made their escape, leaving the castle in the same unfinished condition in which it still remains.

This legend was related to a friend of mine by a shepherd on the farm of Mulachie, near the borders of Loch Avich.

THE HISTORY OF DUNAN AULA, OR OLAF'S FORT.

At the time of the invasion of our island by the inhabitants of Denmark and the pirates of the Northern seas, the western coast of Scotland suffered more from their inroads than did perhaps any other part of the country, as, after landing upon its shores, they appear to have taken possession of large tracts of land, and erected forts in order to maintain a footing in the country. Fierce and bloody encounters took place between these invaders and the Scots. Many of the battle-fields are still pointed out by the older inhabitants of

the country, and many traditions regarding the contests have been handed down among them from time immemorial. The principal battle which took place in Argyleshire appear to have been fought in the level plains, lying in the adjoining parishes of Craignish and Kilmartin. Tradition points out Glen Domhain as having been the scene of a great battle between the King of the Scots and Olaf, a prince of Denmark. The victory was gained by the Scots, Olaf being slain in hand-to-hand combat with their king: his followers buried him in the fort which he had himself erected, and which is called to this day Dun Aula, or Olaf's fort.

This tomb is one of the most perfect in the country; it consists of a horizontal slab, resting on three upright stone pillars, and stands on the mound called Dunan Aula, which is situated at the head of Loch Craignish, behind Barbet House.

THE FEUD BETWEEN THE McMARTINS AND THE CAMPBELLS OF CRAIGNISH.

The McMartins were a small clan, inhabiting chiefly the district which lies at the head of Loch Awe, and being also thinly scattered through the adjacent parish of Kilmartin. The chief of the clan resided at Finarchan Castle, the ruins of which are still to be seen. He married a daughter of George Campbell, otherwise called McDhonnell, or Ian of Craignish Castle, the agreement made on the occasion of the marriage being that he was to receive with her a certain dowry or tocher, the amount of which had been fixed beforehand. But after the ceremony had taken place this tocher or dowry was not forthcoming, and on McMartin's applying for it his father-in-law refused, point blank, to pay it, which conduct so exasperated him that he took the case to Inverary to be tried: but as it is useless to attempt to fight a badger in his den, just as useless was it to attempt to fight the Campbells in their stronghold; so McMartin lost his plea, and returned home spiritless and crestfallen, vowing vengeance against his father-in-law, and only waiting for an opportunity in order to carry his threats into execution.

The Campbells, meanwhile, having gained the day, were in no hurry to reach home, but lingered on the way, exulting over their victory. On the Sunday following, as they were passing by their rival's domains, worship was being conducted in the church of Kilinuir; and the Campbells, after concealing their weapons outside, entered the church. The sight of their enemies so enraged the McMartins that, on the conclusion of the service, they fell upon them with their dirks and skenedhus, and pursued them with the fury of wild beasts. The latter, not having time to regain their weapons, fled precipitately before their assailants, until they reached a moor near Tal-

achry, where grew a thicket of alder bushes; here they halted, and having uprooted some of the trees, procured from them weapons of defence, armed with which they returned upon their enemies, and having stunned and wounded some of them, took possession of their arms.

Then the battle commenced in earnest, the fighting on both sides being desperate, and the carnage which ensued was terrible. Fortune, however, favoured the Campbells, who retaliated upon their foes with fierce and cruel vengeance. Few, if any, of the McMartins survived to tell of the bloody tragedy; but the spot where the old chief and his followers fell is marked by a number of stones stuck perpendicularly into the ground, and is known to this day by the title of "Amh Mhic Mhartain," or McMartin's ford.

The Campbells, after having thus routed their enemies, marched upon Finacharn Castle and plundered it; slaying in cold blood all retainers of the clan of McMartin whom they found lingering in its vicinity. They then proceeded homewards, carrying with them the infant son of the old chief, who was given in charge by his grandfather to one of his tenants who resided at Baracain. Under the care of this man the child grew up a fine and handsome boy.

One morning the man went out to dig in the garden, and before commencing his work he laid aside his skenedhu, upon which the lad, who was standing by, took up the weapon for the purpose of examining it. On perceiving this, the man asked him what use he would make of such a weapon when he grew up. "I would," replied the boy, "thrust it into the heart of the man who killed my father." "I doubt not that you would do as you say," answered the man; "these are the hands that did the deed"; so saying he seized hold of the boy, and instantly slew him. He then cut off his head and threw the body into a small inland loch in the vicinity of Baracain, which is known to this day by the name of "Lochan Mhic Mhartain," or McMartin's loch. He afterwards packed the head in a bag, and went with it to Castle Craguish, expecting to receive from the boy's grandfather a reward for his cruel conduct. His hopes were, however, not destined to be fulfilled; for on receiving the news of the murder of his grandson, McDhonnell Ian flew into a furious passion, and at once gave orders to his retainers to seize the Baracain man and instantly hang him. The latter was, however, too quick for his pursuers; for on reaching the shore below his own house, he launched his currach (*i. e.* a small boat constructed of cowhide and hazel hoops) and proceeded seaward, leaving his discomfited *would-be* captors casting glances of angry disappointment at him from the shore. He made his way into the north country, and having told his history there he received the surname of

Mac an Rath (*i. e.* the son of good fortune,) by which cognomen he was ever afterwards known. And hence originated the surname of McRae.

THE ROMAN VILLA AT NORTHLEIGH.

May I direct the attention of your readers to the present neglected condition of the interesting Roman remains at Northleigh, near Oxford?

It would be needless to dilate upon the extreme value and importance of these remains of Roman art and civilization in the immediate neighbourhood of Oxford. There are few, if any, of the very few perfect Roman villas in England which can compare with this one either as to size or extent, or as to general preservation, and there is certainly not one which is more appositely situated for being studied by those interested in the ancient civilization and art of which it is such a valuable relic. Such, however, is the present condition of the remains, that unless some immediate steps be taken, the care and attention paid to their preservation when originally uncovered in 1815-16 will have been in vain.

The remains as at present existing consist of the foundation walls of a very extensive quadrangle, with its adjacent rooms and porticos, and of one or two chambers in a more or less well preserved state. On the north side this quadrangle measures 167 feet in length, on the east side 212 feet, on the south side 153 feet, and on the west side 186 feet. The number of the chambers which were either wholly or partially uncovered amounts to over sixty, many of which had their tessellated floors well preserved, whilst in others only slight traces of the tesserae were discoverable. At present these walls are little more than grassy mounds; they have been left neglected and uncared for, and openly exposed to the weather, and in many cases it is almost impossible to follow the plan of the quadrangle and adjacent rooms.

Of the few chambers which were discovered in a more or less perfect state, the most important is that situated in the north-west corner of the quadrangle. This room is 33 feet long and 20 feet broad, with walls of more than 3 feet in thickness. Below the floor of this room is the hypocaust, extremely well preserved, and the curious pillars made of tiles which support the floor are still quite perfect. The funnels in the walls by which the hot air flowed in to the rooms, and the flues by which the smoke of the fire escaped, as well as the *præfurnium*, or place where the wood fire was made in the hypocaust, are well shown. There are 79 pillars in all, which support the tessellated pavement, and raise it some three feet above the floor of the hypocaust. This tessellated pavement, which is of a very simple and elegant pattern, was, when discovered, almost perfect.

Such was the interest taken in these remains when they were discovered in 1815-16 that a subscription was raised in Oxford, whereby a substantial shed was built over this room and one or two others, and it is to the present dilapidated condition of this shed that I would direct attention. One of the main beams which supported the roof has rotted away, and partly fallen on the tessellated pavement below, whilst the thatched roof has also given way in many places, and so affords no proper protection against the weather. Thus after very heavy rain a portion of the pavement is in a pool of water, which seriously injures and loosens the tesserae. A small sum of money would suffice to put this shed into a state of thorough repair, whilst the longer it is allowed to continue in its present state the greater will be the trouble and expense of repairing it, independent of the damage which must accrue to the tessellated pavement.

At the northern corner of the quadrangle are the chambers containing the hot and cold baths, which when found were very perfect, but of which now only the former is well shown, but in a very dirty and neglected condition.

On the north-eastern side of the quadrangle a large chamber, 28 feet long by 22 feet broad, was discovered in 1815, on the floor of which another very beautiful tessellated pavement existed in a very perfect state, and it is stated that a building was erected over it to keep it from decay. Of this building no vestige now remains; the tessellated pavement, if not entirely lost, is hidden by the grass and weeds which have grown over it, and which render it very difficult to recognise even the site of the chamber.

Indications of other pavements were found during the excavations in 1815-16, but not fully examined, and many rooms were hardly explored at all. It would be very desirable if the whole of the remains could be again carefully explored, as there is but little doubt that much of a very interesting character would be discovered.

Of the Roman villa found at Stonesfield in 1711-12, and reopened in 1770, no remains are believed now to exist, with the exception of a small portion of the tessellated pavement preserved in the Ashmolean Museum. Even the very site of this villa, of which the area was traced to be about 190 feet by 152 feet, can now with difficulty be recognised.

During the making of the Great Western Railway some little distance beyond Northleigh and Stonesfield another tessellated pavement was cut through, and no regard being paid to it, it was entirely destroyed, and the materials used on the line, so that it is now impossible even to fix its site.

It was in order to prevent the remains of the Roman villa at Northleigh disappearing, like those

just referred to, that the Committee of the Oxford Architectural and Historical Society, in the summer of this year, laid the present state of the remains before the Duke of Marlborough, a whose estate the villa is situated. It was somewhat confidently hoped that the same zeal which he displays in political conservatism would also be shown in antiquarian conservatism, and that he would give orders to have the necessary repairs executed before the winter set in. Up to the present time, however, no reply has been received by the society, and on visiting the villa on Nov. 28, 1871, I found that not only had no repairs been carried out, but that no attention whatever had been paid to them. Under these circumstances we can only hope that by the voice of public opinion something may yet be done—for it cannot surely be considered a creditable thing in the nineteenth century to suffer such interesting remains to be destroyed, and to allow the thought of those who preserved them so carefully to be rendered useless by the neglect of their present owner.

J. P. EARWAKER.

Hon. Sec. of Oxford Arch. and Hist. Soc.
Merton College.

AN OLD SONG.

In voyaging from New York to San Francisco several years ago, by way of the Isthmus of Panama, I heard the following song repeatedly sung by an American family on board. The words have remained in my memory, but I have never seen or heard them since, or been able to ascertain the origin or purport of the song. Thinking it may be of interest to some of your readers, I copy it from memory. If the song is American, it probably dates from colonial times. In singing, the third and fourth lines of each stanza were repeated:—

‘As I was passing over London Bridge

One morning very early,

‘Twas there I spied a lady gay

Lamenting for her Charley.

‘Come bridle unto me a milk-white steed,

And saddle him so gaily,

And away we’ll ride to the king’s high court,

And plead for the life of Charley.’

And when we came to the king’s high court,

She looked very sorry;

‘King George, I have but one request,

And that’s the life of Charley.’

The king looked over her right shoulder,

And thus he said to Mary—

‘Oh, my dear lady, you have come too late,

For Charley is condemned already.’

The king looked over his left shoulder,

And thus he said to Charley—

‘By your own confession, die you must,

And the Lord have mercy on you.’

Charley never rose at the king’s high court,

But one morning very early

He stole sixteen of the king’s white steeds,

And sold them in Virginia.

Charley must be hanged with a silken cord
That never hanged any,
For he is the son of a rich noble lord,
Beloved by one fair lady.
I wish I was on yonder bill,
Where kisses they are plenty,
With a bright drawn sword all in my hand,
I'd sue for the life of Charley.
With a bright drawn sword all in my hand,
I'd fight for the life of Charley."

R. W.

San Francisco, California.

WHISTLING TO WASPS.—A small boy in this parish takes wasps' nests with impunity, and without the usual armour of gloves and mask, by merely uttering a low whistle, keeping it up whilst he removes the comb.

C. W. P.

Abberley, Stourport.

FRAGMENT OF SONG.—Partings are not always tender, as this scrap witnesseth:—

"Begone! you rogue, I love you not;
I would the ragman had your coat,
And you yourself in a bottomless boat,
With the devil to row ye ashore.
'Begone' you rogue, I know your tricks,
Ye have courted five or six,
Ye have courted five or six,
But you'll never deceive no more.
'Yes, I've courted six or seven,
Eight, nine, ten, and eleven,
And, you to make the dozen even,
I'll do as I've done before!'"

This is not exactly Horatian language; yet who shall say that the rather plain-spoken Lydia may not, after all, have relented? Similar lines form part of a song entitled "Indifference, or a Rap at the Door," in Mr. Logan's *Pedlar's Pack of Ballads and Songs*, p. 363.

W. F. (2).

ASHEN FAGOT: DEVONSHIRE CHRISTMAS EVE CUSTOM.—When in Devonshire a short time ago I was told that there prevails in some parts of that county a custom of the following nature:—When on Christmas Eve the farmer's family and servants with others are gathered round the huge kitchen hearth, there is thrown into the fire what is called "the ashen fagot," formed of a number of ash twigs burnt green, and bound round with straws of straw, hay, or some such material. Whenever one of these strands is burnt through, or "give" (as T. —r had it), each of those round the fire may call for a quart of cider, and drink to his neighbour "A merry Christmas and many to follow."

This was related in a cider-house, and the host-spoker chuckled as he said—"Sometimes there be nigher ten nor five o' these strands; so there's much o' cider about." He chuckled as a cider-vendor thinking of the wholesale orders at Christmas, caring none for the effects of such great consumption.

TH. KELLETT-TULLY.

62, Geneva Road, Brixton, S.W.

WELSH FOLK LORE.—While travelling through some of the most primitive parts of Caermarthenshire, I have often heard the notes of the wild woodpigeon. One day while listening to this bird a Welsh peasant interpreted its cry thus: "Ceirch du du yn y cwd du" = Black, black oats in my pouch, black. The bird ends with a subdued guttural sound, which my informant explained by saying that the wood-pigeon took too many black oats to do it good, so that the poor thing was well nigh choked in its efforts to continue its wail. Mentioning this story to a Welsh friend of mine the other day, he confirmed the peasant's account, and added, that "it is said that a Welshman was going to market one day, driving a cow, and passing a tree on which was a wood-pigeon, heard it uttering its cheering note, understood by the good-natured native in the way above stated; but a matter-of-fact *Sais* (Englishman) said the pigeon was telling the Welshman to 'Take two cows, Taffy, Taffy, Taffy.' This the native did not like, so went his way with the one cow, and from that day till death closed his eyes he has not looked upon an Englishman with the same pleasure he used to do before he met the man who ventured the new translation. His last words were addressed to his better half: 'Never look at an Englishman when listening to the woodpigeon.'" The cry, "Ceirch du du yn y cwd du," is known in many parts of Wales.

Spitting at the Name of the Devil in Wales.—There is an old woman now living in Wales, with whom I have stayed during several of my tours in the southern parts of that country, who was much vexed at my saying that I had been to the Devil's Bridge, requesting me to wipe my tongue and spit for mentioning such a dreadful name. She told me I ought to have called it "pont y gwr drwg" = the bridge of the wicked man or the evil one. Her fear was lest something evil might follow if his Satanic majesty's name should be mentioned.

J. JEREMIAH.

CARMINA JOCOSA.

"I may go far for to see forty ducks dance in a gutter."

Thus Latinized:—

"Imago far fortios fortè dax dans in a gutter."

"Tres fratres coll navigabant roundabout Ely,
Omnes drownderunt quia swimaway non potuerunt."

From the first Eclogue of Virgil:—

"Tityre tu patulaps recubans sub tegmine fatchops
Sylvestrem tentripes jackmanaps get along with-
your bagutipes."

After the word "Finis" in an old school-book:

"F for fig,
I for jig,
N for Nicholas Bones,
I for John the waterman,
S for Saxon (saxen?) stoon."

M. D.

LORD BROUGHAM AND JAMES REDDIE, LL.D., ADVOCATE.—It is unwise to prepare an autobiography at a period of life when the memory or other faculties are waning. One of the early and most admired friends of the late Lord Brougham was James Reddie, advocate, who, having been called to the bar in 1797, accepted the office of town-clerk of Glasgow in 1804. Respecting this early friend, Lord Brougham, after alluding to his superior gifts and qualities in the text, thus writes in a note:—

“It is to be regretted that everything about the personal history of Reddie is lost after his leaving the Edinburgh circle. Those who remember the portions of that circle remaining, between thirty and forty years ago, will remember his name often referred to in the same tone of high praise. He died in Calcutta, where he was First Judge of the Court of Small Causes, 28th Nov. 1852.”—*Autobiography*, i. 243.

The facts contained in this note are erroneous throughout. Dr. Reddie was well known in legal and commercial circles to the close of his career.

He composed *Historical Notices of the Roman Law* (Edin. 1826, 8vo); *Inquiries, Elementary and Historical, in the Science of Law* (Edin. 1840, 8vo); *Historical View of the Law of Maritime Commerce* (1841, 8vo); *Inquiries in International Law* (1842, 8vo); and at the time of his death obituary notices of him appeared in the leading Scottish and other journals. He never left Glasgow, but died in that city April 5, 1852. James Reddie who died at Calcutta, Nov. 28, 1852, was one of his sons, and like his father, was an accomplished lawyer. An appreciatory memoir of Dr. Reddie appears in the Rev. James Blair's *Glasgow Necropolis* (Glasgow, 1857, 12mo, pp. 143, 148). Several of his sons are still living, who—or his relatives at Dysart, Fifeshire (the place of his birth)—would have been glad to supply Dr. Reddie's old friend with particulars of his career.

(CHARLES ROGERS.

Snowdown Villa, Lewisham, S.E.

GAY = WANTON.—In Chaucer's *The Miller's Tale* the word *gay* occurs in this sense in the lines:

“What eyeth you? some *gay gurl*. God it woot,
Hath brought you thus upon the very trot.”

(Ed. T. Wright, ll. 3767, 8.)

Mr. Wright remarks: “This appears to have been a common phrase for a young woman of light manners”; and he goes on to quote a passage which shows that the expression *gay girl* was still used in the same way in the time of Henry VIII. But Mr. Wright does not seem to have been aware that *gay* alone is still very commonly used in the same sense, though *gay girl* is no longer so used. “She's *gay*,” “How long has she been *gay*?” are phrases which are in daily use, though they are not heard in polite society.

The word is a convenient euphemism, and we

find analogous expressions in the Fr. *fille de joie* and the Germ. *Freuden-mädchen* and *Lustdirne*. Comp. also the Germ. *Lust*, which commonly means nothing more than *pleasure*, with our *lust*.

Sydenham Hill.

F. CHANCE.

Querries.

“AILEEN AROON.”—Could any of your readers favour me with the original words of this song; also, any information respecting the melody prior to its being mutilated and adapted by Braham?

Ipswich.

E. T. CLIFFORD.

[The original Irish version of “Eileen a Roon,” with an English translation by John D'Alton, will be found in *Irish Minstrelsy*, by James Hardiman, London, 1831, pp. 210–213. Three copies of the music, circa 1740, are in the British Museum. Consult also the *Gentleman's Magazine*, January, 1827, p. 60.]

BLUNHAM, temp. CHARLES I.—Who was the owner and occupier of the manor-house at Blunham, in Bedfordshire, in 1636? C. W.

BERKSHIRE GENEALOGY.—In looking through some pedigrees in connection with Abingdon, co. Berks, I noticed an old family—Mayott. It has occurred to me, can the name be identical with that of Meggott? Richard Mayot was the first mayor of Abingdon. He died in 1579; his widow died at the age of 104. (Lysons's *Berks*, p. 223.) Robert Mayott, brewer of Abingdon, is mentioned in the will of Joan Mayott, who died in 1675. The father of Elwes the miser was “Robert Meggott, Esq., an eminent brewer.” Elwes was at one time M.P. for Abingdon, and resided at Marcham, an estate originally possessed by the Calverts.

In a will dated 1601 a Robert Chester is named in connection with Abingdon families. Was he of the family of Chester of Cöckenhatch?

The Wickhams of Abingdon, one member is described as of “y^e ancient family of y^e Wickhams.” Query, the Wickhams of Swalcliffe?

HARDRIC MORPHYX.

BOTANY.—Who is the author of a poetical work intended as an introduction to the study of botany? I turned up a copy the other day, but it had lost its title-page. The preface is, however, dated March 5, 1812, from Hans Place. 12mo, pp. xviii. and 258, and printed on very good paper.

NEPHRITE.

A HUNDRED CENTENARIANS.—In an introduction to the *Minor Prophets, with a Commentary*, by Dr. Pusey, I find the following statement (p. 2):—

“Almost in our own days, we have heard of one hundred centenarians, deputed by a religious order who ate no animal food to bear witness that their rule of life was not unhealthy.”

To what does this refer? It was fortunate for the argument that MR. THOMAS was not in being at the time, to investigate as his manner is.

ST. SWITHIN.

CHESHIRE PROVERB.—The author of *The Lady Shakerley*, p. 279, quotes as a common saying, "When the world was made the rubbish was sent to Stockport." Now I have lived for upwards of sixty years in the neighbourhood of "so vile a place" without hearing this proverb, and shall be glad to know of any prior authority for its existence.
M. D.

COCOLAS PANTER.—Lyte, in his translation of Dodoens, assigns this singular name to a bramble (*Rubus cæsius*). Can any reader explain it?
JAMES BRITTEN.

EPISCOPAL INSIGNIA IN FUNERAL PROCESSIONS. Will any reader kindly inform me of any instances, before the seventeenth century, of episcopal insignia, such as gauntlets, mitre, pastoral staff, &c., being carried in the funeral procession of a bishop?
M. A.

"BATTLE OF FLODDEN FIELD."—Can you inform me if there is any detailed account of the English army that fought at Flodden Field, giving the names of the officers, &c.?
J. N. JACKSON, Librarian.

Lancaster.

[Perhaps the most convenient work to consult is *The Battle of Flodden Field*, with a valuable Appendix by Henry Weber. Edin. 1808, pp. 306-365. Consult also "N. & Q." 3rd S. iv. 7, 98.]

REV. TIMOTHY LEE OF ACKWORTH.—Gage, in his *History of Thingoe Hundred*, mentions Timothy Lee, clerk of Ackworth, in Yorkshire, and Penelope, his wife, amongst the coheirs of Sir Henry Wood, but does not say what became of them after the partition of 1747. Is there any memorial of them in Ackworth church?
C. W.

NOVELISTS' FLOWERS: MARSH LILIES.—"Two meadows . . . which had always been more productive of rushes and *marsh lilies* than of wholesome grass." (*Clemency Franklin*, 1-vol. ed., p. 142.) What plant is intended, and what are the "tall white *lychnideas* in the garden bed"? (p. 203.) At p. 83 we read of bulrushes flowering in the fields (!), and at p. 349 that a child was lifted "on to the third bar of the gate that he might smell a branch of mezereon in flower that hung near it" (!) At p. 202, "he made her observe how the flowers of the little blue speedwell may be blown from their calyxes by the slightest puff of wind, and he told her that the Germans had for that reason christened the flower 'man's faith.'" Is this a genuine German name?
JAMES BRITTEN.

"A PRETTY KETTLE OF FISH!"—This curious expression is often applied where there has been some misadventure. What can be its origin?
SEPTIMUS PIESSE.

POPULATION OF LONDON IN 1666.—Could you inform me what was the population of London, in

number, at the time of the Great Fire of 1666? I have looked into numerous works and can find all kinds of numbers but that.
T. B. WARING.

28, Southampton Street, Strand, W.C.

[Sir William Petty, in his *Several Essays in Political Arithmetic*, edit. 1755, p. 78, informs us that "the number of houses which were burnt in 1666, which by authentick report was 13,200; next what proportion the people who died out of those houses bore to the whole, which I find in 1686 to be but one-seventh part, but in 1666 to be almost one-fifth; from whence I infer the whole housing of London in 1666 to have been 66,000."]

PUNISHMENT OF MUTINY.—What naval commander, after one of his sailors had been convicted of repeated but vain efforts to excite a mutiny amongst his crew, threatened on his next similar offence "to head him up in a cask, and throw him into the sea"?
M. D.

TOPOGRAPHICAL.—1. Where is Weirleigh, Kent? 2. Where is Roystone Hill, Kent? 3. The hundreds of Felborough, Wye, Calehill, Chart, and Longbridge are placed by Hasted in the lathe of Shepway; other authorities include them in that of Scray. Can any correspondent decide which is right? 4. Where is Apechild, Essex? (Godwin's *Archæol. Handbook*, p. 234.)
WALTHER.

WISEMAN OF BARBADOES.—Was Samuel Wiseman, Esq., who was buried at Bridgetown, Barbadoes, in 1691, the same person as Samuel the brother and heir of Sir William Wiseman, Bart., of Rivenhall in Essex, who is mentioned by Morant (ii. 147) as concurring in the sale of Rivenhall?
TEWARS.

Replies.

INSCRIPTION CONTAINING THE WORD "CHRISTUS."

(4th S. viii. 108, 173, 294, 377.)

I will not condescend to follow on personal ground your correspondent F. C. H., who has thought proper to qualify my statements as being "at variance with honest and Christian antiquarian research"; but will proceed to place his observations face to face with facts. I begin by calling to mind that I was not the person whose query brought this subject on for discussion. It was MR. RUSSELL, who wrote to "N. & Q." for instances of ante-Nicene inscriptions with the word Christ at full length. As I was not the querist, F. C. H. aimed at the wrong man when he insinuated that my argument "favours some modern theory concealed beneath the query."

I, as well as all others who forwarded answers, F. C. H. excepted, understood MR. RUSSELL to have inquired for inscriptions which could be referred *with certainty* to the ante-Nicene period. That we were right and F. C. H. wrong in this respect can hardly be doubted, seeing that every one at all acquainted with the subject knows that

ancient inscriptions with the name Christ in full, but without indication of date, are sufficiently common to be easily found without appealing to "N. & Q." In my former communication I stated this distinctly, but remarked that such inscriptions were not what was asked for. The circumstance that the inscription quoted in part by F. C. H. from Aringhi (t. ii. l. 4, c. xxxvii, p. 288) has more than once the word Christ in full, gives it no more value than others, because its date cannot be determined.

The conclusion at which I arrived after examining the several instances brought forward in "N. & Q.," namely, that "no instance has yet been adduced of the name Christus written at full length in inscriptions of the first three centuries," is not invalidated by the two undated martyr examples, for martyrs never were so numerous as in the early part of the fourth century. The fact of the Diocletian persecution renders the retort of F. C. H. a *brutum fulmen*.

When he says of his instances, "there can be no reason to doubt that they are of ante-Nicene date, any more than the thousands of other figures and inscriptions in the catacombs," he betrays a want of intimacy with the works of the best authorities on the subject of those cemeteries. That observation would seem to me to imply adherence to the vulgar belief in the almost exclusive connection of the catacombs with the early ages of the church and the persecutions of the first three centuries. But the investigations of De Rossi and other Roman antiquaries have rendered it certain that the great bulk of catacomb epitaphs are of post-Nicene date. The main constructions only of those places of burial are ante-Nicene. They continued to be enlarged and extended till about A.D. 850, soon after which time they were disused and closed. C. NOT T.

A CROMWELL NOTE.

(4th S. vii. 429, 481; viii. 18.)

Cromwell's last lineal descendant in the male line was Oliver Cromwell, Esq., of Cheshunt Park, Herts. Henry, the Lord-lieutenant of Ireland, it is well known, married a daughter of Sir Francis Russell of Chippenham. From this marriage the "last of the Cromwells" claimed descent through the second son, Henry Cromwell, who was born in 1658, was a major in the army, married a daughter of Benjamin Hewling, Esq., and died in 1711. Their son, Thomas Cromwell, who was born in 1699, was a sugar-refiner, and died in 1748. He was twice married: first to a daughter of John Tidman, Esq., through whom there are at this time many descendants, though not bearing the name of Cromwell, as they claim lineal descent through Anne Cromwell, the only surviving child by the first marriage; who became

the wife of John Field, Esq., a medical practitioner of some eminence, and descended from a highly respectable Hertfordshire family, and, as the grant of arms proves, of some antiquity, being dated 1558. By the second marriage of the above Thomas Cromwell, with a daughter of Nicholas Skinner, Esq., came Oliver Cromwell of Cheshunt, or, as formerly named, Brantynesbury Park; born in 1742, and died May 30, 1821. An estate at Theobalds, and other valuable property of his aunts, the Misses Cromwell, came chiefly into his possession; the smaller portion passed into the Field family above alluded to. It has been stated that he applied, in George IV.'s reign, to have his name continued in the person of his son-in-law, Thomas Artimedorus Russell, Esq., the husband of his only child. This is not correct: he contemplated such an application, and documents were drawn up for that purpose; but, on reflection, he recollected his name had often retarded his prosperity in life, and that a similar effect might result in regard to his grandchildren. He therefore abandoned the intention; but we find it was revived by Mr. Russell's eldest son in a private memorial to William IV., who, with his well-known bluntness of manner and expression, objected, saying: "No, no, we have had enough of Cromwells."

Elizabeth Oliveria, the wife of Thomas Artimedorus Russell, a daughter of Oliver Cromwell, died August 6, 1849, aged seventy-two; when the descendants of Oliver, having borne the name of Cromwell, became extinct. Mrs. Russell cherished the memory of her great-great-grandfather with respect, and who was ever a subject that animated and interested her. Many original family portraits, most of the curious and valuable relics handed down from Richard and Henry, fell into her possession, and were preserved with care and veneration. Among them may be mentioned his swords, bearing his arms embossed thereon; his state-sword; curious cabinets inlaid with stones, given by the Grand Duke of Tuscany; powder-horn, numerous papers and letters, mask, &c.—the latter carries evident marks as being cast from the "waste," or first mould, from the corpse of the Protector.

I have to add, that these particulars are derived from a note-book of the late William Upcott's, which passed into my possession, with many other relics, at the death of this well-known collector.

EDWARD F. RIMBAULT.

HARO.

(4th S. viii. 21, *passim*: 455.)

I doubt much the derivation of this word from *ha-Raoul* or *Rou*. Dufresne writes it in Med. Lat. *harou*, and he thinks the Belgic *harocp*, *harop*, are the same as *haro*. Hicks (*Grammat. Franco-*

Theotisca, p. 96) derives *haro* from Cimbric *hior*, Gothic *haurra*, gladius, "quod persecutio malefactorum, contra quos inelamari solebat; haro, vocata erat spada, id est gladius, nempe quia gladio et armis erant reprimendi."

Roquefort writes "*harau*, *haren*, *hari*, *haro*, *harol*, *harou*;" and after deriving these words from *ha* and *Raoul*, says:—

"En Languedoc *hari*, *hury*, terme dont se servent les âniers, pour exciter les mulets à marcher; en Bas-Bret. *harao*

"J'ai mis mon oer en un lieu, puis un peu
Ma dame dist, fuies, fuies harou,
Quant recorder je li voeil mon affaire."
Poesies de Froissart, fol. 325, col. 1."

Roquefort has also the word *hare*, "terme employé dans les proclamations qui se faisoient aux grandes foires, ou à l'établissement d'une halle" (the same with the modern *hare*, "cri pour exciter les chiens de chasse," which Bescherelle derives from the Celtic *ar*, *har*, parola.) The same author gives also *aro*, "pour le coup"; and "*huer*, *huier*, crier après quelqu'un, l'agacer; *huerte*, cri de plusieurs personnes, le cri du roi-boit," but the two latter words are also found in modern French. Rostrenen (*Dict. Bas-Bret.*) renders *haro* "cri tumultueux, Bas-Bret. *harao*, *hupp*: crier haro sur quelqu'un, le huer: *cryal harao* var *ur re*." In the *Consuet. Norm. MS.* part i. 5 distinct. cap. 5, the word is written *harou*. Kelham's *Norman Dictionary* gives *haur*, hatred, and *harer*, *harier*, to stir up, provoke, importune; with which compare the Romance *haar*, haine; *harier*, poursuivre; *harrier*, molester, provoquer, vexer. Nicot says "*haré* ou *hardé* est le cas vocatif de ce nominatif *Harid*, que Aimoinus Monachus au 4^e liv. chap. 110 de ses *Annales* appelle *Harioldus*" (i. e. *Harold*). He also gives another derivation from *ad Roi*, which he renders or intends to render (see *Ménage*) "*aide-moy*, ou venge-moy mon injure, Roi."

Caseneuve, referring to the derivation from *ha Rou*, says:—

"Mais tant s'en faut que cette origine soit vraie, qu'il est certain que *haro* signifioit cri et clameur, long-temps avant la naissance de ce Duc Rolla, qui vivoit sous le règne de Charles le Simple: car le Moine Kéron, qui estoit du temps de Pepin, père de Charlemagne, a dans son dictionnaire (*clamat*, *harast*, *clamamus*, *haromus*: ce qui esmoultre clairement que *haro* est un mot de l'ancienne langue Tioise. Aussi nos anciens François prenoient absolument *haro* pour un cri et un bruit. Froissart, vol. i. chap. 49: 'Quand la nouvelle et le *haro* en vint en Landreches.' Et au vol. ii. chap. 113: 'Le *haro* commença à monter, et les villes voisines commencèrent à crier les cloches.'"

And Ménage, after referring to Nicot, Fauchet, and Caseneuve, says, "Je suis de l'avis de M^r

Cowel (*Interpreter*) quotes writings in which *haro* is spelt *harrou*, and he thinks it may come from *harrier*, flagitare.

de Caseneuve." Again, Wachter (*Glossarium*) says of *haren*—

"Vocare, clamare. Verbum Franci et Alamanni proprium, sed hodie obsoletum. Gloss. Keron. *clamat*, *harast*, *clamamus*, *haromus*. Gloss. Pes. *clamat*, *harast*, Otridius, lib. iii. cap. viii. 49.

"*Sic tho luto irharctum*
Tharuk thia suarva farctum,
Tunc alte exclamabant
Pne gravi timore."

"Proprie est alte vociferare, ab *har*, altus, quod non solum de rebus sublimibus et excelsis, sed etiam de voce intensa dicitur. Ad familiam verbi spectant *haro*, *clamat*, et interjectio exclamandi apud Normannos.

"*Fora-haro*, pramon. Vox Franco-Theotisca apud Boxhorn in *Glossis*."

I take it therefore that *haro* is from one of the old German dialects. If of Celtic origin, I should derive it from the Armoric *er roue*, "the king."

R. S. CHAMROCK.

Gray's Inn.

P.S.—I quite agree with Mr. CHAMROCK that a word *harol* would be older than *harou*. Radolph (by corruption Randolph, Rolph, Ralph) would become Roll, Rollo, Raoul, before it became Rou.

"OLD HAGS."

(4th S. viii. 164, 234, 288, 361, 445.)

Three versions of the epigram beginning "Mr. Leach" have appeared in your columns, the correct one being that given by Mr. WYLLIE. It is a true report of a case, and was written under the following circumstances:—Mr. Vesey, the regular reporter of the court, was temporarily absent, and requested Mr. Ross to note anything of consequence that happened during his absence. On his return to court, he found the above epigram in his note-book. W. C.'s version is that given by Mr. Hardy in his *Memoirs of Lord Langdale*, and is wrong. Mr. Bell was not engaged in the case at all; cf. the *Quarterly Review*, xci. 474. Mr. Cooke wrote a book on bankruptcy, from which he was fond of quoting.

I have had occasion to look through an amusing but much neglected book, *Spirit of the Public Journals*, and I have noticed several *jeux d'esprit* relating to Lord Eldon. W. C. speaks of Jockey Bell. He will find the story in the above book in the volume for 1824, p. 100. Mr. PIERCE's story of the Chancellor's indecision when out shooting is related, in verse, in the volume (xvii.) for 1818, p. 323, being an extract from the *Morning Chronicle* of Oct. 29, 1818. Other *jeux d'esprit* are to be found in the volume (xvii.) for 1818, p. 120; in that for 1823, p. 400; in that for 1824, p. 440; in that for 1814 (xviii. 330), which I quote as particularly good. It is from the *Morning Chronicle* of Oct. 29, 1818, entitled "The Derivation of Ol

"The Chancellor, so says Lord Coke,
His title from *cancellor* took;
And every cause before him tried,
It was his duty to decide.
Lord Eldon, hesitating ever,
Takes it from *chancellor*, to waver;
And thinks, as this may bear him out,
His bounden duty is to doubt."

If any of your readers are unable to turn to the references given above, and wish to have the extracts, I shall be glad to forward them: but I do not wish to trespass unnecessarily on your space.

C. W. EMPSON.

Trin. Coll. Cambridge.

The dubitative propensities of this great lawyer are alluded to in the following passage:—

"Johannes Eldus, nicknamed 'Lawyer Hesitate,' who was always accustomed to swear on his God and his conscience, and who was celebrated for the time which he took to consider of any subject before he adventured an opinion upon it, opposed Bankus (Earl of Liverpool) with all his might and main. He was accustomed to sit with his right foot supported across his left knee, and held fast by both hands; and in this position, shaking his knee in fast or slow time, in proportion to the speed of his ideas, he would sometimes sit for twenty minutes before he made any reply to the observations which he meant to oppose. 'I would make no more hesitation,' said he, with a particular emphasis of manner, 'in separating your Highness (George, Prince Regent) from this rib of yours, than I would in detaching these ribs of beef from one another, or dislocating the members of this fowl.'"—P. 26.

This passage is extracted from a severe, and now very scarce, satire upon George IV. when Regent, entitled—

"The Secret Memoirs of a Prince; or a Peep behind the Scenes. Containing a Variety of Interesting Anecdote, Important Information, and Copious Remarks, connected with Matters of High Concernment. By the Author of *A Month in Town, General Post Bag*, &c. &c., 8vo, 1816, pp. 110. London: Printed for the Author, 16, Furnival's Inn, Holborn."

In this satirical history the Prince figures as "Domitian the Second," and his friends and advisers under names so flimsily disguised as to render their identification a matter of no difficulty. Is it known, or can it now be ascertained from the address, who was the author?

The following anecdote of Eldon is given in a note:—

"On one occasion a turkey was received from some unknown friend; and a sage deliberation took place betwixt his wife and himself as to the best mode of cooking the fowl. After some consultation, with his usual deliberation and precaution, Eldus declared by his God and upon his conscience that it was better to divide the fowl and make two separate boilings of it. The lady assented: half the fowl was already immersed in the boiling fluid, when the announcement of a visitor threw the frugal pair into no inconsiderable perturbation. The guest is introduced, and recognised as an old friend, as he exclaims upon entering the room: 'My dear fellow, I sent you a turkey this morning, and am now come to partake

of it.' The most intricate law-suit never discomfited Eldus half so much as this simple explanation. A new deliberation was the consequence: the par-boiled half of the turkey was taken from the fire, the two moieties carefully stitched together, and the whole fowl served up to table, the seam being carefully covered over with celery sauce."

The following lines illustrative of the indecisive character of Eldon as Lord Chancellor, are extracted from a contemporary poem of some merit:—

"One weighty drawback, like a galling chain,
Fetters his limbs and makes his progress vain.
Weak indecision, like the shifting wind,
Perplexes and distracts his dubious mind;
And, as his judgment owns her palsyng sway,
Of strange misgivings he becomes the prey;
Wavering—infirm of purpose—to both sides
He listens patiently, but ne'er decides!
Points, on which all opinions are agreed,
And cases clear, which they who run may read,
He hears—rehears—from time to time postpones—
While on the rack exhausted patience groans;
And when at length his day of 'judgment's' come,
Makes up his mind to take the papers home.
And though the *fiat* trembles on his tongue,
Doubts to do right—for fear of doing wrong.

How different stern THURLOW thought and spoke:
Firm and unbending as the 'gnarled oak,'
Ne'er from his purpose shaken by a wind;
Who, if a doubt e'er chanced to cross his mind,
Would—if he could not straight that doubt undo
With brave decision—cut the knot in two."

The Bar, with Sketches of Eminent Judges, Barristers, &c.: a Poem with Notes. Small 8vo, London, 1826, p. 69.

The anonymous writer adds, in a note:—

"The character of this profound lawyer, and most upright and conscientious man, the author leaves to be delineated by more competent hands. The present resemblance is a mere outline, which, nevertheless, may convey some idea, however imperfect, of the great original. With regard to his *doubts* and indecisions, they have often been the subject both of grave discussion and facetious anecdote. His Lordship is fully sensible of his failings, and his candour and humility in acknowledging them cannot be sufficiently admired. In the case of *ODDER*, the BISHOP of NORWICH, which came before him in 1821, he dropped the following observation:—'I am now approaching that period when my natural existence will be brought to a close; and I confess that, during my official life, my mind has often been hampered with doubts in cases in which men of stronger minds would, perhaps, have entertained no doubt at all.' 'Those doubts,' said his Lordship on another occasion, 'were constitutional, nor could he by any means shake them off'; but that they arose from a desire 'to judge rightly after the fullest consideration,' nobody will doubt."

WILLIAM BATES, B.A.

Birmingham.

I was curate of a parish near Lord Eldon's beautiful place, Encombe, in Dorsetshire, years ago, and often saw "Old Bags," as we all styled him then, driving past in his close carriage. The generally received explanation of "Old Bags," as we all

supposed, was derived from his having bag-like cheeks, which hung down rather; and I believe this to have been the origin of the term.

R. F. M.

WILD PLANTS MENTIONED BY VICTOR HUGO (4th S. viii. 480.)—Catkin. The buds of the black poplar—used still in France, and recommended in our old herbals as a principal ingredient in *Unguentum populeon*, for “rubbing on the wrists, temples, and arteries of the feet in ardent fevers, for easing pain and procuring rest.”

The White Alder (*Alnus vulgaris*, *Aune commun*), the leaves of which are astringent and furnish to hatters and dyers a bark which they use instead of gall nuts; or *Betula blanca*, *Le bouleau blanc*, its near relative, whose juice is a pleasant cure for stone, scrofula, and pulmonary disease.

Is Rosemary *Rosa spinosissima*, which grows in great profusion on many sandy downs close to the sea? About Cardigan the ground was carpeted with it, on the sandy hills near the mouth of the Teivy; and a lady told me it grows in the same manner on the south-east coast of Sussex. Rose leaves of all sorts are astringent.

The “herb full of knots” (*Juncus acutus*)—Great Sea-Rush? I never remarked whether this plant may reproduce itself by creeping roots, similar to those of *Triticum repens*, which are truly knotted: hence its popular French name of “Chapelet.” Hassocks and mats at cottage doors are made with the coarse rushes.

I have consulted the original of Victor Hugo's work *L'Homme qui rit*. Here is the first passage quoted by MR. BRITTEN:—

“Un tas de plantes dédaignées: (1) la Coudre moissine, (2) la Bourdaine blanche, (3) le Hardeau, (4) la Mancienne, (5) la Bourg-Épine, (6) la Viorne, (7) le Nerprun,”

which are—(1) the wild nut-tree (*Corylus avellana*), (2) white alder (*Alnus incana*), (3 4) *Viburnum lantatum*, wayfarer's tree, mealy guelder rose, (5 and 7) *Rhamnus catharticus*. Here seems some confusion about “la Bourdaine,” which is another name for *Rhamnus frangula*, the alder buckthorn. Why repeat “le Nerprun” twice?

In the *New Dispensatory*, 1753, is this note to *Rhamnus catharticus*, common buckthorn:—

“In our markets, the fruit of some other trees, as the *R. frangula* or blackberry-bearing alder, and the *Cornus fæmina* or dogberry-tree have of late been frequently mixed with, or substituted for, those of buckthorn . . . 6. *Viburnum opulus*, the guelder rose.”

Respecting the second question of MR. BRITTEN, it meets with an easy solution. The translator has substituted the verb in the present of the indicative plural instead of the singular:—

“Du fenouil de mer; qui, infusé, donne un bon cordial.”

(The common fennel boiled and distilled, leaves or seeds, gives “fennel water.”)

Can any one tell what “le hardeau” is?

THUS.

May not the “herb full of knots” be the common plant knot-grass, which grows in sandy and dry places, and would seem well adapted for making matting?

F. C. H. (Murithian.)

THE COPYRIGHTS OF “HAMLET” AND “PARADISE LOST” (4th S. viii. 369, 442.)—I did not intend to “insinuate” that the statements to which I took objection were “wilfully” erroneous, nor do I see that what I wrote justifies such an inference. I pointed out that *Paradise Lost* produced eighteen pounds upon the original sale, though the author did not live to receive the last payment, which was made to his widow. In his reply, “the writer of the article” in which it was asserted that the MS. was sold for five pounds “utterly denies” that he should have included the sum received by the widow, but admits “that Milton himself had ten pounds for his immortal work.” With regard to *Hamlet*, I asked the authority for a statement, very interesting, if true, that had escaped the notice of all Shakespeare's biographers, from Rowe downwards. “The writer of the article” replies that he had it from the *Percy Anecdotes*, a work, as he says, “not altogether unknown.” Perhaps not, but certainly in itself no safe guide in such a question as this, as he himself admits; for he adds, “this may be simply tradition.” The passage I commented upon, from an article purporting to deal with facts and figures, was fairly open to question; and I fail to see that in pointing out that *Paradise Lost* was not sold for five pounds, and in eliciting that a statement with regard to Shakespeare rested on the authority of the *Percy Anecdotes*, my remarks were “uncalled for,” much less “unjustifiable.”

CHARLES WYLIE.

8, Earl's Terrace, Kensington, W.

MACDUFF, THANE OF FIFE (4th S. vi. 276, 369, 447; vii. 132.)—Under the last of these references a well-informed correspondent, J. A. P., showed distinctly how the old territorial earldom of Fife had been forfeited in the person of Murdoc, Duke of Albany, beheaded at Stirling in 1425, and had then merged in the Scottish crown; that the mere title had in 1759 been conferred “as an Irish peerage on a gentleman surnamed Duff, who asserted, but could never prove, that he was descended from the Macduffs of Fife.” This statement is perfectly correct and incontrovertible. But how difficult it is to slay “hydra-headed error” is shown by a paragraph in this day's (Nov. 25) *Illustrated London News* regarding the Earl of Fife.

“This ancient family,” it is said, “is in a direct line from the i

hereditary Thane and first Earl of Fife, who contributed to the overthrow of the usurper Macbeth, and to the accession of King Malcolm Canmore, in the middle of the eleventh century."

Macduff, according to this authority, was created Earl of Fife in 1061; whereas it is known from the Macfarlane MSS. (Advocates' Library) that the old earldom was not created till David I.'s reign (1124-1153). The real representation of these old earls is certainly not in "Earl Fife," but probably, as J. A. P.N. points out, in the Earls of Wemyss. The origin of the Irish-titled family is well known in Aberdeenshire. Their ancestor Alexander Duff of Braco (the Scotch title of the family, created in 1735), who laid the foundation of their fortunes, was a greedy law agent in the close of the seventeenth century, a long interval surely from the era of Canmore. This man scraped together a great estate. Mr. Alexander Sinclair in an interesting paper (*Herald and Genealogist*, March, 1871) tells how he managed to lay hands on the lordship of Balveny, involving a lawsuit of half a century, and likewise his cynical remark on seeing a number of small estates around him, with the white smoke quietly curling up from the houses: "I'll gar a' that reek gang through ae lum yet." By a sort of retributive justice the successors of "Braco" seem never to have reaped the full benefit of their great property.

ANGLO-SCOTUS.

J. BUGENHAGEN: POMERANUS (2nd S. i. 434.)—"Who were Pomeranus and Cruciger, mentioned in connection with Luther and Melancthon?" I had not the good fortune to be acquainted with your invaluable miscellany when the above query appeared in 1856. (I am making up for lost time, as you are aware.)

May I, without too much presumption, be allowed to suppose that this question applied to a picture of mine, in which these four great reformers are represented "translating the Bible"? It has met with some success, and as many as eight different reproductions of it have been made in England, France, and Germany, in engraving and lithography, as well as innumerable photographs—one of which I beg leave to send you.

This picture (the figures are life-size), for which I got a gold medal at the Paris Exhibition of 1846, and in 1847 the Cross of the Netherlands Lion, formed part of the late King of Holland's gallery, which, as you know, was dispersed at his death by auction. My German reformers found their way to the land of John Knox, being in the possession of a distinguished amateur, Mr. Wm. Wilson of Banknock, Denny; who has, as a pendant, another large picture of mine, "Un Colloque à Genève," of which I likewise take the liberty to send you a photograph, together with a small one of my "Luther at the Diet of Worms." These will show you, my dear sir, that I have for years

treated these important subjects with some earnestness.

To the note (p. 434) to A. M. E. I.'s query, I will only add that Luther and Catharina von Boren were married by Pomeranus.

P. A. LABOUCHE.

"THE MISTLETOE BOUGH" (4th S. viii. 8, 313.) In Rogers's *Italy* there is a short poem entitled, I think, "Ginevra," who is the heroine of the "oak chest at Florence," and consequently the origin of the "Mistletoe Bough." HERBERT RANDOLPH.

SEVEN DIALS (1st S. ii. 211; 4th S. viii. 454.) The pillar which used to stand in the middle of Seven Dials is now on the Green at Weybridge, near Walton-on-Thames. It is surmounted with a ducal coronet, and bears an inscription to the memory of the late Duchess of York. 311.

THE DUKE OF WELLINGTON AND THE BISHOP OF LONDON (4th S. viii. 433.)—This anecdote was related to me some years ago in a much more humorous version, and on very good authority. The duke received a note signed J. C. London, requesting permission to inspect the beeches at Strathfieldsaye, which were well known as being most picturesque. The eminent landscape gardener, writing somewhat indistinctly, produced the following characteristic reply, addressed to C. J. Bishop of London, with whom the duke was intimate:—

"My dear Lord,—I shall always be glad to see you at Strathfieldsaye; and my servant shall show you as many pairs of my breeches as you choose to inspect; but what you can want to see them for is quite beyond me."

THE KNIGHT OF MORAR.

I wonder whether the anecdote told by Mr. HERBERT RANDOLPH as above is the same as that related by Mrs. Loudon of her late husband at her own table one merry day some quarter of a century ago? If it be, Mr. RANDOLPH has left out the point. Mr. John Claudius Loudon, one of the most prolific botanical writers of his day, was also one of the most illegible; for he was, unhappily, a sad cripple, his right hand being very defective. When compiling his *Arboretum*, he forwarded a request to the Duke of Wellington to be allowed to inspect his grace's beeches at Strathfieldsaye. The duke mistook this word for breeches, and the signature for that of J. C. London. Why could the bishop wish to see F. M.'s breeches more than the rest of his Field Marshal's uniform? Some curious whim perhaps. With his accustomed scrupulousness in answering letters, the duke wrote to the bishop, appointing a time for complying with the singular request. Bishop Blomfield was equally amused, and a wonderful epistolary imbroglio ensued, in which F. M.'s tailor was somehow involved. This was not cleared up until Mr. Loudon, supposing his

first letter had miscarried, repeated his request in another.

SHERRADS.

SCOTTISH RETOURS (4th S. viii. 453.)—C. S. K.'s enquiry seems to involve a somewhat nice question in Scottish feudal law; and the facts necessary to be known, if known, have not been all stated. It is not said in particular whether the charter of 1490 was feudalised by infestment. That charter conveys the property, W—, to the husband and wife, and longest liver of them, in *conjunct fee*, and then to the nearest lawful heirs of the husband. If the charter was feudalised, and the wife, Marjorie B—, survived her husband, James K—, then the full fee or right of property was, it would appear, in her *qua* survivor; and, in this case, the service, in making up a title to the property, should have been as heir of provision under this charter to her, and not to the husband simply as his heir. Supposing, however, that the charter was never feudalised, and that the wife survives, she might nevertheless enjoy the property until her death, which might be about or as late as 1547, under the personal right created by the charter; the heir of the husband the while having no beneficial interest in the property. And in this case the heir, say the son, of the husband (by, as it might be, a former marriage), would properly, on the death of the wife, serve as heir to his father, giving no heed whatever to the charter of 1490 on account of its not having been raised into an heritable right. Seeing the husband died in 1504, and was then succeeded by his son William in properties, although not in W—; and that in 1547, forty-three years afterwards, a William K— is served heir in special to his father, a James K—, the greater probability is, we think, that William so served was the son of James who procured the charter of 1490. In the other view, William the son must have been succeeded by a James K—, and the latter by that William K— who was served in 1547, a course not probable within so limited a period.

ESPEDARE.

JACKSON'S ESSAY ON GAINSBOROUGH, 1798 (4th S. viii. 450.)—Admitting that it is wholly superfluous to add anything in confirmation of the interesting particulars by MR. J. SEWELL refuting the improbable story of Gainsborough's ignorance of music, I nevertheless send the following extract, which proves that he must have been a skilful performer upon his instrument:—

"Fischer, the celebrated performer on the hautboy, and favourite of the king, married a fair daughter of the painter, and the two enthusiasts sometimes left their spouses, mamma and daughter, each to sleep away more than half the night alone. For one would get at his flageolet, which he played delightfully, and the other at his viol de Gamba, and have such an inveterate set-to, that, as Mrs. Gainsborough said, a gang of robbers might have stripped the house, and set it on fire to boot, and the gentlemen been never the wiser."—*Wine and Walnuts*, ii. 193.

Was what is now the violoncello the viol de Gamba of those days? CHARLES WYLIE.

DR. JOHNSON TOUCHED BY QUEEN ANNE (4th S. viii. 350, 425.)—We have Johnson's own authority for this story in its most minute particular. See the little volume—

"An Account of the Life of Dr. Samuel Johnson, from his Birth to his Eleventh Year, written by himself. London, 1805."

The original MS. was deposited in Wright's Museum at Lichfield. It is written in the form of annals:—

"3. 1711. 12.

"This year in Lent—12 I was taken to London to be touched for the Evil by Queen Anne. My mother was at Nicholson's, the famous bookseller, in Little Britain.⁽¹⁾ I always retained some memory of this journey, though I was then but thirty months old. I remembered a little dark room behind the kitchen, where the jack weight fell through a hole in the floor, into which I once slipped my leg.⁽²⁾ I remember a boy crying at the palace when I went to be touched. Being asked, 'on which side of the shop was the counter?' I answered 'on the left from the entrance,' many years after; and spoke, not by guess, but by memory. We went in the stage coach, and returned in the waggon, as my mother said, because my cough was violent."

And in the margin, at the places noted, he had afterwards written:—

"⁽¹⁾ My mother, then with child, concealed her pregnancy that she might not be hindered from the journey.

"⁽²⁾ I seem to remember that I played with a string and a bell, which my cousin Isaac Johnson gave me; and that there was a cat with a white collar, and a dog called 'Chops' that leaped over a stick; but I know not whether I remember the thing, or a talk of it."

CHITTELDROOG.

AMPERZAND (4th S. viii. 311, 387, 468.)—I am not disposed to bow to the dogmatic assertion of MR. SKEAT, that this word "has been explained long ago." I consider the explanation of the character &, which I heard in childhood, to be more plausible and much more *natural* than by representing it as a fanciful way of writing *et* in Latin. Besides, when you tell a child that it is *and-per-se*, *and*, you first assume the word *and*, without giving him any clue to the character which is to represent it; and next, you give him two Latin words, *per se*, which to him are as unintelligible as Sanscrit. He asks why the English language should be selected for such "unmeaning experiments"? I answer that the experiment is not "unmeaning," but really full of meaning; and as a beginning must be made somewhere, I can see no reason why it should not be made in our language.

F. C. H.

My memory carries me back to very early years, and I remember perfectly well *my* "venerable instructress" who taught me the "rudiments" telling us to call it *ampseand*, which comes very close to *and-per se-and*. Whenever, too, in reading we came to *a* by itself, we were always told

to call it *a-by-itself-a*, exactly as mentioned by MR. AINGER. EDMUND TEW, M.A.

F. C. H.'s explanation of this word—"and-pussy-and"—is not very satisfactory, and another conjecture is admissible. I, who was taught also in my childhood to finish the alphabet with this word, have the recollection of its pronunciation, "*ampuzziam*." Its etymology did not occur to me till I was at school and was pretty well master of Latin. I then set it down in my own mind as *and-per se-and*, i. e. standing alone, separate from the alphabet, but connected with it as a sort of literal sign. I have no other authority than my own schoolboy evolution of a childish puzzle.

HERBERT RANDOLPH.

BLUE-VINID CHEESE (4th S. viii. 486.)—The word *vinid* is common in the Western Counties. I have heard it advanced that it simply means *ruined*, and is applied to that kind of cheese which has blue streaks or veins. This, however, is not the true derivation. It is called *vinid* because it is *vinewed* or mouldy, as *vinewiness* signifies mouldiness or a state of incipient decay. In that part of England the word *sinew* is, by old people, pronounced *sinney*. In like manner *vinew*, or mouldiness, would be pronounced *vinney*; and for *vinewed* they accordingly say *vinid*, or better, *vineyed*.

F. C. H.

"DONEC GRATIS ERAM TIBI" (4th S. viii. 436.) Many years ago I wrote a burlesque imitation of this ode in the shape of a dialogue between Punch and Judy, which was printed in *Punch*. Your correspondent TEWARS will find it in vol. ii. p. 20 of the re-issue of that periodical.

H. A. KENNEDY.

Waterloo Lodge, Reading.

I find these three translations of *carmen ix.* in *The Odes and Satires of Horace*, London, 1715.

1. By my Lord R. [rochester, or Roscommon?]

"While I was monarch of your heart."

2. By another hand—

"While I remain'd the darling of your heart."

3. By Mr. Duke—

"Whilst I was welcome to your heart."

H. D. C.

Dursley.

"VERTUE" (4th S. viii. 396.)—Is it at all likely that MR. BRADSHAW's leaf is part of the following?—

"The Castell of Laboure, wherein is Riches, Vertue, and Honour." "It is of some length, and an allegory; in which Lady Reason conquers Despair, Poverty, and other evils which attend a poor man lately married," &c.

Printed by Wynkyn de Worde in 4to. 1506, and again by Pynson, without date. It is a translation from the French by Alex. Barclay. See *Warton's History*, by Price.

A. G.

PUBLIC TEACHERS (4th S. viii. 413.)—The errors in MR. THORNBURY's two handsome volumes (which, by the way, are a reprint from *All the Year Round*) are the less excusable because a great deal of the matter they contain is taken from Mr. Murray's Handbooks of the counties through which MR. THORNBURY seems to have walked; and in those handbooks such errors are seldom found. If CHITTELDRÖG will compare the work in question with one of the Handbooks he will find page after page of manifest borrowing. The method adopted is that system of paraphrasing (or turning plain English into "tall talk") by which modern pedagogues and competitive examiners are improving monosyllables out of the language. I do not trouble "N. & Q." with parallel passages, as the most cursory comparison will prove my statement true.

MAKROCHEIR.

By Earl Goodwin, MR. THORNBURY evidently means the famous Thane Goodwin or Godwin, father of Harold II., and father-in-law of Edward the Confessor. He can only describe Harold II. as a Dane by confusing him with Harold I. "The handsome King Henry VI." is certainly a strange description of that good, but by no means good-looking, prince.

HERMENTRUD.

Why should CHITTELDRÖG (a Parsee or a parson, I presume) be so angry with me because I quietly pointed out for the second time an error in the Boswell notes of the late Mr. John Wilson Croker? And why, O why should goose-flesh come over CHITTELDRÖG because I also noticed two misquotations by Mr. Thomas Carlyle? If CHITTELDRÖG can correct my corrections of those two great writers, why does he not do so, rather than arrogantly and maliciously club together half-a-dozen printer's errors in a book the merits or faults of which are totally irrelevant to the subject.

WALTER THORNBURY.

A FORM OF ECCENTRICITY, OR AN ECCENTRICITY OF FORM (4th S. viii. 399.)—Can you, in fact, fancy a more sorry sight than some badly shaped "petits-crevés" of either sex of the present day being allowed to move about through the streets of London or Paris in the garb of our first parents before the Fall? Shocking! Such monstrosities as your correspondent speaks of will now and then be attempted, after extraordinary political convulsions or great personal misfortunes, when people's minds are, for a time as it were, unhinged—when there's "a screw loose somewhere." I can well recollect, when quite a child, in 1815, during "The Hundred Days," seeing in one of our provincial towns—to the great horror of our nursery-maid—some young men belonging to respectable families, but wholly unmindful of common decency, cutting capers, stark naked, before the theatre in broad daylight; and after-

wards, carrying their insanity a step further (which bordered on atrocity) in, by way of a lark, fastening one of this precious set to a spit, and making him turn before a fire until his broad whiskers were singed, and he ran the risk of being "done brown." Shelley and William Blake's facetiæ were much on a par with this. It is about as savage as when the natives in the Indian Archipelago, losing their senses from an excess of drink, *run a muck* with kris in hand, striking right and left every one they meet with.

P. A. L.

BOSWELL (4th S. viii. 433.)—I do not think all your readers will consent to have poor Boswell disposed of in this way. Any tyro in literary history will tell you that he was not a *great man*; but he was unquestionably a *great biographer*. The very qualities of truthfulness and minuteness, which even Dr. Gray seems to despise, are the points in which so many more pretentious chroniclers are found wanting. Men of Boswell's stamp are wanted now-a-days, and it is too flippant to say that he was born two thousand years after his time, or that he was one of the smallest men that ever lived. He suffers, no doubt, in any comparison with the great luminary; but it appears to me that much may be deduced in his favour if Doctor Johnson could grant him so much of his society, unless it were the great man's weakness for the friendship of a small man. Will any Boswell turn up for Dickens or for Thackeray?

WALTHER.

MISS EDGEWORTH (4th S. viii. 451.)—C. B. asks, "Is there any life of Miss Edgeworth, or of any of her family?" There is a deeply interesting memoir of her cousin—*Memoirs of the Abbé Edgeworth, containing his Narrative of the last Hours of Louis XVI.* By C. Sneyd Edgeworth. London, 1815.

THUS.

VISITING AND INVITATION CARDS (4th S. viii. 435.)—In "N. & Q." 4th S. ii. 118, DR. CHARLTON will find a reference and short quotation I forwarded on this subject, in further illustration of a note at p. 78 of the same volume. I have since come across the following passage in *St. Ronan's Well*, chap. xii.:—

"'Is Mr. Tyrrel at home?' was the question; and the answer was conveyed by the counter-interrogation, 'Wha may ye be that speers?' As the most polite reply to this question, and an indulgence at the same time of his own taciturn disposition, the Captain presented to Luckie Dods the fifth part of an ordinary playing card, much grimed with snuff, which bore on its blank side his name and quality."

W. D. SWEETING.

Peterborough.

WAISTCOAT POCKET A SNUFF-BOX (4th S. viii. 370. 461.)—My grandfather (born in 1706, died in the Johnsonian year, 1783) was an indefatigable

snufftaker, but innocent of a box. He always kept in his waistcoat pocket—capacious as a modern lady's reticule—a dry tobacco-leaf; which, under the effects of corporeal warmth, movement, and manipulation, supplied him powder enough for the day's nasality. Well do I remember my own continual post at the dear old man's side, and fingering his nicotian provender; his loving smile and the gentle twitch of his elbow. *Forsan et hæc olim* was beyond my juvenile classics.

EDMUND LENTHALL SWIFTE.

FRITH-STOL AT BEVERLEY (4th S. viii. 452.) See *Sanctuarium Dunelmense et Sanctuarium Beverlacense*, Surtees Soc., 1837, and the works cited in the preface. I may also add references to *Archæologia*, xvii. 198; *Gent. Mag.* 1867: Thoms's ed. of Stow's *Survey; Reports and Papers of the Assoc. Archit. Soc.*, 1860, v. 251-256; "N. & Q." 1st S. vi. 89; *Cornhill Mag.*, July, 1869, 81, 85; Poulson's *Hist. of Beverley*, 687. 805; Oliver's *Hist. of Beverley*, 57, 341-2: Surtees's *Waifs and Strays of North Humber History*, 1864, 94, 105 (with drawings of the stools at Hexham and Sprotburgh). W. C. B.

Perhaps the only other instance in the kingdom of a frith-stool is that in the abbey church of Hexham, of which a drawing and description may be seen in vol. ii. of the Rev. Canon Raine's *Priory of Hexham*, published by the Surtees Society. The description is by Mr. Walbran of Ripon, who says:—"I have no doubt whatever that this is the cathedra of the Saxon bishops of Hexham"; adding in a note that the frith-stool at Beverley is almost identical with that of Hexham in shape, but is entirely devoid of ornament.

THOMAS DOBSON.

PASSAGE IN PHILE? (4th S. viii. 285.)—I have been disappointed by no answer having appeared to this question, and now beg leave to propose the following conjectural criticism, at the same time requesting the classical reader to refer to the last edition of Phile ("ex codicibus escorialensibus, florentinis, etc., à Miller, Paris, 1855-57").

"It is difficult," observes your correspondent, "to make sense of the Greek as it stands." Substitute Πامφιλία for τῇ φιλιᾷ (cf. "N. & Q." 4th S. vii. 439), and the difficulty is removed. See also Yates's *Textrinum Antiquorum*.

The very rare volume out of which I have here furnished a notice of Pamphila is thus described in the *Catalogue of the Library of Baron Seymour Kirkup, of Florence*, which was sold by Messrs. Sotheby, Wilkinson & Hodge in Dec. (days of sale, 6-16):—

"Bergomensis (Jacobi Philippi) de plurimis claris sceletisque (sic pro selectisque) Mulieribus Opus, numerous spirited woodcuts, folio. Containing the Lives of Pope Joan, Maid of Orleans, the Irish Saint Bridget,

Queen Margaret of England, Queen Margaret of Scotland, the English Saint Ursula, &c., with their portraits."

For further information on this work consult Nicéron, vol. xvii., art. "Foresta"; Clement, vol. iii.; *Biographie Universelle*, s. t. "Foresti."

BIBLIOTHECAR. CHETHAM.

THE HARVEST MOON (4th S. viii. 372.)—This cutting from the *Gainsborough News* of Sept. 9, 1871, may be of service to your correspondent A. S.:—

"THE HARVEST MOON.—As there is an erroneous opinion prevailing amongst many persons unacquainted with astronomy, who are in the habit of demonstrating that the harvest moon occurs at the time of harvest, let that happen when it may, the following may not prove unacceptable to such of our readers. The moon during the week in which she is full, about the time of harvest, rises sooner after sunsetting, and with less difference between the two successive risings, than she does in any other full moon week in the year. By these means she affords an almost immediate supply of light after sunset, which is very beneficial for gathering in the harvest and fruits of the earth. Hence this full moon is distinguished from all others in the year by the appellation of the harvest moon. To conceive the reason of this, it may be first considered that the moon is always opposite to the sun when she is in full: that she is full in the signs of Pisces and Aries in August and September, those being the signs opposite to Virgo and Libra, the signs occupied by the sun in that season; and that those two parts of the ecliptic in which the moon then is to rise from the horizon in northern latitudes in a smaller angle, and of course equal spaces in shorter intervals of time, than any other points, as may be easily shown by the celestial globe; consequently, since the moon's orbit deviates not much from the ecliptic, she rises with less difference of time, and more immediately after sunset about harvest than when she is full at other seasons of the year. The sun enters Libra on the 23rd of September, and the full moon which is nearest that day is properly speaking the harvest moon."

THOS. RATCLIFFE.

CRAMAILLIÈRES (4th S. viii. 452.)—The word, at least now-a-days, is written *crémaillère* (not *cramailières*), from *κρεμάω*. I suspend. "*Crémaillère*, ustensile de cuisine en fer, dentelé, qu'on met dans la cheminée pour suspendre les marmites." (Giving one's friends a good feast on first occupying a new apartment the French call "pendre la crémaillère." The Rue d'Écosse, or des Écossais, would more probably have obtained its name from the Scotch Guard (*temp.* Lewis XI. and Quentin Durward, or Francis II. and Mary Queen of Scots), than from the Swiss Guard. P. A. L.

Your correspondent J. M. will find on referring to any good Guide to Paris that the Rue St. Hilaire and Rue d'Écosse still exist in the fifth arrondissement of that city, a division embracing a portion of the most ancient part of Paris. The Rue d'Écosse (anciently spelt *Escosse*) is the Street of Scotland, and no doubt took its name from the near proximity of the Collège des Écossais, situated in the Rue des Amandiers (Sainte

Geneviève), from the date of its foundation in 1325 (by David, Bishop of Moray in Scotland, and again by James Beaton, or De Béthune, Archbishop of Glasgow, in 1603), until 1665, when it was removed to its present site, 33, Rue des Fosses St. Victor, in the same locality. The chapel attached to this college was erected in 1672, and dedicated to St. Andrew. Here is the monument erected to the memory of the unfortunate James II., who died at St. Germain-en-Laye, Sept. 16, 1701. There was formerly (if not now) an urn on this monument, which contained the brain of that king, he having (it is said) bequeathed his head, heart, and intestines to the English, Scotch, and Irish colleges in Paris. Here also are monumental tablets in memory of Dukes of Perth, Baron Dunford, Dr. Lewis Innes (confessor to James II.), and other persons. In the same arrondissement are situate the Collège des Anglais in the Rue des Anglais, and the Collège des Irlandais in the Rue des Irlandais. I fail to trace any link whatever between "*Escosse*"—Scotland—and the "*Swiss Guard*" mentioned by your correspondent.

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

NED PURDON (4th S. viii. 453.)—The following entry in the books of T. C. D. with reference to this person will be read with interest:—"1744, July 25th—Edwardus Purdon Pens—Filius Edwardi Clerici—Annum agens 15—Natus in Comitatu Limerick—Educatus sub ferula Ma. Jesop—Tutor Mr. Holt." Having wasted his patrimony, Purdon enlisted as a foot soldier. Growing tired of that employment, he procured his discharge, and became a scribbler in the newspapers. With the exception of the *Life of Voltaire* and the translation of the *Henriade*, he produced nothing worth remembering, nor attempted anything above petty pamphlets or writings of that description. For an abusive pamphlet against the performers of Drury Lane, particularly Messop, he was obliged to make an abject apology, to which was subjoined another from his publisher Pottinger, who pleaded ignorance of its contents, which appeared in the *London Chronicle*, Oct. 13-15, 1759. Purdon, who was long known to be one of Goldsmith's pensioners, died as he had lived—in penury; and it was, perhaps, with reference to him and others, whom he avows to have known in the same unfortunate situation, that we find the following passage on the effects of hunger in *Animated Nature*:—

"The lower race of animals, when satisfied for the instant moment, are perfectly happy; but it is otherwise with man; his mind anticipates distress, and feels the pang of want even before it arrests him. Thus the mind being continually harassed by the situation, it at length influences the constitution and unfits it for all its functions. Some cruel disorder, but no way like hunger, seizes the unhappy sufferer; so that almost all those men who have thus lived by chance, and whose every day may be con-

sidered as a happy escape from famine, are known at last to die in reality of a disorder caused by hunger, but which in common language is often called a broken heart. *Some of these I have known myself when very little able to relieve them.*"

Goldsmith is said to have borrowed the point of the well-known epitaph from De Cailly.

R. W. H. NASH, B.A.

5, Florida Place, Dublin.

RICHARDSON AND CLARISSA (4th S. viii. 453.) There is no doubt that Richardson was solicited to spare the virtue, as well as the life, of Clarissa. It is rather singular that an urgent appeal with respect to the former was made by the more than questionable Letitia Pilkington, who quotes the opinion of Colley Cibber in support of her request. She says: "If she" (Clarissa) "must die, if her heart must break, let her make a triumphant exit, arrayed in white-robed purity." And proceeds in the same letter, with a candour that disarms rebuke: "Consider, if this wounds both Mr. Cibber and me (who neither of us set up for immaculate chastity), what must it do with those who possess that inestimable treasure."—*Correspondence of Samuel Richardson*, 1804, vol. i. cx. (*Life*, by Mrs. Barbauld), and vol. ii. p. 180.

CHARLES WYLIE.

"BETWEEN THE STIRRUP," ETC. (4th S. viii. 479.)—

"A gentleman falling off his horse, brake his neck, which sudden hap gave occasion of much speech of his former life, and some in this judging world judged the worst. In which respect a good friend made this good epitaph, remembering that of St. Augustine, 'Misericordia Domini inter pontem et fontem':—

'My friend, judge not me,
Thou seest I judge not thee;
Betwixt the stirrup and the ground
Mercy I askt, mercy I found.'

Camden's *Remaines concerning Britaine*,
1636, p. 392.

BIBLIOTHECAR. CHETHAM.

"HISTORY IS PHILOSOPHY TEACHING BY EXAMPLES" (4th S. viii. 437.)—The above dictum from Bolingbroke, and that essayist's remark—"I have read it somewhere in Dionysius of Halicarnassus"—are quoted by DR. RAMAGE, with a friendly challenge to myself in particular to assist him in finding the passage in question. I therefore reply, that it may be found in the *Arte Rhetorica* of Dionysius, chap. xi. sec. 2, p. 212 (Tauchnitz text): *Τούτο καὶ Θεωκρίδης εὖτε λέγειν περὶ ιστορίας λέγων: ὅτι καὶ ιστορία φιλοσοφία ἐστὶν ἐκ παραδείγματων.* Then follows a quotation from Thucydides, i. 22, 4; but the dictum itself is due to the rhetorician, not to the historian, as is sometimes supposed.

J. E. SANDYS.

St. John's Coll. Cambridge.

NOVELS FOUNDED ON EGYPT (4th S. viii. 185, 270, 420.)—*The Priest of the Nile: a Tale of*

Ancient Egypt, by Mrs. Charles Tinsley, Rotherham, 1841. G.

JACOBITE CIPHERS (4th S. viii. 415.)—This appears to be a very simple form of cipher—the substitution of one letter for another. The key word *dyometrical*, it will be observed, contains no duplicates, and embraces nearly half the alphabet; the rest of which follows (or should follow) in alphabetical order, omitting such letters as have already been made use of, viz. B F (in lieu of the first H) G H K N P Q S V W X Z, and being placed in equal rows would read thus: D for F, F for D, Y for G, G for Y, and so on. Substituting then *q* for *g* in some instances, as suggested, the ciphered paragraphs would run thus:—

Kwqlowxx	Marshall.
Fnlpgnn	Déstrée.
Wlk(1)hqwx	Adm(?)yral.
Fenn	Duke.
Wxsnkwqxn	Albemarle.
Vowqxi	Charles.
Wfnqnxg	Adderley.
P(f)hen	T(yr?)one.
Ewqzhqghal	Narborough.*
Fcpng	Dutch.
Awqqi	Warre.

I am at a loss to account for the "it" before "Vowqxi," as also for the "I" in the third ciphered word, and the double *f* in the eighth; but these may possibly be errors of transcription—a question which could only be decided by careful inspection of the original document.

The clue I have here given may possibly be sufficient for your correspondent; but if I can privately render him any further assistance, I shall be happy to do so if he will write me on the subject.

CHAR. PRITTY.

18, Oxford Villas, Hammersmith.

It is not easy to decipher without a complete example before one; but I can make one suggestion to MR. PARRY which may possibly enable him to read the letters, or more probably the secret messages contained in them.

In the examples given, H followed by a colon does not occur; while F, which is found in the examples, is not found in the key. Can one of the Hs be a mistake for F? I think so; for if we change the first H into F, the key will consist of the word *dyometrical*, spelled *dyometrical* to avoid the repetition of any letter, followed by all the remaining letters of the alphabet in order. The advantage of this is obvious, as easy to carry the key in the memory without committing it to paper.

Now to the examples:—"Fenn Wxsnkwqxn" is Duke Albemarle; "vowqxi Wfnqnxg" is Charles Adderley; and "fcpng awqqi" is Dutch.

* An evident allusion to Sir John Narborough, at that time a Commissioner of the Navy, and a Jacobite to his death in 1686.

wars. The remainder of the examples will not translate; but I fancy it was not uncommon to write a lot of nonsense with the true message, as an additional safeguard against its being read. MR. PAGET will easily be able to tell if this is so by taking a whole letter, and seeing if a sensible message can be extracted from it. T. W. G.

"ASPIDE QUID PEJUS," ETC. (4th S. viii. 418.)—This epigram is evidently a copy, or a parody on a well-known epigram (I do not know the author):—

"Cortice quid levius? pulvis. Quid pulvere? Ventus. Quid vento? meretrix. Quid meretrice? Nihil."

The penult of *muliere* is short, so the word cannot occur in an hexameter or pentameter line. II.

Dublin Library.

THE STIGMATA OF ST. FRANCIS AND OTHERS (4th S. viii. 325.)—This story (omitted in Petit's edition) was probably one of the "interpolations et additions" of Henri Wircksburg. (See Brunet, *Manuel*, tom. ii. p. 1187, 5th edit., art. "Fasciculus.") According to Brunet, the *Fasciculus* of Rolewinck was continued by J. Linturius to A.D. 1514.

Fasciculus Temporum.—This requires a separate notice: for I possess a copy of the *Fasciculus* (Paris, Jehan Petit), which was unknown to Brunet, and which brings down the chronicles six years later than the editions he describes, viz. to 1518. It ends at the verso of fo. xciii. thus:—

"Explicit fasciculus t^{em}p^{or}um. cū pluribus additionibus in nullis antea libris posite: videlicet, ab anno M.D.xii., usque ad annum Virginai partus M.D.xxxviii., expensis honesti viri Johannis Parvi," etc. (Jehan Petit.)

On the following unpagged folio is a colophon, a spirited wood engraving of the Annunciation of the B. V. Mary.

Brunet appears to have known none of the late Paris editions. R. J. R.

CERDIC AND ODIN (4th S. viii. 479.)—The descent of Cerdic from Woden is traced in the Anglo-Saxon Chronicles, *sub anno* 552.

W. G. STONE.

Dorchester.

Florence of Worcester gives Cerdic's genealogy as follows:—

"Cerdic was the son of Elesa, who was son of Esla, who was son of Gewis, who was son of Wig, who was son of Freawine, who was son of Freothegar, who was son of Brand, who was son of Bealdeag, who was son of Woden." G. M. T.

DRUIDS AND GREEKS (4th S. viii. 479.)—The author of *The Amenities of Literature* had probably the following passage in his mind when he wrote the sentence quoted by your correspondent:

"Neque fas esse existimant ea literis mandare, quum in reliquis fere rebus, publicis privatisque rationibus

Græcis literis utantur."—C. J. Cæsar's *Comment. de Bello Gallico*, lib. vi. cap. xiv.

It is proper to observe that some scholars have held that the text is corrupt.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

POUSSIN'S DANCING FAUNS IN THE NATIONAL GALLERY (4th S. viii. 453.)—The Bacchanalian Dance by Nicholas Poussin, in the National Gallery (No. 62), has been engraved "by G. T. Doo, R.A., for the Associated Engravers; by Van Merlen, by R. Cooper, and by S. S. Smith, for Jones's *National Gallery*" (Wornum). G. M. T.

LONDONDERRY NATURAL HISTORY SOCIETY (4th S. viii. 480.)—Your correspondent will find some account of this society in the—

"Learned Societies and Printing Clubs of the United Kingdom, by the Rev. A. Hume. With Supplement, by A. T. Evans." Edition 1853, p. 214.

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

WREKIN (4th S. viii. 480.)—This name may be connected with that of the neighbouring *Uriconium*, the derivation of which I attempted some time since in "N. & Q." Or it may come from the British *yr uch wyn*, or *y crug wyn*—"the fair eminence or mound"; or simply from *y crugyn*, "the hillock." Hillock, however, is scarcely the proper term for so considerable an eminence as the Wrekin.

R. S. CHARNOCK.

Gray's Inn.

TEMPLE COWLEY (4th S. viii. 454.)—Your correspondent JUNII NEPOS inquires about an old house at Temple Cowley, near Oxford. The house in question is well known to me, but I had never previously heard that it was of anything like the antiquity he would assign to it. Its appearance (external) would rather indicate late sixteenth century work, but if possible I will endeavour to obtain access to the interior. It is well known that the Knights Templars had a church here, for in their "Lieber Book" we read that in 1148 Robert D'Oilly and Edith his wife granted them land to the value of six shillings and fourpence per annum towards "the dedication of their church at Covele," near Oxford. The charters also confirming this grant by Matilda and King Stephen are printed by Dugdale. At the present time, however, not a trace of this Templars' church is to be seen, and the very site is unknown; but this may partly be accounted for by the fact that either in Edward I.'s reign or in Henry III.'s they removed their house from Cowley. The present church is erected on the foundations of another twelfth century church, which is also mentioned in the same records.

The chapel referred to by your correspondent as existing between Cowley and Headington is still standing, and in very fair preservation. It is

dedicated to St. Bartholomew; and its origin is mentioned in the "Hundred Rolls" (7 Edw. I. = 1279), where we read:—

"The House of St. Bartholomew without Oxford was founded by the old King Henry (1100–1135), who married the good Queen Maud, and it was assigned for the accommodation and support of infirm lepers," &c.

It is also mentioned in the "Patent Rolls," 51 Hen. III., m. 29 (1266); and that it was a celebrated hospital is shown by the numerous gifts to it in succeeding years, as may be seen by reference to the "Patent Rolls" of Edwards II. and III., in the former of which reigns it was restored. It was much damaged during the civil war, and again restored in 1651. Wood mentions a quaint service which was held there on Ascension Day by the Fellows of New College.

It will thus be seen that this chapel had no connection with the Templars of Cowley; so that if the underground passage referred to by your correspondent can be traced at all, it might possibly lead to the site of the old Templars' church. Still if the passage exists it is worth investigation, and if your correspondent could send me any further particulars he may have collected about the old house, I should be much obliged, as I hope, if possible, to be able to visit the house and to examine it thoroughly.

J. P. EARWAKER,

Hon. Sec. Oxford Architectural Society.

Merton College, Oxford.

MEDAL OF WILLIAM THE CONQUEROR (4th S. viii. 454.)—Supposing the story true, and the medal that was found was what is ordinarily called a medal, it must have been "planted," as pennies (silver) alone were coined by William the Conqueror, but I cannot answer for what he struck when only Duke of Normandy.

NEPHRITE.

"Une médaille" is the French term for a coin. Coins of William the Conqueror are by no means rare. 311.

CARNAC (4th S. viii. 478.)—The name Carnac (properly *Karnak*) has been translated by Ducange "burying-place or cemetery." A Mrs. Stothard, on the authority of a priest, says "carnac" in the Breton language signifies "a field of flesh." The name properly means "heaps of stones," from Bas-Bret. *karn*, pl. *karnek*, *karnez*. Conf. the W. *carn* (pl. *carneidh*) Gaelic *carn*, a cairn; *carnach*, abounding in cairns. R. S. CHARNOCK.

Gray's Inn.

P.S.—Carnac would translate "field of flesh" in Gaelic, but not in Armoric or Bas-Breton.

ORMISTON CROSS, HADDINGTONSHIRE (4th S. viii. 478.)—I quote from the *Statistical Account*, Edin. 1845, ii. 141:—

"There is an old cross in the centre of the village. It seems to have been connected with a Roman Catholic

chapel, which about the beginning of the last century stood where the cross now is, extending across the street from north-west to south-east. That chapel was then used as the school-house, and one of the oldest inhabitants, now dead, told me he was educated there. Several of the parish records are dated in that school-house."

About the year 1829 or 1830:—

"The stones of the base were much decayed, and it was in some danger of falling; to prevent which, it was substantially repaired by means of a subscription, and is now in a state to stand for ages."

In Jeffrey's *History of Roxburghshire* (Jedburgh, 1855, vol. i.) will be found some interesting notices of crosses still existing in that county. According to the *Statistical Account* (vol. already mentioned, Berwickshire, p. 56), there is a "cross or monument of white sandstone at Crosshall, about a mile to the north of the village of Eccles"; and we learn from a footnote that a description and drawings of this cross are to be found in the *Trans. Soc. of Antiq. Scotland*, 1792, vol. i.

J. MANUEL.

Newcastle-on-Tyne.

There is a market cross in the centre of the village of Doune, Stirlingshire. I speak from a recollection of forty years ago, but, doubtless, it still remains. It then stood on rather dilapidated shallow steps; a narrow column of one stone having some kind of animal sitting on its hind quarters on the top. W. B. SCOTT.

"AN-HUNGERED" (4th S. viii. 435, 528.)—I regret to find that I am wrong in supposing this form to have originated with Tyndale. I *did* look in Stratmann's *Dictionary*, as MR. FURNIVALL recommends, and in others besides. Dr. Stratmann, under the word *hungren* gives *ofhungren* as the only compound; and this misled me. But he gives also *anhungren* under the heading *and*, with references which carry the word back to the time of Edward II. *Anhungred* is therefore a genuine form (the prefix being the A.-S. *and-*, G. *ent-*) existing side by side with *ofhungren* (where the prefix is the intensive *of-*). I still think, however, that the latter form is the older of the two; at any rate, it can be traced further back. I have already shown that *of-* and *on-* were used as prefixes in a nearly convertible manner. This correction is due to MR. FURNIVALL.

WALTER W. SKEAT.

Miscellaneous.

NOTES ON BOOKS, ETC.

Prolegomena to Ancient History: containing Part I. The Interpretation of Legends and Inscriptions; Part II. A Survey of Old Egyptian Literature. By John P. Mahaffey, A.M., M.R.I.A., Fellow and Tutor of Trinity College, and Lecturer on Ancient History in the University of Dublin. (Longmans.)

This volume contains the more essential parts of a series of lectures delivered by the author in the University of Dublin. The essays are, as the author says, not

so much history as prolegomena to history, being chiefly occupied in discussing the nature and the value of our evidences for human culture antecedent to that of Greece and Rome. The adverse judgment pronounced by our author on Thukydides (the orthography is Mr. Mahaffey's) is sure to provoke criticism; but the information which the lecturer has collected on Egyptian and cuneiform writing, and his General Survey of Old Egyptian Literature, in which he notices and records the labours of Continental and English scholars, will, as we have no doubt he justly anticipates, be acceptable not only to those who are now entering upon such studies, but to a larger class, who desire to weigh fairly the value of recent discoveries in enlarging our knowledge of Ancient History.

Character. By Samuel Smiles. (Murray.)

Under this brief title the author of *Self-Help* has published an interesting series of Essays on Influence of Character; Home Power; Companionship and Example; Work; Courage; Self-Control; Duty—Truthfulness; Temper; Manner—Art; Companionship of Books; Companionship in Marriage; and The Discipline of Experience; which abound with right feeling and strong common sense. While as Mr. Smiles has the happy gift of illustrating the principles which he lays down by appropriate examples, the book is alike amusing and instructive; and just such an one as a judicious parent would like to place in the hands of his son on his entrance on the business of life.

To, At, and From Berlin. By R. F. H., Author of "Blythe House." (Wyman.)

A graceful and pleasant account from the pen of a lady of a journey to Berlin in June, 1871, for the purpose of witnessing the triumphal entry of the German army after their return from the Franco-German war; containing in addition to an account of that great scene, good notices of the chief objects of interest at Berlin.

The Romance of Trade. By H. R. Fox Bourne. (Cassell.)

Seeing that we are essentially a "nation of shopkeepers," and are not ashamed of being so, but the rather rejoice in it, Mr. Bourne may be congratulated on having chosen a subject which cannot fail to be popular. For, as the author well remarks, the whole history of trade, if read aright, is as interesting as it is instructive; for in it are to be found incidents and episodes as striking as in any other history. It has, therefore, not been a difficult task to prepare such a gossip-book about commerce as the one before us. A capital Index adds materially to the value of the work.

Little Lucy's Wonderful Globe. Pictured by L. Frölich, and narrated by Charlotte M. Yonge, Author of "The Heir of Redclyffe." (Macmillan.)

It would seem from the title-page that, in the work before us, the usual course of proceeding in the preparation of this book has been reversed; and Miss Yonge, instead of calling upon Herr Frölich to set off her story with his pictures, has employed her well-skilled pen to illustrate the pretty sketches of the German artist. But the result is very satisfactory; and her juvenile readers, while amusing themselves with *Lucy's Wonderful Globe*, will pick up a good deal of useful information respecting foreign countries and the characteristics of their inhabitants.

LORD BROUGHAM.—On Saturday last, at the Annual Public Meeting of the Académie des Sciences, Morales et Politiques, M. Mignet delivered an address on the life and labours of the late Lord Brougham, who was at the time of his death the oldest Foreign Associate of the Academy.

CHAUCER.—*The Athenæum* of Saturday last contains two items of news of great interest to Chaucer students; one, that Professor Bernhard Ten Brink's essay on the types of the manuscripts of the *Canterbury Tales* is ready for press; and the second, that a complete Glossarial Concordance to Chaucer's works is to form one of the objects of the Chaucer Society.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

ARCHÆOLOGIA. Vol. XXIX.

Wanted by *Edward Peacock, Esq., Bottesford Manor, Brigg.*

MANTILL'S THOUGHTS ON A PEBBLE. 12mo.

BYRONIANA.

MITLA: a Mexican Story by G. V. Tempsey.

PHILLIP'S (C.) SPEECHES AT THE BAR. Post 8vo.

Wanted by *Messrs. H. Sotheran, J. Baer, & Co., 136, Strand, W.C.*

Notices to Correspondents.

NOTES AND QUERIES of Saturday next will contain among other interesting articles—

Napoleon on Board the Northumberland.

How to describe a Book.

The Birth-place of Ennius.

Three Letters of Charles I. on his Marriage.

Other "Blue Boys."

"Goody Two Shoes" and the Nursery Literature of the last Century.

The Earl of Essex's Pocket Dial.

Was Anna Boleyn born in Ireland?

Superstition in the German Army.

Being anxious to include a large number of Replies in the present number, we have postponed until next week many Notes and Queries of interest, and abridged our usual Notes on Books.

THOMAS RATCLIFFE.—*The Cornish arms are a field sable with fifteen bezants, not bulls. These arms were borne by Condurus, the last Earl of Cornwall of British blood, in the time of William I., and were so borne until Richard, Earl of Cornwall, on being created Earl of Poitou, took the arms of such. See "N. & Q." 1st S. iv. 174.*—*The newspaper entitled The English Mercury, 1588, is clearly a forgery, as stated in "N. & Q." 3rd S. ix. 373.*

R. O. C. (Glasgow.)—*For the practice of wood-engraving consult the following works: Art of Wood-Engraving, a Practical Handbook, by Thomas Gilks, 1867; Art of Wood-Carving, by George Alfred Rogers, 1867; Manual of Wood-Carving, by W. Bemrose and L. Jewitt, 6th ed. 1868; and Instructions in Wood-Engraving, by S. E. Fuller, 1868.*

P. S. W. (Winchester.)—*Burlesque (Italian, burlesco) is jocular, tending to raise laughter by unnatural or unsuitable language or images.—Extravaganza is anything out of rule, as in music, the drama, &c.*

ERRATA.—4th S. viii. p. 530, col. i. line 9 from bottom, for "former" read "latter"; col. ii. line 28 from top, for "Suror" read "Sura"; p. 535, col. ii. line 2 from bottom (of text) dele †, for note † belongs to the asterisk in p. 536, col. i. line 9.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 3, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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